

Per. 1419 d. $\frac{463}{3-4}$



THE CHRISTIAN'S PENNY MAGAZINE;

A
Weekly Miscellany,

CONDUCTED UPON THE

PRINCIPLES OF THE PROTESTANT REFORMATION,

AND SUITED TO

EVERY DENOMINATION OF CHRISTIANS.

VOL. III.
FOR THE YEAR 1834.

EMBELLISHED WITH NUMEROUS ENGRAVINGS ON WOOD



LONDON :

PRINTED AND PUBLISHED BY CHARLES WOOD AND SON,

POPPIN'S COURT, FLEET STREET.

1834.

Handwritten text, possibly a signature or date, located in the lower-left quadrant of the page.

PREFACE.

DIVINE PROVIDENCE, without whose special blessing no human efforts can possibly become efficient in promoting the improvement and happiness of the world, has graciously smiled during another year upon the CHRISTIAN'S PENNY MAGAZINE.

Singleness of heart, benevolence of intention, and Christian patriotism, influenced its projectors in commencing this undertaking; desiring, in the Divine strength, to enter the lists with shameless infidelity, to aid the humble believer in maintaining his holy conflict, and to advance the scriptural intelligence and moral welfare of their country, by strengthening the British Zion: and although without extensive noble patronage, or the support of a public treasury, their highest object has in a good degree been accomplished. Steadily fixed in the cordial belief of those sacred doctrines, which give the dignified denomination to their Work, their aim has been to inculcate and exhibit those immortal principles only which will bear the scrutinizing inspection of the most jealous Christian, in his zeal for his Divine Lord.

Learning and talents of a superior order, from several friends, have contributed during the past year, to enrich the pages of the CHRISTIAN'S PENNY MAGAZINE; and it is believed that many of its original Essays on Practical Religion, Illustrations of Scripture, and of Biblical Antiquities, would do honour to the pages of Periodicals bearing the highest name in Great Britain.

Religious Families, Sunday School Teachers, and Young Men's Societies, have been especially contemplated in our labours; and besides the series of articles above alluded to, these classes have found peculiar interest in the Scripture Gazetteer, British Antiquities, Reviews of useful Religious Publications, and the excellent selection of Death-bed Testimonies to the glory of experimental Christianity.

Bible, Missionary, Sunday School, Educational, Christian Instruction, and Temperance Societies, are worthily regarded as the most efficient instrumental means of diffusing the best blessings amongst mankind; and these establishments have received our most cordial aid. British benevolence, as manifest in the origin and progress of the numerous Charitable Institutions of the Metropolis, has been particularly brought before our Readers in this volume; and these Institutions may fairly be regarded as amongst the most convincing monumental evidences of the divinity of the Holy Scriptures.

America, India, the West Indies, with other British Colonies, and the Continent of Europe, are attracting the liveliest degree of attention from the servants of Christ in Britain: China, and other populous Pagan regions of the earth, are also sharing largely in the Christian sympathy of Britain; and those regions of the globe, interesting even though covered with heathen darkness, have been repeatedly referred to in this volume, by means of instructive details of divinely renovating Christianity.

Infidelity, though defeated and conquered by the power of heavenly truth, still continues its feeble but malignant attacks upon the Gospel or its Ministers; but its rude, profane, and demoralizing efforts have been checked in various instances by this lowly Periodical. On account, therefore, of its *cheapness*, and its adaptation to this department of service, it may justly claim the generous support of Christian Patriots and Ministers of the Gospel.

Reviewing their labours of the past year, the Conductors of the CHRISTIAN'S PENNY MAGAZINE, after gratefully acknowledging their chief obligation to the favour of Heaven, tender their sincere thanks to those literary friends, by whose aid they have been enabled to persevere, without deviating from their professed principles, in their uniform course of illustrating, in various ways, the inspired Word and the wonderful Works of God.

Testimonies of the most flattering kind, to the utility of their labours, they continue to receive from the most eminent Christians of all denominations; and while they take neutral ground as to ecclesiastical polity, they would again repeat their profession of sacred regard to the principles of the Reformation, for which the British Martyrs died, and which were held in common by Wycliffe and Luther, and Calvin and Cranmer, and Watts and Whitefield and Wesley. Without compromising their own opinions on matters of church order, the "Creed of the Heart" is the grand point in their estimation; and to the series of papers under this title, they refer as the best exemplification, both of the principles they hold, and the object at which they aim. "The plenary inspiration of the Holy Scriptures—the mystery of the adorable Trinity—the divinity of the Son of God—his all-sufficient atonement for the sins of the whole world—sanctification by the Holy Spirit—and the necessity of personal holiness to qualify for a blissful immortality;"—upon these imperishable principles of divine truth the CHRISTIAN'S PENNY MAGAZINE has uniformly been maintained; while its Conductors delight to cherish the spirit of heavenly benevolence of the apostolic benediction, as they adopt its inspired language—"Grace be with all them that love our Lord Jesus Christ in sincerity."

Adhering to their sound Protestant principles, and embracing the various branches of information and instruction to which attention has already been given in their pages, the Conductors of this Periodical purpose devoting a larger space to Natural History and Scientific Subjects, elucidated by occasional Engravings, especially such as may throw light on remarkable passages of the Holy Scriptures. Among other interesting matters, also, preparations have been made for a series of papers on the state of Religion in different countries, and an extended series of instructive illustrations of British Ecclesiastical and Christian Antiquities.

England, in union with America, seems destined by Providence to be the chief nation employed in blessing the world. Divine Christianity has sanctified its matured and copious language, and apparently constituted it the principal instrument which God has ordained to convey the means of regenerating all nations. Every effort, therefore, which can be employed in accelerating the improvement of the humbler classes in knowledge, piety, and morality, must deserve the approbation and commendation of all believers in Divine Revelation. Ministers of the Gospel, Heads of Families, and Sunday School Teachers, are respectfully solicited to patronize the CHRISTIAN'S PENNY MAGAZINE, as it contemplates that noble design; and more especially as it is intended to be an auxiliary in their labours to establish and extend the gracious kingdom of God.

"Christianity will become universal," remarks an able writer, "by a threefold influence; by the efforts of individuals, by the general disposition of the world, and by the agency of the Divine influence. The complicated nature of the subject, which embraces the proposal of every variety of human means, and yet imperatively demands a divine and supernatural aid, excuses, by the vastness of its extent, a partition of that which is human and that which is divine. The same means must be used for diffusing Christianity as for spreading any other system of truths: but in addition to these, it has the twofold support of the Divine Providence and the Divine Influence—the first ordering all events to work together for its ultimate triumph, and the other disposing the heart for its reception*."

Convinced of the correctness of these observations, and encouraged by past success, the Conductors of the CHRISTIAN'S PENNY MAGAZINE will renew their labours for the approaching year, depending on that Divine Influence, which, both to individual and united labourers in the church of Christ, is so graciously promised in the Word of God.

* Advancement of Society in Knowledge and Religion, by James Douglas, Esq.

THE CHRISTIAN'S PENNY MAGAZINE.

Nº 83.

PUBLISHED EVERY SATURDAY.

JANUARY 4, 1834.

PRINTED AND PUBLISHED BY C. WOOD AND SON, TOPPIN'S COURT, FLEET STREET, LONDON.



THE FULFILMENT OF PROPHECY. ISA. XI, 6—9; MIC. IV, 3, 4; &c. &c.

EUROPE enjoying the Fulfilment of Prophecy is represented by the Shepherd and Shepherdess with their children. ASIA is seated under the Plane Tree, filled with admiring gratitude in the contemplation of the Word of Life: behind whom is AFRICA similarly occupied, and AMERICA in the pursuit of useful Science. In the back ground the instruments of war are being converted into implements of agriculture, and Soldiers and Sailors are employed to gather in the harvest.

ANTICIPATIONS OF THE FUTURE.

ENTERING a New Year, Christians are cheered by the prophetic oracles of God. Divine Prophecy, however, is not yet fully understood. Holy and learned theologians have, in many instances, mistaken its necessarily obscure language; and, therefore, in some particulars, they have given to it erroneous interpretations. Unprincipled and enthusiastical speculators have perverted and abused the oracles of the inspired prophets, to serve their unholy purposes, and advance their interested schemes, according to their weakness or their wickedness. Prophecy has, therefore, been looked upon by many sincere Christians, as a subject in which they have no immediate concern. They have thus indiscreetly turned aside from one of the most sublime subjects of contemplation, and imprudently neglected one of the richest sources of spiritual consolation.

Ancient sages have, we are assured, "inquired and searched diligently—searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Pet. i, 11. In this they have left us an example, that even private Christians should follow their steps, assured of the Divine ap-

VOL. III.

probation and benediction. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Rev. i, 3.

Ignorance, superstition, and corruption, deplorably overspread the earth; and some gloomy minds apprehend that mankind is more degenerate than ever—and that the world is rapidly sinking into universal depravity and ruin. No intelligent observer of the world can be ignorant of the dreadful prevalence of vice, or of the wide-spread infidelity and corruption of manners even in Britain; still we see no reason for despondency, but every reason for vigorous, persevering efforts in the cause of God and his gospel, assured that Truth, in its divine majesty and moral efficacy, shall finally prevail and triumph. With heartfelt sorrow for our countrymen, who in great numbers are cherishing the spirit of infidelity, we are deeply impressed with the conviction, that, although many of the noblest ornaments of the church of Christ, and of Britain, have, within a few years, passed to their eternal reward, public virtue is increasing; that we never could number a more numerous, or a more noble band of *genuine and devoted patriots, or intelligent and heavenly-minded Christians.*

B

Divine Providence exhibits for our contemplation, an improving—an improved—a renovated state of the world, when knowledge, benevolence, and religion shall become universal. The unholy, malevolent, savage dispositions of men, shall be changed; a new state of things shall arise, and human nature shall shine, adorned with all the beauties of holiness. "For from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts." Mal. i. 11. "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fating together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea." Isa. xi, 6—9. Messiah shall reign over all the kindreds of the earth; "and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine, and under his fig tree; and none shall make them afraid: for the mouth of the LORD of Hosts hath spoken it." Mic. iv, 3, 4.

Contemplating a moral revolution in our world so great, so glorious, so divine, to be accomplished under the government of Messiah, can we wonder at the prophets "searching what time and what manner of time" this glory should follow, while their enlarged souls burst forth in strains of elevated devotion—"Blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen and Amen." Psa. lxxii, 19.

Instrumentality various and well-adapted, to an amazing extent, must be employed to produce, under the Divine blessing, a state of things so desirable, and results so glorious; and this diversified instrumentality is now marvellously increased and extensively in operation. Printing, with all its astonishing improvements, has contributed, and it is contributing, to shed a noon of intellectual and moral light over every region of the earth; and the application of this wonderful art is becoming every day more general in every country. Translations of the Holy Scriptures have been made into almost every written language; very many of them recently by our missionaries, and by the agents of the British and Foreign Bible Society. Missionary Societies, Bible Societies, Tract Societies, School Societies, with institutions of every other kind, adapted to facilitate the progress of "the knowledge of the LORD," have voluntarily been formed, and supported in operation, through Great Britain and America; and their example is being followed throughout the world. Divine Providence appears manifest in all this variety of instrumentality; and subsidiary agents have been prepared in Missionaries, Translators, Catechists, Schoolmasters, Artists, Secretaries, Presidents, and Advocates, to fill their respective posts, displaying the appropriate talents which their peculiar duties require; all affording a certain criterion of a divine effusion of mercy upon the church of Christ.

Secular powers in different nations concurring to succour the infant cause of missions, the aid afforded by our own government in their home and foreign stations, the position of those stations seated in the midst, or scattered on the borders of the chief Heathen and Mohammedan countries, the prodigious influence of

the British name in the East, with the augmenting extent of her empire,—all illustrate the declarations of inspired prophecy.

Besides the operations of our religious institutions, the preparation in the minds of the population in Heathen and Mohammedan states for the support of education and the reception of pure Christianity, and the awakening that appears in the Romish church to inquire after and study the Holy Scriptures, and the abolition of Negro Slavery in the British colonies, the sure preliminary to the universal extinction of Slavery,—all indicate the sovereign and gracious hand of God.

Britain, as some are saying, may be supposed to have portentous clouds hanging over her, and melancholy minds may regard them as reasons for alarm and despondency: but there are beyond the floating vapours, serene and unclouded skies, and there are inspiring, delightful, and glorious signs of the times, which are heheld by the intelligent Christian in the light of prophecy. Divine Prophecy explains the greatest mysteries of providence in the aspect of things: it leads the mind far future: it unfolds the certain doom of the Western and Eastern apostacies: prophecy holds out to us a sure series of happy times, which, by every calculation, must ere long run out; warranting, encouraging, and animating our constant efforts to evangelize the world, assured that in the appointed period, "the kingdoms of this world shall become the kingdoms of our God and of his Christ!"

THE CITIES OF REFUGE.

FLY, trembling traveller, mend thy pace,

Across this even plain;
Th' avenger comes with horrid haste,
Rage swells in every vein.

Alas! his weary feet refuse
To obey his eager mind:
Arise! despair's last effort use,
For death fast drives behind.

I see the friendly gates wide thrown:
With his last strength he flies.
He enters! all his fears are gone,
Now he his foe defies.

Immannel! thou my refuge art,
My glorious hiding-place;
Thy flowing blood, thy wounded heart,
Shall save from wrath's fierce blaze.

By dire necessity compell'd,
For other helps all fail'd,
To thee I flew, to thee I cried;
My cries with thee prevail'd.

O happy day! O glorious grace!
For I in thee have found
A safe retreat, a solid peace,
A balm for every wound.

Here heavenly freedom's air I breathe,
For my High Priest hath died;
Here I defy sin, hell, and death;
And here I'm satisfied.

Ye trembling souls, with courage seek,
This glorious Refuge view:
God will not his firm promise break,
Nor Jesus cast out you.

Dwell on his "utmost;" but who
His "utmost" can trace?
Your ardent cries to him renew,
And you his love shall taste.

JOHN COX.

YOUNG MEN'S SOCIETIES.

Barbican youth are the hope of Britain. Every Christian patriot must feel the deepest interest in the youth of both sexes, and take unspeakable delight in the contemplation of plans for their intellectual and moral improvement. Christian ministers especially will give due attention to the rising and increasing "Young Men's Societies," as they may be rendered of infinite service as nurseries for the church and auxiliaries in extending the kingdom of Christ.

A general meeting of the members of the different associations connected with the London Young Men's Society, was held December 27, 1833, when David Wire, Esq. presided. After singing and prayer, the chairman lucidly pointed out the advantages which result from the general establishment of such societies, both to individuals and to the whole community. Institutions of young men generally contemplate only the various branches of science connected with the present world; but this Society is designed to make intellectual improvement a principal object of its members, in connection with the doctrines of eternal wisdom in the gospel of Jesus Christ, and this to qualify them for extending the knowledge of salvation to the ignorant and poor around them, and thus to promote the best interests of their country.

The Report gave a gratifying account of the progress of the Society since its organization in June last, and also stated, that the Rev. Alex. Fletcher had kindly consented to deliver the first Lecture to the Members at Finsbury Chapel. The Meeting afterwards agreed to a resolution, adopting the name of "*The London Christian Young Men's Society.*"

We gladly give a place to the following Prospectus, in the hope of its being useful in many towns throughout our country.

"The objects of the Institution are to promote the religious and intellectual improvement of young men, and to engage them actively in doing good. For the attainment of the first of these objects it is intended to afford young men an opportunity of being introduced to the acquaintance of others of good principle, and of engaging with them in such pursuits as are improving to the intellectual and moral character. In the Meetings of the Association the Members will enjoy the advantages of reading and hearing Essays, and joining in reading the Scriptures, in prayer and in conversation on subjects of a religious and generally useful character; whilst useful exercises for the mind, and important opportunities of moral cultivation, will be furnished by the writing of Essays, and the active pursuits of piety and benevolence. The principles of the pious may thus be strengthened, and their faith confirmed by mutual fellowship, and an opportunity will be afforded of acquiring and imparting to each other a decidedness and boldness of Christian character, which is at all times of the greatest importance, and for which there is a special necessity in the present state of Society; and young men of merely moral character will be kept from the allurements of the world, and will be in the way of essentially promoting their highest interests.

RULES.

I. This Society shall be denominated, The London Young Men's Society.

II. The objects of the Society shall be to promote the religious and intellectual improvement of its Members, to qualify them for being useful in Society; and to excite them to activity in doing good to others.

III. The Members of the Society shall be young men of fourteen years of age and upwards, of good character, not professing opinions subversive of evan-

gelical doctrine, and who are desirous of furthering the objects of the Society.

IV. The Society shall take the Holy Scriptures as its guide, and avoid religious controversy and political discussion.

V. The Society shall endeavour as soon as practicable to form an Association in each of the districts into which the metropolis may be divided.

VI. Each Association shall meet once every week, or fortnight, for devotion, reading of Scripture, religious, moral, and scientific essays, with conversation. Each alternate meeting at least shall be for devotion, reading of Scripture, and religious essays, with conversation.

VII. That young men may be separated from vicious society, and enjoy the influence of pious example, a list of boarding and lodging houses in which the daily worship of God is maintained, and no immorality tolerated, shall be kept by the Secretary, for reference by the Members, and young men coming to town.

VIII. The Society shall endeavour to establish a monthly Evening Lecture to young men.

IX. The Society shall direct its Members to such Libraries, Classes, and Lectures, as shall most certainly, and at least expense, promote their general improvement.

X. The Society shall endeavour to engage its Members, according to their abilities, in such approved religious and benevolent Institutions, as can be most effectually aided by them.

XI. The Committee of Management shall be elected at the Annual Meeting, and consist of a President, Treasurer, Secretary, and six or more Directors, together with a representative from each Association. Five Members of Committee shall form a quorum.

XII. The Treasurer shall make no payments, except by order of the Committee—keep a regular account of receipts and disbursements—and present a statement to the Committee quarterly, and to the Society at its Annual Meeting.

XIII. The Committee shall meet once a week or fortnight, for conducting the business of the Society. In absence of the President, a Chairman shall be chosen by the Meeting.

XIV. The Society shall hold a Quarterly Meeting in the months of March, June, September, and December, the last of which shall be the Annual Meeting, when the Report for the preceding year shall be presented, and Officers elected.

XV. The expenses of the Society shall be defrayed by voluntary contribution.

XVI. All the Society's Meetings shall be opened and closed with singing and prayer."

Road to Honour.—The Egyptian hieroglyphic painted *Honour* between *Humility* and *Labour*; and, therefore, what a monster of honour would that be among Christians, if the honourable should be found between pride and idleness. And we read of the Romans, that they observed this order in the building of their temples, that he that would go to the temple of Honour, must pass through the temple of Virtue; and therefore let it never be named among us, that there is a passage found to that temple by any other way.—*France.*

Knowing the love of Christ.—"To know the love of Christ, which passeth knowledge." Ephes. iii, 19. We may know that experimentally, which we cannot know comprehensively: we may know that in its power and effects, which we cannot comprehend in its nature and depths. A weary person may receive refreshment from a spring, who cannot fathom the depth of the ocean from whence it proceeds.—*Owen.*

UNITARIANS AND LADY HEWLEY'S CHARITY.

We are exceedingly rejoiced at the late righteous decision of the Vice Chancellor, against the present Socinian trustees of Lady Hewley's Charity. The Rev. Mr. Wellbeloved, the tutor of Manchester College, York, is known to be a Socinian in his doctrinal sentiments; yet that gentleman is reported to have received a grant of 80*l.* per annum from the property of Lady Hewley; and almost the whole of its proceeds have been expended by the trustees, sacrificing every principle of honour, in support of ministers who inculcate sentiments, which were known to have been regarded as most pernicious by that devoted Christian lady.

The more clearly to convey a just idea of the Unitarian body, we give the following paragraphs from Timpson's Church History through All Ages. "Truth requires us to state, that this denomination has, in England, Scotland, and Wales, about 223 meeting-houses; of this number, about 171 have been built by persons most decidedly orthodox; and as many of this number as are endowed (and many of them are plentifully endowed), were so enriched by the orthodox also. The remaining 52 were built by the Socinians.

"Out of all these chapels, it is ascertained, that not more than about six are well attended; and those are occupied by ministers of fine oratorical powers, and situated favourably in genteel populous neighbourhoods. The rest are dwindling congregations, many of them not exceeding thirty persons; and some of the chapels are closed! It is only just here to record, that no people, at any time, have ever so far fallen from high moral integrity, in the misappropriation of Trust Property, contrary to the known intentions of the donors: for both the trustees and the ministers know, that the design of the pious dead was the propagation of doctrines the very contrary to those of Socinian belief. These possessions, therefore, are retained in violation of every principle of religion, morality, or honour.

"Besides the endowments upon chapels, by which the Socinian ministers are supported, there are other trusts which have been perverted in like manner; 'Chamberlain's Fund,' Hull; 'Butterworth's Fund,' Manchester; 'Mrs. Clough's Fund,' Liverpool; 'Lady Hewley's Fund,' Wakefield; and 'Dr. Williams's Charity,' London.

Chapel endowments which are ascertained, per annum	3,017	0	0
Lady's Fund, per annum, about	4,000	0	0
Funds of Chamberlaine, Butterworth, and Clough's ditto	183	0	0

£.7,200 0 0

On Monday, Dec. 23, 1833, the Vice Chancellor pronounced judgment, in the case of Lady Hewley's property, part of which is reported as follows, after an able review of the evidence:—

"I cannot therefore but suppose, knowing that this lady was not a conformist, that she meant by 'godly preachers of Christ's holy Gospel,' those persons not being members of the church of England who entertained the firmest belief in the divinity of our Redeemer's person, and also the firmest belief in the necessity of the sacrifice he made because of the universality of sin, or what is commonly called original sin; and that she would, as Sir Edward Sugden stated with the greatest propriety, have shrunk with horror at the thought of her charity being given to the sustentation of persons who do not believe these doctrines, but have actually preached against them."

After remarking on the abominable perversions of various passages of the New Testament, especially the

first chapter of the Epistle to the Hebrews, in the Unitarian translation, and the support of Mr. Wellbeloved, of the Unitarian association, his Honour added,—

"It is sufficiently made out to my satisfaction, that no person who believes as Mr. Wellbeloved states that he does believe, and acts as he does act, in supporting this association, can be entitled to share in the charity of Lady Hewley; and that the administration of her charity ought no longer to remain in the hands of persons who think and act as he does. No individuals who deny the divinity of our Saviour's person, or the doctrine of original sin, are entitled to participate in Lady Hewley's charity. The present trustees must be removed, and also the trustees of the hospital, as it cannot be supposed she intended to have that superintended by persons of a different sort."

Surely this decision, so much to the dishonour of the Socinian party, who appear to have employed every variety of subterfuge to conceal their real articles of belief, must be the means of leading the trustees, ministers, and all who have so long shared in the plunder, to review their principles. Our satisfaction will be inexpressibly heightened, if we shall discover, that it has been the means of bringing many to relinquish their infidel objections against the glorious gospel of Christ, and to seek salvation with eternal glory by Emmanuel, their God and Saviour.

AWFUL PROGRESS OF INTEMPERANCE.

Mr. Editor,

ACCORDING to the Parliamentary return of the 8th of May last, it appears that the number of gallons of proof spirits permitted out from the distillers' stock in England, for the years ended the 5th of January, 1832, and the 5th of January, 1833, is as follows:

For 1832	3,360,625	gallons.
1833	3,744,471	

Being an increase in one year, of *three hundred and eighty-four thousand two hundred and forty-six gallons!*

It also appears by another parliamentary return, dated the 25th of July last, that the number of persons taken into custody by the police for *Drunkness alone*, was,

In 1831	31,353
1832	44,968

Being an increase in the year, of *thirteen thousand six hundred and fifteen!*

I will trouble you with but few remarks upon these two returns.

What is the principal cause of crime? Drunkenness.

What is the reason our gaols are so crowded? Drunkenness.

I could adduce many causes of drunkenness: but let me now suggest a remedy. Let a duty of about three or four shillings per gallon be imposed on spirits. Let it work for one year, and I venture to assert that a diminution of at least 20,000 cases of Drunkenness would take place, crime would decrease, and our gaols would not be so crowded. Trusting these lines may be looked into by the legislature,

I remain, Sir,
T. G. W.

Such a fearful state of things demands the most serious consideration of every Patriot and every Christian, that earnest prayers for the Divine blessing may rest on more vigorous efforts in the Temperance cause, to annihilate this most dreadful plague.—EDITOR.

Letters to a Mother, upon Education.

LETTER XLIII.

Views of Marriage.

Dear Madam,

Of course every female looks forward at the proper age to marriage. It is proper that she should. It is one of the great purposes of her existence: at the same time it is one of those events upon which her happiness is greatly dependent, and the happiness of her husband, and of the families to which they respectively belong, and of the generations yet unborn.

Since right action ever results from right sentiments, it is of the utmost importance that your daughter should possess right views of marriage. But for these, as for every thing else that is good, she must be chiefly indebted to *yourself*.

In order to convey my ideas upon the subject, I will divide them into *wrong* views and *right* views of marriage.

This Letter will be devoted to the exhibition of those views which are often entertained, and which are decidedly wrong.

We will suppose the worldly and mistaken parents of a girl to have imbued her mind from the earliest infancy with ideas of her importance, and the superiority of her family, and the necessity, that in reference to future marriage the family should by no means *descend*, but even be raised by the unions formed by the sons and daughters. It is not my intention to insinuate that all this is said in so many words to the child, or to the young lady having arrived at her teens; but I do mean to assert, that these impressions are the result of the tone of conversation of the father, but much oftener of the mother, upon such subjects, and the expressions they use with respect to any marriages that occur in the neighbourhood. These remarks are far more influential upon young girls than is sometimes imagined. Besides, if her brothers have a party of boys to visit them, there is often a secret direction given by the mother, who points out those young gentlemen who are coming, and whose attentions the girl may safely receive. Alas! the lesson is well taught, and too well learnt, that future happiness consists in the acquisition of wealth, to the neglect of all other considerations.

Then too it is *conferred* by all the conduct of the parents. Sir John — is praised by the mother and father. The mother declares he is a perfect gentleman, "he keeps two carriages, and spends at least five thousand a year; and Mr. B. is so agreeable a companion! he has expectations at his uncle's death of succeeding to twenty thousand pounds." "Mr. R. is indeed a worthy deserving young man, but he has not the way of pleasing the world: his poor father died in debt, and he was sent on the foundation to Eton." &c. &c.

From all these and a thousand other such causes, the sentiment is irrevocably fixed, that money is the only recommendation of a man.

The girl has ever heard mediocre circumstances despised; and whenever her mamma has spoken of a good marriage, it has been in words to this effect:—"Miss S. married well: her husband had fifteen hundred a year at least." How many times have I seen and heard these things! All this too enhanced by the nature of her reading: all the novels and romances she has read, ended with—"and the same hour the accomplished and noble pair set off for their *estates*." Or if ever the story commenced somewhat differently, it ultimately proved, that

"'Twas a lord in shepherd guise,
Sought favour in a virgin's eyes."

To be sure there is nobody in the neighbourhood who has yet proposed a match so advantageous; but then, among all the possibilities she has read in romances, it is most *likely*, that on some morning least expected, Lord — or Sir — will *assuredly* call, and make proposals; or, like many a heroine, whose career she has perused, the first glance may be on the Steine at Brighton, or in the Pump-room at Bath; and accordingly she is carried thither and led by mamma, who with eager heart, though apparently careless eye, expects the capture of at least a baronet.

If all this game be played upon a lower scale, then certainly Mr. —, a wealthy miller's son in the neighbourhood, or Mr. J. the junior partner in the firm of —, is the object of emulation; and parties are planned, and amusements given and attended, all for the purpose of making acquaintance. Very often, however, before the golden shower descends, the whole family are thrown into consternation by finding that the affections of their daughter are already given and pledged to some one of inferior fortune. The girl is removed from the neighbourhood, and sent to pine at a distance, or an elopement is the consequence. Then her friends declare they will never speak again to her and her husband, and contempt and disagreement and misery make the remainder of the scene.

In another sphere of life, a girl is taught to think the acme of earthly happiness consists in an *early* marriage; and the flame of emulation is kindled by the instance of Mrs. T. who was married before she was quite eighteen. In another instance, expensive and fantastic dress, decorations, and scenery, are got up in various ways, to attract together a number of young people, out of whom it is most likely an *advantageous* offer may arise.

In the latter case, the whole happiness of the child is made to consist solely in getting married. The bells, the crowd, the favours, the carriages (perhaps hired for the day), the rattle down the streets of her native town, the favours in the postboys' hats, the visits of friends; these are *matrimony* in her ideas, and for the sake of these she sacrifices every other consideration: just as it is said the nun will often encounter a life of seclusion, for the sake of the *momentary excitement* occasioned by the ceremony of taking the veil.

When, however, the dream is over, what is left as the resources of happiness of two persons who have little acquaintance with each other, and between whom exists no esteem; and who, if they find each other more valuable than they expected, find more than they deserve? But it not unfrequently occurs, that both sides are dissatisfied. They had deemed that there was more money in each family. They disagree; and not unfrequently exhibit all the degradation of the grossest forms of quarrelling.

I hope to paint a *brighter picture* in the next Letter.

I am, dear Madam, yours, &c.

CLERICUS.

Look at a statue: It looks like a man, but it has no life. How many are there that hear their ministers, who come and hear prayer, join in praise (so they think), go home and talk of it;—one would think there was life. But they are lovers of sin, lovers of themselves, except when some illness comes; then there are resolutions, and vows, which returning health sweeps away like a cobweb in the morning.

All a man professes to do, say, believe, or experience, is all nothing unless it has an influence on his life, temper, and practice.

THE VISION OF TIME.

THE VISIT,—COMPLAINT,—AND ADMONITION.

(Revised from an old Author.)

I. THE VISIT.

THE thirty-first of December always leads to a train of solemn, though I hope profitable, reflections in my mind. It is the last of the many days of the year; days that we have seen, but that we shall never behold again. The mind moves backward through the many pleasing and painful vicissitudes of the year so soon to close, and endeavours in thought to live them all over again, when the last steals upon us like the closing scene of a friendly visit, with the mournful presage that it will never be repeated, or like the last ray of the setting sun, after a day of thunder and lightning, of storms and tempests. It reminds us of the termination of our prolation in this life, and admonishes us to prepare for that state to which we are advancing, in which our condition will be fixed and unalterable. Such are the common reflections of the mind peculiar to the day: but on this occasion I was unusually thoughtful: I ruminated on the cases of multitudes who wasted time—and killed time—and slept away time. How valuable, I thought, must time be to the criminal condemned to die—to penitent sinners—to all men! Indeed, I felt myself greatly affected with the subject; and “while I mused, the fire burned.” What! thought I, if Time were to disclose to us what he has seen and heard among the frivolous and slothful, the history of his journey through this sinful world for one single year would be startling to the careless, and salutary to the thoughtful. I must acknowledge that my fancy rather over-mastered me, when I gave a voice to Time; and I was a long while conjecturing what he would say to princes and legislators, lawyers, physicians, and men of business. These reflections kept me up beyond my usual hour; but I retired to rest, and soon fell into a deep slumber, when I beheld a venerable figure, which appeared white and hoary with age, and who seemed to be all over covered with wings. His countenance was solemn and thoughtful; his aspect grave and sincere. He held before my eyes an hour-glass, upon which he looked with intense earnestness. I was about to speak, when he silenced me by waving his hand; and fixing his eyes steadfastly upon me, in a grave and mournful strain he thus began: “Vain and improvident mortal, listen to the complaint of Time.”

II. THE COMPLAINT.

“*I complain*, that, as a parent, I have given you many opportunities of speaking a word in season to your family and children; but you have neglected to seize the favourable moment, the time has flown away, and those opportunities of improvement and usefulness are lost for ever. *I complain*, that, as a Christian, I have given you many golden opportunities for improvement in the closet—in the sanctuary—in the world; but you have been slothful, or remiss, or busied with earthly cares, and now you can only mourn over past neglect, or by future diligence hope to atone for past indifference. *I complain*, that, as a Christian minister, in your most conscientious and effective endeavours, many things have escaped you, and these past deficiencies will multiply your present labours, swelling the amount of your daily solitude. *I complain*, that you suffer your present duties to be driven forward to the future—that I go my journey alone, and that you lag so far behind—that you have lost the power, and almost the inclination to overtake me. *I complain*, that the most serious of all your debts are owed to me. I

call you bankrupt for these debts, on account of their accumulations you can never pay. *I complain* of a dangerous and fatal mistake into which you are betrayed: you are ever waiting for the suitable time—the convenient season—the favourable opportunity—and the desired ordinance. But I give you an example of waiting for none—I bow to no authority—I listen to no entreaties—I am beguiled by no enticements—I am a swift messenger, who will not be checked in my progress, and who will not admit of a moment's delay. From my birth to this period, I maintain an onward course; I crave no rest or refreshment; I need no breathing season; I never flag in my course; my wing never droops; my flight is never impeded; my steps are equal, visible, and decided. The solemn monitions of my voice are heard in the lapse of moments, minutes, hours, days, weeks, months, and years. I tell their flight, and sound my alarm as I pass along. I neither recal the past, nor assure you of the future. I speak their present existence; and soon shall I strike their funeral knell.”

The earnestness of his manner, and self-reproach with which my mind was pierced, caused me to shudder. Perceiving this, after a solemn pause, he said, with additional earnestness, “Listen to the voice of a monitor!”

III. THE ADMONITION.

“Improve your moments as they pass along: for if you now tremble at the lapse of time, what will be your feelings in the future, when I shall have finished my course; when I shall rest from my weary round; when I shall no longer make my division of eternity into time—of years into months—of months into weeks, days, hours, seconds, and moments? I shall not then warn of time or eternity. There will then be no need to check the youthful giddy multitude, nor to excite alarm in the breast of busy manhood. It will be no part of my office then to place a wrinkle on the brow of age, marking its near approach to the tomb. I shall not then dim the lustre of the eye, nor silver the hair of the head, nor becloud the memory, nor bewilder and distract the faculties, nor thrill the body with heat, nor blast it with cold, nor bear down the feeble frame with the load of its years. These monitions and warnings are merciful in this life; but they can avail you nothing in eternity. The last sand of your hour-glass will have run its course, and with that my office will cease; while eternity, with its boundless prospect, will be open before you with all its inconceivable consequences!”

The mention of the hour-glass caused our eyes mutually to turn upon that which he held in his hand: the last sand was passing through it: he instantly fluttered his many wings, and with the speed of lightning vanished from sight. The dread silence of the moment was interrupted by the striking of the clock—it was the hour of midnight—the close of the **PAST**—the commencement of the **PRESENT YEAR**.

‘Tis sovereign mercy finds us food,
And we are clothed with love:
While grace stands pointing out the road,
That leads our souls above.

WATTS. W. P.

Blood may ennoble, learning may adorn, but religion puts the garland of salvation on a man.—*Watson*.

Be but wicked, and the devil will soon help thee to be witty: come but awhile to his school, and thou mayest soon be a cunning man.—*Gurnall*.

MY SCRAP BOOK.

LEAF XVI.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—SENECA.

ANECDOTE OF THE REV. GEORGE WHITFIELD.

When Mr. Whitfield visited Scotland in 1741, his first labours were in the meeting-house of the Messrs. Erskines, at Dumferlin. Great persuasions were used to detain him there, and as great to keep him from preaching for, and visiting Mr. Wardlaw, who had been colleague with Mr. Ralph Erskine about twenty years, but was looked upon as perjured for not adhering to the solemn league and covenant. This was new and unintelligible language to Mr. Whitfield; it was therefore proposed that the members of the Associate Presbytery should be convened, in order to instruct him on the subject. Being assembled, he inquired the cause of their meeting; they answered, to discourse, and set him right about church government, and the solemn league and covenant. He replied, they might save themselves the trouble, for he had no scruple about it; and that settling church government, and preaching about the solemn league and covenant, was not his place; that he had not made the subject his study, being too busy about matters which he deemed of greater importance. Several replied, that every pin of the tabernacle was precious. He answered, that in every building, there were outside and inside workmen: that the latter at present was his province; that if they thought themselves called to the former, they might proceed in their own way, and he would proceed in his. He then asked them seriously, what they would have him to do? The answer was, that he was not desired to subscribe immediately to the solemn league and covenant, *but to preach only for them*, till he had further light. He asked, *why only for them?* Mr. Ralph Erskine said, "They were the Lord's people." Mr. Whitfield then asked, Were no others the Lord's people but themselves? If not, and if others were the devil's people, they had more need to be preached to; that for his part, all places were alike to him; and that if the pope himself would lend him his pulpit, he would gladly proclaim in it the righteousness of the Lord Jesus Christ.

It was afterwards proposed that he should take two of their brethren with him to America, to settle Presbytery there. But he asked, Suppose a number of Independents should come, and declare, that after the strictest search, they were convinced that Independency was the right church government, and that they would disturb nobody, if tolerated; should they be tolerated? They answered, No!—Soon after the assembly broke up, when Mr. Whitfield retired in disgust, and an open breach ensued.—*Gillies's Life of Whitfield*, p. 73.

Marcus Arethusus.

This eminent servant of the Lord, had, in the time of Constantine, been the cause of overthrowing an idol-temple; but Julian coming to be emperor, commanded the people of that place to build it up again. All were ready to do so excepting Marcus Arethusus, who refused; whereupon his own people, to whom he had preached, fell upon him, stripped off his clothes, then abused his naked body, giving it up to children and schoolboys to be lanced with their knives; but when this would not do, they caused him to be set in the sun, his naked body anointed all over with honey, that so he might be bitten and stung to death with flies and wasps. All this cruelty they exercised on him because he would not do any thing towards the rebuilding of that idol temple; at last, they offered to release him and

grant him his life, upon condition of his giving to the amount of a single halfpenny towards the charge; but with a noble Christian disdain, he refused it; thus sacrificing his life to that dignified principle, which most commend, but few practise.—*Brooks*.

The last Conflict.

When I shall lie faint and languishing upon my dying bed, with my friends all sad about me, and my blood and spirits waxing cold and slow within; when I begin to reckon my life, *not by the striking of the clock*, but *by the throbbings of my pulse*, every stroke of which beats a surrender to the Pale Conqueror; in this great ebb of nature, when the stream of life runs low, and the wheel at the cistern can hardly turn round its circle (Eccles. xii. 6), it will be then no pleasure or comfort to my departing soul to reflect upon the great estate that I have got, upon the family and name that I have raised, or upon the honours and preferments that I have gone through: No! *my soul will then have a new taste as well as my body*, and these things will be as insipid to me as my *meat and drink*; only the conscience of having done well will then refresh me, and yield me peace and consolation. This is that angel that must support and strengthen me in that great and last agony.—Many things there are that divert and engage our thoughts in the course of our life, but at the end of it, there is nothing that will be regarded by us, or afford us any satisfaction, but a good conscience. 2 Cor. i. 12, "*Our rejoicing then, will be this; the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world.*"

Norris's Sermon, vol. ii. p. 130.

When a Christian comes to be as weary of his *sins*, as of his *sufferings*, God will put an end to them.

He is a strong Christian that seeks God's glory more than his own salvation; but he is no Christian that seeks neither.

What a preacher *does*, as well as what he *speaks*, is doctrine to the people.

A believer is to shut the eye of *reason*, if he will clearly see with the eye of *faith*.

The great principles and mysteries of divinity are, to abide in God, to live on God, to walk with God, and to live *to* God.

Be more thoughtful and careful how to use what you have to God's glory, than to gain more.—*I'acessor Poisel*.

Divine Retribution.

So inflexible is Divine Justice, that bold and daring sinners seldom escape some exemplary punishment. The following instance of it, is from the most unquestionable authority.

J. W. a middle-aged labourer, at St. Alban's in Hertfordshire, was addicted to drunkenness. In hay-time, 1795, he fell from a haystack, and received some considerable injury; but recovering, he forgot the warning, and returned to his former practices. At the same season of the year, 1796, he assisted in building a haystack, and being through intoxication judged unfit by his fellow servants to remain in so dangerous a situation, was advised to go down, lest he should fall and break his neck. He replied, "*If I do, I shall go to the second parlour in hell, and up with the devil to-night.*" Scarcely had he uttered these awful words, when he fell headlong, broke his neck, and expired in a few minutes. Let all persons beware of sinful imprecations, lest God should suffer them to be realized, and render them as much the objects of self-reproach, as of his own most righteous displeasure.

S. J. B*****.

YOUNG MEN'S BIBLE SOCIETY IN NEW YORK.

AMERICAN "young men" are peculiarly regarded by their pastors as the glory and strength of their pastoral charge. The following Resolutions of the Tenth Anniversary of the Young Men's Bible Society of New York, held Nov. 27, 1833, will illustrate our remark, and probably have a salutary influence in England.

After the report had been read and accepted, the choir sang the anthem, "O praise God in his holiness," and the following resolutions were then adopted:—

1. That it is the honour and privilege of the young men of this age, that to them peculiarly is committed the noble trust of supplying the destitute with the word of God.

2. That the surest guarantee which can be offered against the increase of vice, and for the permanency of political, social, and religious liberty in our city and country, is the possession of a Bible in every family.

3. That it is the duty of every member of this society to regard himself as his Lord's steward, and the Bible as his Lord's talent, for which he is to account with interest at his Lord's return.

4. That while the society regards as its chief and primary duty the keeping of this city, with its naval and military posts, the Sunday schools of Illinois and Missouri, and such other institutions as it has undertaken to supply, continually provided with the Bible, and while it stands ready to hear and answer all calls from every part of our country, it is nevertheless its duty not to forget its obligation to aid and assist in sending the Scriptures to foreign lands.

The first of these resolutions was moved by the Rev. S. H. Tyng, D. D. of Philadelphia; the second by the Rev. Erskine Mason, of New York; the third by Robert Wilkinson, Esq. of Poughkeepsie; and the fourth was moved by the Rev. S. H. Cone, and seconded by the Rev. Dr. McAuley. All of these gentlemen delivered forcible addresses in support of the sentiments and principles in the several resolutions; and the effect of the meeting, we think, must be greatly to increase the interest of the religious public in the Bible cause. The collection and subscription in aid of the funds of the society at the close of the meeting, amounted, we understand, to nearly 700 dollars.

A very interesting letter, just received by a gentleman in this city, from Mr. Gutzlaff, holding out very encouraging prospects in relation to the speedy introduction of Christianity into the maritime provinces of China, was read to the meeting by the Rev. Mr. Cone. Mr. Gutzlaff was about to embark on his *fourth voyage* along the Chinese coast.

PREMIUMS TO BE AWARDED IN NEW YORK, Jan. 1, 1834.

A premium of fifty dollars is offered for the best Tract on "the high and fearful responsibilities of ministers of the gospel," calculated to press this subject home upon ministers and churches. Rev. Dr. W. A. McDowell, A. W. Leland, and Rev. B. Gildersleeve, Charleston, Committee.

A premium of fifty dollars for the best approved Tract on "the sin of slander among members of the church and ministers of the gospel." Rev. Messrs. Aikin and Bethune, Utica; and W. H. Hallock, and Rev. H. White, New York, Committee.

A premium of fifty dollars for the best Tract of not less than twelve nor more than twenty-four pages, on the subject of "supplying the accessible population of

the whole world with the Word of God within a definite period." Rev. Drs. Milnor and De Witt, and Rev. S. H. Cone, Committee.

A premium of fifty dollars for the best approved Tract, showing "the importance of a close union in heart, effort, and prayer, among the several branches of the church of Christ, in the great work of evangelizing the world." Committee, Rev. Drs. Milnor and McAuley, and Rev. Mr. Cone. To be awarded Feb. 1, 1834.

A premium of thirty dollars for the best approved Tract for "Soldiers." Committee, Rev. Dr. McMurry, Rev. Messrs. Jackson and Spencer. To be awarded in Feb. 1834.

A premium of two hundred and fifty dollars for the best Tract on "the manner in which Christians should show the spirit of their Master in labours and sacrifices for the conversion of the world." To be awarded April 1, 1834.

We copy the above from the New York Observer, of Nov. 30, 1833, as affording a fine illustration of the intelligent, solid, scriptural piety of the American Christians. Surely there are some generous, zealous disciples of Christ in England, by whom premiums might in this manner be offered to excite and encourage the churches.

AMERICAN FESTIVAL.

The last Anniversary of American Independence was celebrated in New York by a very respectable portion of the citizens, in a manner very different from the long-established custom of eating and drinking. The temples of the Lord were opened in various parts of the city, for different benevolent purposes. A Temperance Society, of the eighth ward, was held in the spacious Methodist church in Greene Street. The church was not only filled, but many went away for want of seats. Many ladies volunteered to collect written pledges of adherence to the Temperance cause, and two or three hundred names were added to the 3,200 previously obtained in the ward. If there are *two hundred and forty four* licensed shops in the eighth ward, it is time for every citizen to inquire for the remedy of so destructive an evil—an evil far more dreadful than the cholera!—*New York Christ. Advoc.*

Wisdom is the jewel in the ring of the excellencies of the Divine nature, and holiness is the splendour of that jewel.—*Charnock.*

THE CHRISTIAN'S PENNY MAGAZINE may be delivered weekly in the Towns of the United Kingdom, by those Booksellers and Newsmen to whom Subscribers address their orders. Being unstamped, it cannot be transmitted by post as a newspaper; but for the convenience of our country friends and others, who cannot obtain the publication weekly, it is published every four weeks in parts, each including four numbers; excepting in June and December, in each of which a part is published containing six numbers. No extra charge is made for the wrapper: so that the whole annual expense of the twelve parts is 4s. 6d.

The Second Volume, comprising the whole of the year 1833, is now published, neatly bound in cloth, price 5s. 6d.

The First Volume, from June 9 to December 30, 1832, may also be had, similarly bound, price 3s. 6d.

London: Printed and Published by C. WOOD AND SON, Popple's Court, Fleet Street; to whom all Communications for the Editor (post paid), should be addressed;—and sold by all Booksellers and Newsmen in the United Kingdom.

Hawkers and Dealers Supplied on Wholesale Terms, by STELL, PATERNOSTER Row; BAKER, Holywell Street, Strand; F. BAKER, 124, Oxford Street; and W. N. BAKER, 16, City Road, Finsbury.

THE CHRISTIAN'S PENNY MAGAZINE.

N^o 84.

PUBLISHED EVERY SATURDAY.

JANUARY 11, 1834.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POPPIN'S COURT, FLEET STREET, LONDON.



INTERIOR OF A CARAVANSERAI.

ORIENTAL INNS, OR CARAVANSERAI.

"EASTERN CUSTOMS" admirably illustrate various passages of the Holy Scriptures. For while the manners and habits of Europeans, especially the English, have changed and improved with the progress of the arts and sciences, oriental customs, in many instances at least, remain nearly the same as they were two or even three thousand years ago. This will appear remarkable by a reference to the descriptions which modern travellers have given of Eastern Inns.

Luke states concerning the Virgin Mary and her divine babe, "There was no room for them in the Inn." Luke ii, 7. Bethlehem, at that memorable period, was a city of no great opulence or extent; and the existing posterity of David's royal house being considerable, the numbers flocking to be enrolled, crowded the place of resort for travellers. Joseph and Mary appear to have had no near relative or friend to receive them; nor were their means sufficient to enable them to pay for superior accommodation, especially in the more eligible apartments.

VOL. III.

"THE INN" at Bethlehem was *κατολύματι*, literally the place of untying, the court of the Caravanserai; and though it was large enough for such occasions as usually occurred in the town of Bethlehem, yet *now* every apartment in this receptacle was occupied, and no privacy fit for a woman in the condition of Mary could be obtained; especially as Colonel Campbell informs us, that they are attended by numbers of the very lowest of the people—associates at all times utterly unfit for that holy person, but how much more so at the present! Contented, however, with the wise allotments of a gracious Providence, the holy Virgin "brought forth her first-born son, and laid him in a manger!" O the wonderful love of God to man! "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. viii, 9.

"Caravanserais," says Campbell, "were originally intended for, and are now pretty generally applied to the accommodation of strangers and travellers; though, like every other good institution, sometimes perverted to the purposes of private emolument, or public job,

C

They are built at proper distances through the roads of the Turkish dominions, and afford to the indigent and weary traveller an asylum from the inclemency of the weather. They have commonly one story above the ground-floor, the lower of which is arched, and serves for warehouses to store goods, for lodging, and for stables, while the upper is used merely for lodgings; besides which they are always accommodated with a fountain, and have cook's-shops and other conveniences to supply the wants of lodgers."

Perhaps the most nearly constructed edifice amongst us to a caravanserai, will be found in some of our old inns, where galleries, with lodging rooms in them, run round a court, or yard; but then, as travellers in the East always carry with them their own bedding, &c., it is evident that our inns are better provided than the best caravanserais. It is necessary to keep this in mind; because we must not suppose that Joseph and Mary travelled without taking the necessary utensils with them; or that they could have procured in this inn any thing beyond provisions and lodging; if even they could have procured provisions. But of the poverty of their Eastern inns, we shall obtain a tolerably distinct idea from the following statement of VOLNEY:—

"There are no inns anywhere; but the cities, and commonly the villages, have a large building called a *Kan*, or *Keranseraï*, which serves as an asylum for all travellers. These houses of reception are always built without the precincts of towns, and consist of four wings round a square court, which serve by way of enclosure for the beasts of burthen. The lodgings are cells, where you find nothing but bare walls, dust, and sometimes scorpions. The keeper of this *Khan* gives the traveller the key and a mat; and he provides himself the rest. He must, therefore, carry with him his bed, his kitchen utensils, and even his provisions; for frequently not even bread is to be found in the villages. On this account the Orientals contrive their equipages in the most simple and portable form. The baggage of a man who wishes to be completely provided, consists in a carpet, a mattress, a blanket, two saucepans with lids, contained within each other, two dishes, two plates, and a coffee-pot, all of copper well tinned; a small wooden box, for salt and pepper; a round leathern table, which he suspends from the saddle of his horse; small leathern bottles or bags for oil, melted butter, water, and brandy (if the traveller be a Christian); a pipe, a tinder-box, a cup of cocoa nut, some rice, dried raisins, dates, Cyprus cheese, and above all coffee-berries, with a roaster, and wooden mortar to pound them. I am thus particular, to prove that the Orientals are more advanced than we in the art of dispensing with many things, an art which is not without its use. Our European merchants are not contented with such simple accommodation."

Perhaps it will not be unimportant to remind the reader, that he is not a poor man in the East, who is able to procure a travelling apparatus of such magnitude. And it may be hoped that at BETHLEHEM, the house of bread, it was not difficult for the holy visitors to obtain that necessary of life.

Travellers in the East use two words, *Kane* and *Caravanseraï*, to denote these kinds of buildings; and it seems probable that *Kane*, the inferior or smaller building, is intended in Luke x, 34, where a different Greek word is used, *παροδιον*.

ORIENTAL CARAVANS.

An account of an Eastern Caravan, as given by our most intelligent travellers, will be interesting to all our readers; and in its economy and proceedings it will be found to furnish some striking illustrations of the ar-

rangements adopted by Moses in leading the Israelites from Egypt, and conducting them through the Desert of Arabia to Canaan.—See particularly the book of NUMBERS.

There are four regular Caravans of the Mohammedans, which go annually to pay their adorations at the false prophet's tomb at Mecca: the first from Damascus, composed of the pilgrims from Europe and Asia Minor; the second from Cairo, for the Mohammedans of Barbary; the third from Zibith, near the mouth of the Red Sea, where the Arabians and those from India meet; and the fourth from Babylon, where the Persians assemble. Mercantile caravans are common; and by this means Peter the Great established an overland commercial intercourse between Russia and China.

Colonel Campbell, in his "Travels to India," gives the following account of the economy of a caravan. "As the collection of such a number of persons (to form a caravan) requires time, and the embodying of them is a serious concern, it is concerted with great care and circumspection, and is never attempted without permission of the prince in whose dominions it is formed, and of those also through whose dominions it is to pass, expressed in *veriting*. The exact number of men and carriages, mules, horses, and other beasts of burthen, are specified in the license; and the merchants to whom the caravan belongs, regulate and direct every thing appertaining to its government and police during the journey, and appoint the various officers necessary for conducting it. Each caravan has four principal officers. 1. The CARAVAN BACH, or head of the caravan; 2. The CAPTAIN OF THE MARCH; 3. The CAPTAIN OF THE STOP, OR REST; and, 4. The CAPTAIN OF THE DISTRIBUTION. The first has the uncontrollable authority and command over all the others, and gives them his orders: the second is absolute during the march; but his authority immediately ceases on the stopping, or encamping, of the caravan; when the third assumes his share of the authority, and exerts it during the time of its remaining at rest: and the fourth orders the disposition of every part of the caravan, in case of an attack or battle. This last officer has also, during the march, the inspection and direction of the distribution of provisions, which is conducted, under his management, by several inferior officers, who are obliged to give security to the master of the caravan; each of them having the care of a certain number of men, elephants, dromedaries, camels, &c., which they undertake to conduct, and to furnish with provisions, at their own risk, according to an agreement stipulated between them. A fifth officer of the caravan is the paymaster, or treasurer, who has under him a great many clerks and interpreters, appointed to keep accurate journals of all the material incidents that may occur on the journey; and it is by these journals, signed by the superior officers, that the owners of the caravan judge whether they have been well or ill served or conducted." "There are no less than five distinct (kinds of) caravans: first, the heavy caravans, which are composed of elephants, dromedaries, camels, and horses; secondly, the light caravans, which have but few elephants; thirdly, the common caravans, where are none of those animals; fourthly, the horse caravans, where are neither dromedaries nor camels; and lastly, sea caravans, consisting of vessels. The proportion observed in the heavy caravans is as follows:—When there 500 elephants, they add 1,000 dromedaries, and 2,000 horses at the least: and the escort is composed of 4,000 men on horseback. Two men are required for leading one elephant, five for three dromedaries, and seven for eleven camels. This multitude of servants, together with the officers and

passengers, whose number is uncertain, serves to support the escort in case of a fight; and to render the caravan more formidable and secure. The passengers are not absolutely obliged to fight; but, according to the laws and usages of the caravans, if they refuse to do so, they are not entitled to any provisions whatever from the caravan, even though they should agree to pay an extravagant price for them. The day of the caravan setting out, being once fixed, is never altered or postponed; so that no disappointment can possibly ensue to any one. Even these powerful and well-armed bodies are way-laid and robbed by the Arabian princes, who keep spies in all parts to give notice when a caravan sets out: sometimes they plunder them; sometimes they make slaves of the whole convoy."

RELIGION IN FRANCE.

GENEVA—EVANGELICAL SOCIETY.

FRANCE is allied with England: its religion, morals, and literature, will have no inconsiderable influence upon us; and therefore a thousand eyes are anxiously directed towards it from Britain, in the hope of beholding "the Sun of Righteousness" arising there, with the healthful beams of life and salvation. Indications there are of a pleasing and promising character manifest in some parts of that great country; and a second Reformation appears to be advancing at the famous city of Geneva, which promises to diffuse extensively the glory of divine doctrine as contained in the oracles of God.

Geneva, at the period of the Reformation, especially after the death of Luther, was the most celebrated seat of Protestantism. Scriptural truth was diffused from that centre of divine knowledge through every country in which the doctrines of Christ are embraced, in opposition to the superstitious traditions and idolatrous corruptions of popery. The Protestant churches of Switzerland, France, Holland, and Scotland, looked up to the establishment of Geneva as their mother church, being founded upon her model of Presbyterianism. Calvin, Beza, Pictet, Turretin father and son, and many other distinguished theologians, illumined the world with their profound evangelical writings: but their successors have gradually declined from the faith of their fathers. A cold and barren orthodoxy had for a long period been maintained by the venerable body of pastors, and reports were circulated that some of them had abjured the mysterious doctrines of Christianity, embracing Socinianism. Mons. Vernet, at length, in 1778, publicly avowed his adoption of Arrianism. Voltaire, Rousseau, and Gibbon, by their infidel wit and learning, contributed to hasten the decline of pure scriptural Christianity, and all the pastors were believed to be Arians or Socinians. Out of one hundred and ninety-seven printed sermons, preached by the pastors of the Genevese church, from 1768 to 1818, not a single one is to be found containing a confession of belief in the divinity of Christ!

Scriptural knowledge, however, revived on the Continent by means of the formation of Bible Societies; and in 1814 a spirit of inquiry arose in Geneva. Cæsar Malan, with several others, became zealous for the saving doctrines of Christ, and the ecclesiastical body commenced persecution. A new Catechism was published by the Genevese pastors in 1814, omitting the peculiar doctrines of Christianity. Malan was persecuted in his evangelical course, and suspended from the ministry; and the pastors, in May 1817, published a regulation for ministerial candidates to sign, promising not to preach on the *divinity of Christ—Original sin—Effectual grace—and Predestination*. This, with some

explanation, Malan subscribed; but continuing to inculcate salvation by Christ alone, he was again suspended in the same year. He was deposed from his office as regent of the college, and deprived of his ministerial character in the church; but a chapel being built for him without the walls of the city, with some difficulty he obtained permission to prosecute his ministry as a dissenter. Errors in the establishment seemed to increase; for in an official letter of September, 1818, the pastors declared, that for a long time the doctrine of the *Trinity—the divinity of Christ—Original sin—Salvation by grace—and Regeneration by the Holy Spirit*, had not existed in the Catechism.

In the mean time Mr. R. Haldane of Edinburgh, and Mr. Drummond of London, visited Geneva, the latter gentleman printing at his own expense an edition of Calvin's Institutes: they circulated the Scriptures, and encouraged a spirit of inquiry among the young ministers and students, and a church of Christ was formed on the Congregational model, consisting, in Oct. 1817, of *twenty-five* members, with whom many attended public worship.

Mr. (now Dr.) Malan persevered in his various labours, founding schools, distributing religious tracts, and preaching the gospel, amidst much opposition; but the Dissenters increased, of whom there are now two flourishing congregations. Ministers in the Genevan church not being elected by the people, but appointed by the venerable pastors, no one except he was believed to be of the Arian creed could gain an appointment: but Mons. Gausson, a divine of sound principles, remained in the bosom of the established church. With him several others have united, resolved by the grace of God to seek a revival of genuine godliness in their communion, and to extend it; and in 1839, after the example of our British associations, they formed for this purpose THE EVANGELICAL SOCIETY.

Various efforts have been made by this infant institution, which have increased every year. Its first president was Mons. G. Cramer, member of the sovereign council of Geneva; and that office is at present filled by Mons. H. Tronchin, lieutenant colonel of artillery. The last anniversary meeting of this society of Geneva was held May 9, 1833, attended by a great number of pastors from the canton of Vaud, besides some ministers from England and other countries.

M. Tronchin presided, and, after a speech of much interest, read the General Report of the Society; the receipts of which amounted to 18,500 francs for various purposes, exclusive of donations to the School of Theology.

I. Sunday and Infant Schools.

These prosper: the number of children increases every week. "These children," says the Report, "show a great desire for religious instruction, and there is reason to believe that the hours which they have spent upon the Bible, have not been without fruit to several of their number. Some parents have testified that they observe among their children more submission, and a desire to regulate their conduct by the word of God. The Lord has removed by death, in the course of this year, five of the children, some of whom expressed, with their dying lips, a desire to devote their small earnings to the distribution of the Word of God among the destitute.

II. Meetings for Religious Instruction. New Chapel.

The meetings for religious instruction, which have been established under the Evangelical Society, continue also to be prosperous. The constantly increasing number of hearers, has made the erection of a new church indispensable, and this circumstance has made the zeal

of the Christians of Geneva particularly striking. Some friends of the gospel generously advanced, in five days, the large sum of 170,000 francs, the amount necessary to purchase ground for the Oratory, or evangelical chapel. By the side of this chapel will be constructed a large room for the School of Theology.

III. Distribution of the Bible by Colporteurs.

The Evangelical Society has distributed this year, by means of colporteurs, 11,331 copies of the Holy Scriptures! The happy plan of colportage has excited, in many places, a lively interest. In the canton of Vaud, at Basle, at Berne, &c. the method of employing colporteurs has been adopted, in imitation of the Society of Geneva. These modest and humble carriers of the Word of God, have found friends among some French pastors. At Lyons, at Besançon, at Dijon, the work of colportage has been actively seconded by the ministers residing in these towns. Ten departments, and about two thousand villages have been visited by the colporteurs of the Society of Geneva.

IV. The School of Theology.

Professor Merle d'Aubigny read the report on the School of Theology, containing much interesting matter; and presented testimonials of Christian affection towards the institution, from eminent divines of Switzerland, France, Holland, England, and the United States. The report contains the following remarkable passage respecting the principles of the directors of this Christian seminary.

"We wish to be at once strict and liberal—liberal to others, and strict with ourselves. Yes, we open our school to all Christian denominations, Reformed or not Reformed, Nationals or Dissenters; students of all persuasions are equally dear to us, if they only love in sincerity the Lord Jesus Christ. We have had already, in the past sessions, students of different shades of faith, and we have them now. We will be liberal in our love for them, and in allowing them full liberty of conscience. We will ask of God the grace to love them sincerely, and to act towards them under the persuasion, that in Jesus Christ there is neither Jew nor Greek, nor Episcopalian nor Presbyterian, nor Reformed nor Dissenter, but all are *one*. But with ourselves, Gentlemen, we are strict; that is to say, we will know where we are, we will not float about with every wind of doctrine. We are Reformed, we will be Reformed. Our instructions, based only on the Word of God, will be according to the doctrines and constitution of the Reformed church, which we have found to be the purest expression of this Word, the only rule of our faith. Upon the standard which we hold in our hand, are inscribed these two words—above, the *Gospel*, and below, the *Reformation*. The Reformation, according to us, is the most powerful organ which God has made use of to show the greatness of his mercy. It is a vessel made by God himself, with a great display of wisdom and power, to contain the pure gold of his Word. It is dyed with the blood of the martyrs. What was true in the time of the Apostles, what was true in the time of the Reformers, we shall inculcate, as being still the same truth in our times. We repeat it, and this is, if you please, our confession of faith, which we present to all our brethren, at home and abroad: the *Gospel*, the whole Gospel, nothing but the Gospel; the simple Gospel, to the exclusion of what comes from man: that is to say, in our firm belief, the *Gospel according to the Reformation*."

During the first year there were only four regular students for the ministry in this seminary: in the second there were eleven, besides others attending the lectures;

and the last year there were nineteen, with a prospect of a continued increase. The report closes thus:—

"Ah! gentlemen, if, among the thousand means, or school may be a feeble means of contributing only little to elevate the standard of salvation, around which the nations shall gather, what thanksgivings shall we not render to God! Yes, Lord! not unto us, not unto us, but to thy name give glory! If thou pleasest, overthrow this feeble house which our hands have desired to raise for the honour of thy truth; destroy the foundations and scatter the stones thereof; provided, Lord, that thy kingdom come, that the fortresses of error fall, that the pride which raises itself against thy truth be abased, and that the glory of thy name fill these places and all the earth! By us or by others, it matters little. But if agreeable to thy will and thy mercy, regard with favour this feeble institution: let this least of all the seeds of thy kingdom grow, and become a tree under the shade of which many souls may repose. May the river of blessings which thou pouredst out from heaven in the time of the apostles, and in the time of the Reformation, resume in our times its course over all the earth!"

The Rev. M. Gaussen closed the meeting with prayer.

IMPROVEMENT OF PRISON DISCIPLINE.

Wakefield House of Correction.—We understand that the number of prisoners in the House of Correction at Wakefield, is now about 150 less than usual; and this is accounted for by the restrictions that have lately been imposed. The diet has been lowered, the use of tobacco abolished, and the prisoners are not allowed to speak to one another, from the time of going into prison to coming out: if one is heard to speak to another, by night or by day, he is placed in solitary confinement for twenty-four hours, and this regulation is found to be productive of very beneficial results."

Prison discipline in some parts of the United States is carried on systematically, the most diligent attention being paid to the moral and religious training of those who are confined. In an early number it is intended to give some account of the plans adopted in that improving country; but in the mean time the following will be regarded with sincere pleasure by every Christian patriot.

The New York Observer, for Nov. 30, 1833, contains the following.

Auburn State Prison.—The Rochester Observer informs us, that "the number of prisoners is about 700. For some time past a work of grace has prevailed more extensively and powerfully in the prison than was ever known before. It is enough to move a heart of stone to witness the absorbed attention manifested in the Sunday School; to see the anxious look, the melting eye, the quivering lips, and the heaving bosom of the inquiring sinner, and to view the calm smile of contentment and peace and hope beaming from the brow once clouded with gloom, or knit with disgust, or curled with vengeance. More than one hundred and thirty in the Sabbath School profess to have passed from death unto life: though the case of some be doubtful, yet a large number of them give good evidence of a saving change."

In thy discourse, take heed what thou speakest, how thou speakest, to whom thou speakest, and when thou speakest. What thou speakest, speak truly; when thou speakest, speak wisely. A fool's heart is in his tongue; but a wise man's tongue is in his heart.—*Quarles*.

Letters to a Mother, upon Education.

LETTER XLIV.

Right Views of Marriage.

Dear Madam,

Now for the brighter picture. I will imagine, then, a girl truly well educated. Of course marriage is her destination. She has, however, been taught, that happiness is indeed dependent upon *provision for a livelihood and for the maintenance of a family being tolerably secure*: but if this is certain, she feels that there are other things far more essential to happiness than superfluities. Her first concern is, that the intended husband shall be agreeable in person. She and her parents well know the indispensable nature of this pre-requisite. Upon the proposal being made, there is no *secrecy*, no *discovery*. I will suppose the suitor who he ought to be: then as soon as he is certain of being favourably received, *before the direct proposal*, in an honourable and manly way he discloses his views to the parents. If they have known him all his days, and have known his family, they can soon decide. If not, no pains are spared, out of *indolence*, desire to *get the daughter off their hands*, or *false delicacy*, to demand and to give a full explanation of all circumstances upon both sides; all parties knowing, that a *clear understanding conduces to mutual respect*.

The views entertained on both sides are, that marriage introduces new cares, new duties: that mutual forbearance is the grand duty: that in important cases, the husband's judgment must decide; but yet that in general instances there is no marked inequality exhibited or demanded.

The happiness expected is not of that kind delineated in a novel, but practicable, rational, and real.

The acquaintance began and was continued upon the principle of mutual esteem; and all that is anticipated is, that the future career will be that of the most intimate and exalted confidence and friendship.

The female whom I am supposing, does not for a moment imagine, that upon being married she is to become wealthy and powerful, and the mistress of a splendid household. On the contrary, she has been taught, that for several years, even under the most favourable circumstances, economy and industry must be the grand principle by which the conduct of herself and husband must be guided. She has no other idea than that she must be *useful*, and indeed the soul of her department, as her husband must be of his.

All the good principles of self-command and good sense she has gained from her parents and instructors are now brought into action, and beneath the honest, sincere esteem of her husband, are matured into experience.

The lighter accomplishments, of which, in the proper degree, she had become mistress, may occasionally soothe the hour of fatigue; but it is in her *ability to respond to his conversation*, to suggest measures as to *those of his affairs which in confidence he may state to her*, and in minute attentions to his welfare (which are the best proofs of attachment), that her qualifications reside for fixing and maturing the regard of her husband.

His absence during the day renders his return in the evening more acceptable; while the judicious conversation, the well-chosen book, or the society of the well-disposed friend of either party, render the visit profitable, whether received or given.

Beneath the influence of these circumstances, every virtue blooms and ripens. The influence upon servants and acquaintances, of this happiness and good example, diffuses the impression, that goodness and happiness are

indissolubly united: and those enjoyments and that respect which are alone the reward of good sense and virtue, serve to render the earthly sojourn of both parties as happy as the circumstances of human life will admit, while space is given for the cultivation of every habit which shall render the close of life peaceful, and the prospect of future felicity secure.

I believe I need not remind you that the *two sides* of the picture are often realized, nor that it is only under the circumstances *now* described, that any thing like happiness can be attained.

Hence then it appears to me, that these views, and as many more as are omitted of the same nature, ought to be inculcated by the habitual tone of the conversation upon the subject, and the advice which shall be given as the time approaches, and the actual influence which shall be exerted upon the occasion.

I beg you to accept one *final* Letter upon the *general* topic of Education, and remain,

Dear Madam, yours, &c.

CLERICUS.

GEOLOGY OF THE HOLY SCRIPTURES.

"In the first page of the Bible," it has been truly said, "even a child may learn more in an hour, than all the philosophers in the world learned without it in 4000 years." But the theology of the Scriptures being disliked by the corrupt heart of man, requiring perfect conformity to His holy commands, infidels have endeavoured to overthrow their credibility by objections to the Mosaic history drawn from the modern discoveries in geology. Their labours were known to be vain: and it now appears from the testimony of the Baron Cuvier, the most accomplished geologist of modern times, that the "cosmogony of Moses, considered in a purely scientific view, is extremely remarkable, inasmuch as the order which it assigns to the different epochs of creation, is *precisely the same as that which has been deduced from geological considerations*." The irresistible inference from this fact is the truth of one of these three propositions: either, 1. The order which Moses assigns to the different epochs of creation was a happy accident; or, 2. He attained by natural means a knowledge of geology equal to that of the most accomplished modern geologists; or, 3. His account of the creation was divinely inspired. No one will believe the first of these propositions. There is not the shadow of a reason for believing the second proposition: and we are, therefore, irresistibly impelled to embrace the third.

ILLUSTRATION OF PSALM XXIII, 5.

I confess, said Captain Wilson, since my return from India, I have been forcibly struck with several things which prove the Scriptures to be an Eastern book. For instance, the language of one of the psalms, where David says, "Thou anointest my head with oil, my cup runneth over," most likely alludes to a custom which continues to this day. I once had this ceremony performed on myself in the house of a rich Indian, and in the presence of a large company. The gentleman of the house poured upon my hands and arms a delightfully odorous perfume, put a golden cup into my hand, and poured wine into it till it ran over; assuring me at the same time, that it was a great pleasure to him to receive me; and that I should find a rich supply in his house. I think the divine poet expressed his sense of the goodness of God by an allusion to this ceremony, or to one that very closely resembles it.

LORD WENTWORTH'S DYING ADVICE TO HIS SON.

MR. EDITOR,

The following Letter is from the unfortunate Earl of Strafford to his son, written a short time previous to his lordship's execution !

"My dear William,

"These are the last lines that you are to receive from a father that tenderly loves you — I wish there was a greater leisure to impart my mind unto you ; but our merciful God will supply all things by his grace, and will guide and protect you in all your ways ; to whose infinite goodness I bequeath you ; and therefore be not discouraged, but serve him and trust in him, and he will preserve and prosper you in all things. Be sure you give all respects to your mother, who hath and ever had a great love unto you, and therefore it will be well becoming you. Never be wanting in your love and care to your sisters, but let them ever be most dear to you, for this will give others cause to esteem and respect you for it, and it is a duty you owe them, in the memory of your excellent mother and myself ; therefore your care and affection for them must be the same that you are to have of yourself. Be careful to take the advice of those friends who are by me desired to advise you for your education. Serve God diligently, morning and evening, and recommend yourself unto him, and have him before your eyes in all your ways. With patience hear the instructions of those friends I leave with you, and diligently follow their counsel : for till you come by time to have experience in the world, it will be far more safe to trust to their judgment rather than your own. Lose not the time of your youth ; but gather those seeds of virtue and knowledge which may be of use to yourself and comfort to your friends for the rest of your life. And that this may be the better effected, attend thereto with patience, and be sure to restrain yourself from anger. Suffer not sorrows to cast you down, but with cheerfulness and good courage go on the race you have to run, in all sobriety and truth. Be sure with an hallowed care to have respect to all the commandments of God, and give not yourself to neglect them in the least thing, lest by degrees you come to forget them in the greatest, for the heart of man is deceitful above all things and desperately wicked. And in all your duties and devotions towards God, rather perform them joyfully than pensively, for God loveth a cheerful giver. For your religion, let it be directed according to that which shall be taught by those who are in God's church ; the proper teachers thereof, rather than that you either fancy one to yourself, or be led by men who are singular in their own opinion and delight to go in ways of their own finding out : for you will certainly find soberness and truth in the one, and much unsteadiness and vanity in the other. The king, I trust, will deal graciously with you, restore you those honours and that fortune which a distempered time have deprived you of, together with the life of your father ; which I rather advise might be by a new gift and creation from himself than by any other means, to the end you may pay thanks to him without having obligations to any other. Be sure to avoid as much as you can to inquire after those that have been sharp in their judgments towards me ; and I charge you never to suffer thought of revenge to enter into your heart, but be careful to be informed who were my friends in this prosecution, and to them apply yourself to make them your friends also, and on such you may rely, and bestow much of your conversation amongst them. And God Almighty of his infinite goodness, bless you and your

children, and your children's children, and his same goodness bless your sisters in like manner, perfect you in every good work, and give you a right understanding in all things. Amen.

(Signed) T. WENTWORTH."

This letter claims the attention of the readers of the Christian's Penny Magazine, not only as it contains the dying words of this unfortunate nobleman to his son, but the strict injunctions given him from a loving father, which should serve as a stimulus to guide us to the path of duty. Reader, perhaps you have sons and daughters, if so, impress on their minds this letter : show them the different points in it, persuade them to study them, and tell them it should be attended to by old and young ; and may God of his infinite goodness watch over you and bless and prosper you in all things ; that he may give you grace to withstand the temptations of the world, the flesh, and the devil, and to walk in his way and reverence his Sabbaths, and that he may bless you and your families and call them his own, is the earnest desire of

Your well-wisher,

T. G. W.

CHRISTIAN MUSINGS.

(From the Diary of a departed Christian.)

"The spirit of adoption ! whereby we cry, Abba, Father." — Romans viii, 15.

CAN I not in humble confidence say, that through Christ as my Saviour, the Almighty God is my Father and the Holy Ghost is my Teacher? — I feel more strongly than ever, that "in me (that is, in my flesh) dwelleth no good thing ;" but notwithstanding this, I know that in my Saviour dwelleth all fulness, all grace to overcome my corruptions, all strength for my weakness, all wisdom for my folly, all pardon for my guilt ; and I desire to have every thought brought into subjection to Christ, that the will of God may be my will. Have I not felt, that to be in Christ is to be a new creature? But do I show forth this principle as I ought? All God's children are children of the light : let us not walk as children of darkness. Oh ! for simple child-like views of Christ as a Saviour — to be emptied of self in thought, word, and deed, and then going to the cross to view a crucified Saviour — to feel conscious that "it is finished," "we are saved." God has said it, I believe it. I desire to live on God's veracity, upon his covenant ordered in all things and sure. Oh ! for a single eye to the glory of my Father ; to be full of light, the eye must be single. How much do I lose by my grievings of the Holy Spirit, by not watching for and valuing more his precious influences upon my mind. Oh ! what a Teacher he is, what a Comforter he is, who "takes of the things of Christ and shows them to us." Let me, under this blessed influence, day by day and hour by hour, yes, even moment by moment, make a fresh surrender of my heart and life to God. Let me answer all temptation by "Thus it is written." — Are there not times when I have felt more particularly that the Lord was waiting to be gracious? Then is the time that I am to open wide my mouth, and he has promised to fill it. Oh ! is he not *always* waiting to be gracious, even in this world? But oh ! the world of glory ! why do I not more often and more closely contemplate the joys of heaven, and the spending an eternity with my Lord and Master as an *elder brother*? In this light of glory how vain does the world seem, how empty all it can offer ! Oh ! my Father, "increase my faith, increase my love, increase my views of thy glory !"

P. N.

SCRIPTURE GAZETTEER.

(Continued from p. 358.)

DOTHAIM, or **Dothan** (*lawes, or rites*), a town at the distance of 12 miles northward of Samaria. Joseph's brethren were at Dothan, when they sold him to the Ishmaelitic merchants, who came from Gilead. Gen. xxxvii, 17.

E.

EKENZER, i. e. the stone of help, the name of that field wherein the Israelites were defeated by the Philistines, when the ark of the Lord fell into the hands of those infidels. 1 Sam. iv, 5.

ECBATANA, a city of Media, which, according to Herodotus, was built by Darius, king of the Medes, and encompassed with seven walls of unequal heights and different colours; the first was white, the second black, the third red, the fourth blue, the fifth a deep crimson, the sixth was covered with silver, and the seventh with gold. The first book of Judith attributes the building of this city to Arphaxad, who, in the opinion of Archbishop Usher and Dr. Prideaux, is the same with Dejoces, though F. Calmet takes him to be no other than Phraortes, the successor of Dejoces, as may be seen under the article Arphaxad. In the vulgar Bible (Ezra vi, 2) we read that at Ecbatana, in Media, there was found a copy of Cyrus's edict, whereby the Jews were permitted to return into their own country. But several interpreters translate Achmetha (which is the word in the original, and which our translators have not named), a strong box, a press, a coffer, which lay amongst the old records of Media; this, though the most modern, Clare assures us is the true reading. The name of this city occurs frequently in the apocryphal writings of the Old Testament.

EDAR, tower of; by this some understand the field near Bethlehem, where those shepherds were keeping their flocks, to whom the angel appeared, and gave information of the birth of our Saviour; and among others, one reason that induces them so to understand it is, because the word Edar does, in the Hebrew tongue, denote a flock; whence the same which is here rendered the tower of Edar, is, in Micah iv, 8, rendered the tower of the flocks. But from this last place others suppose that by the tower of Edar, is to be understood some place near Jerusalem, forasmuch as the tower of Edar is here spoken of by the prophet, as being the strong-hold of the daughters of Zion.

EDEN (*pleasure, delight*), a province in the East, where Paradise was situated. We shall speak of its supposed situation under the article Paradise.

EGYPT, Heb. Mizraim (*that binds*), a country of Africa, situated between the 48th and 53d degrees of east longitude, and the 24th and 33d of south latitude, being 600 miles long, and 300 broad, is bounded on the south by Ethiopia, on the north by the Mediterranean Sea, on the east by the Arabian Gulf, or the Red Sea, and the Isthmus of Suez, and on the west by Lybia. Egypt, called by its ancient inhabitants the Mi, was so named, as is supposed, from Ham the son of Noah, being more than once styled the land of Ham in the book of Psalms. But the name by which it is generally denoted in Scripture, is the land of Mizraim, who was a son of Ham, from whence the Arabians and other oriental nations still call it Mesr.

The ancients divided Egypt into the Lower and Upper, the former of which contained the Delta, and the latter the Thebaid. The fertility of Egypt was much celebrated by ancient writers; and it enjoys so many advantages, that notwithstanding the air is so extremely hot, and

not very wholesome, it has been always extremely populous. The inhabitants pretend to a very great antiquity, and have a catalogue of kings, the first of which began to reign a great many thousand years before the flood, according to their histories; certain however it is, that there are few nations in the world which can pretend to an equal antiquity with the Egyptians.

Their country is the only one which has borne the name of a son of Noah; and though it be uncertain whether Ham himself made any settlement there, his son Mizraim certainly did people Egypt with his own issue, which inhabited the several parts of it under the names of Mizraim, Pathrusim, Casluhim, and Caph-torim, which last, according to some authors, was part of Egypt. And as they have always boasted of their being the most ancient people in the world, so they have been likewise esteemed the inventors of almost all arts and sciences. They communicated their false theology to the Greeks, who, it is on all hands allowed, received the names of their deities from the Egyptians: they carried superstition and idolatry farther than any other people, worshipping stars, men, animals, and even plants, if the Greeks and Romans, who have ridiculed their excessive superstition, may be believed in this particular. Their extensive knowledge in every branch of the mathematics, evidently appears from their pyramids, labyrinth, the immense grottoes of the Thebaid, the obelisks, the temples, and the pompous palaces, whose plans and designs are given by travellers; not to mention the lake Meris, and the vast canals which served both for trade and to render the land fruitful. The present inhabitants are greatly different from their ancestors, being indolent and cowardly, the richer sort doing nothing all day but drink coffee, smoke tobacco, and sleep; besides this they are excessively ignorant, proud, haughty, and ridiculously vain.

EKRON (*barrenness*), a city and government of the Philistines. It fell by lot to the tribe of Judah, in the first division made by Joshua (xv, 45,) but afterwards it was given to the tribe of Dan (xix, 43). It was situated very near the Mediterranean, between Ashdod and Tamnia. Ekron was a powerful city, and it does not appear by history that the Jews were ever the sole possessors of it. The Ekronites were the first who said it was necessary to send back the ark of the God of Israel, in order to be delivered from those calamities which the presence of it brought upon their country. 1 Sam. vi, 10.

ELAM (*a young person*), a country lying to the south east of Shinar, so denominated from Elam, the eldest son of Shem. In the time of Daniel (viii, 2) Susiana seems to have been part of it; it does not appear that the Jews called Persia by any other name. Elyme and Elymais are often mentioned by the ancients. Ptolemy, though he makes Elymais a province of Media, yet he places the Elymi in Susiana, near the sea coast. Hyphanus takes it to be a part of Assyria; but Pliny and Josephus more properly of Persia, whose inhabitants, the latter tells us, sprung from the Elamites. The best commentators agree that the Elamites, who were the ancestors of the Persians, were descended from Elam the son of Shem. It is likewise allowed, that the most ancient among the inspired writers constantly intend Persia when they speak of Elam, as the reader will see by referring to Jeremiah xlix, 39.

Be not ever believing, and never a believer, ever beginning to live and never living.—*Ward.*

Judge nothing before the time, prejudice is pre-judging.—*Anon.*

THE PICTURE BIBLE FOR THE YOUNG;

Containing Sacred Narratives in the Words of the Holy Scriptures. Illustrated by Engravings. London. Tract Society, pp. 172, neat cloth.

PICTORIAL representations of ancient history, both sacred and profane, are an admirable means of impressing, even upon the understandings of children, those great events so needful to be known. Difficulties may attend a *perfect*, or even the *faithful*, exhibition of the *persons* and *facts* recorded in the Holy Scriptures; but it appears that in this beautiful and elegant volume there is a much nearer approach to *perfection* than in any work of the kind ever before published. Grossness, bordering on *profaneness*, is found in most of the illustrations hitherto presented to the public; but in this very tasteful work there is no representation of Almighty God, nor of angels; while the costume and embellishments are uniformly oriental. Parents, especially mothers, will surely prize this volume as a most valuable addition to their Sunday Libraries, for their children from *six* to *twelve* years of age. The volume contains *twenty-one* fine engravings on *steel*, and *forty-three* of a superior style on wood.

UNITED PRAYER MEETING ON NEW YEAR'S DAY.

THE Readers of the Christian's Penny Magazine will be delighted in learning, that on the morning of January 1, 1834, about ONE HUNDRED of the London Ministers of the Congregational, Baptist, and United Secession churches, assembled at the Congregational Library, Finsbury, for the purpose of imploring the Divine blessing. The Rev. J. P. Smith, D. D. presided. Prayers were offered by the Rev. W. Newman, D. D. Baptist, the Rev. — Young, M. A., Rev. Calvin Colton, M. A. of America, and the Rev. W. Clayton. Suitable scriptures were read and hymns sung between the prayers, and the service was closed with prayer by Dr. Smith. Probably on no occasion were prayers ever offered with more apparent humiliation, confidence, and gratitude, than on that morning; and the union of the several denominations of pastors, all holding sacred the grand doctrines of the Reformation, seeking the effusion of the Holy Spirit upon every church of Christ, and upon every faithful minister of his holy gospel, that our beloved country might prosper in divine knowledge and holiness, under a wise and righteous and patriotic government, and that the whole earth might soon be full of the glory of the Lord,—was most inspiring and delightful.

PRESBYTER.

TEMPERANCE FUNERALS.

TEMPERANCE is part of godliness: and this sanctifying reality, producing all other moral benefits, is indispensable to the reformation and prosperity of our country. The following is a pleasing indication of the progress of rational conviction, and a procedure which deserves universal recommendation.

"No fewer than *five* Temperance funerals have taken place, within a short time, at Preston. In these cases not a drop of intoxicating liquor was offered to the guests. The substitutes were, good coffee, buns, and biscuits. In one case the corpse had to be taken a distance of *eighteen* miles; but the same strict rule was observed, both at the house and at the public houses. At the destination there was a good dinner, but water was the beverage." — *Patriot*.

LINES WRITTEN IN A LADY'S ALBUM.

"Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised."—Prov. xxxi, 30.

SELINA! mark the sacred page,
Safe guide of youth, sure strength of age:
There maxims pure, examples bright,
Instruction mingles with delight.

The portrait of the damsel view,
In colours clear and features true,
Where loveliness and goodness join,
Drawn by the Linner's hand divine;
Distinguishing with judgment nice,
Fair virtue's glow from glaring vice.

Favour may oft deceitful prove,
When flattering through the mask of love;
And may th' incautious maid beguile,
With feigning words and treacherous smile.

Beauty is vain, engendering pride,
When it can nothing boast beside:
'Tis but a flower of transient prime,
By sickness spoil'd, deform'd by time.
The finest form, the fairest face,
Devoid of inward mental grace,
May as a model be admir'd,
But never as a mate desir'd.

The contrast note, for such there are,
More wise, more happy, and more fair;
The youthful, tender, feeling breast,
With holy principles impress'd,
Within, a treasury contains,
More precious than all earthly gains:
Her heavenly Father reigns on high,
And guards her with his watchful eye;
Training his child with kindred love,
For peace on earth and joy above;
The tutor'd, thoughtful spirit brings
To seek and reach eternal things;
While filial, reverential care,
Enjoys each good and shuns each snare.
Imparted strength such minds prepare,
With patience life's rude storms to bear,
Nor stubborn kick against the goad,
Nor murmuring sink beneath their load,
Nor bitter healthful potions spurn,
Which mingled hope to sweets shall turn;
With Martha's hands and Mary's heart,
They choose the good and better part;
They boast not — yet their work displays
Religion's sterling worth and praise.

ALIQUIS.

LONDON CHRISTIAN YOUNG MEN'S SOCIETY.

The Rev. A. Fletcher has kindly promised to deliver the First Public Lecture to the Members of the Society, at Finsbury Chapel, Moorfields, on Tuesday, January 14, at Seven o'clock in the Evening.

GENUINE PATRIOTISM. — The Home Missionary Society has received a donation of Two Hundred Pounds within a few days, in answer to an appeal in the Home Missionary Magazine for this month, on behalf of Knowle, a populous village in Warwickshire. Is not this genuine patriotism?

London: Printed and Published by C. WOOD AND SON, Poppin's Court, Fleet Street; to whom all Communications for the Editor (post paid) should be addressed; — and sold by all Booksellers and Newsmen in the United Kingdom.

Hawkers and Dealers supplied on Wholesale Terms, in London, by SERRILL, Paternoster Row; RUSSELL, Holwell Street, Strand; J. PATTIE, 16, High Street, St. Giles's; and W. N. BAKER, 16, City Road.

THE CHRISTIAN'S PENNY MAGAZINE.

No 85.

PUBLISHED EVERY SATURDAY.

JANUARY 18, 1834.

PRINTED AND PUBLISHED BY G. WOOD AND SONS, POPPIN'S COURT, FLEET STREET.



NOAH'S SACRIFICE AFTER THE DELUGE.

NOAH has with great propriety been called, "The connecting link between the Old and the New World!" Such he was in reality; and in every view his extraordinary character and more extraordinary history will be found most truly interesting to every one, not only to the devout contemplative Christian, but to the inquisitive student of natural philosophy. A general review of Noah's character and history has already been presented to the readers of the *Christian's Penny Magazine*, in the *SCRIPTURE BIOGRAPHY*, see vol. ii, p. 212, &c. The present article relates more particularly to the sacrifice of that patriarch after his deliverance from the ark.

Noah, though a holy man of God—for "Noah found grace in the eyes of the LORD, and Noah walked with God"—well knew that he was a debtor to the Divine mercy for preserving his life and family amid the wreck of nature and the destruction of every other human being from the polluted earth, and for sparing him, a sinner, and inspiring him with hope of eternal salvation. Noah lived by faith in the Divine promise of the Messiah; and he knew the Divine constitution, that "without shedding of blood there is no remission" of sin. Sacrifices are declared to have been offered from the days of Adam—for "by faith Abel offered

unto God a more excellent sacrifice than Cain." Heb. xi, 4. Besides a "thank-offering" acknowledging the being and providence of God, as had been done by the infidel Cain, Abel was a believer in the promises of the new covenant; and, expressive of his belief, "Abel brought of the firstlings of his flock, and of the fat thereof. And the LORD had respect unto Abel and to his offering." Gen. iv, 4.

Noah perfectly understood the nature and design of sacrificial offerings: but to what extent, on what occasions, in what numbers, and how frequently victims were presented on the altar of God, we cannot ascertain from the brief history of the Old Testament. The singular record of this great transaction under consideration, is all comprehended in a single verse, Gen. viii, 20. "And Noah builded an altar unto the LORD." Had he a special command for this act of worship? Perhaps not: though some learned commentators suppose, that it was built not only agreeably to the Divine will, but according to his direction. Gratitude for preservation and deliverance so miraculous, filled the holy mind of this devoted servant of God; and the first concern of his joyful soul appears to have been to glorify his bountiful Creator in the presence of his children, to impress their minds with solemn awe

D

VOL. III.

while they contemplated "the goodness and severity of God." Noah designed thus immediately and seasonably to renew the ordinances of divine worship; and in his venerable office of patriarchal priest, to inculcate its importance by his own example for the universal and eternal benefit of posterity.

Having made the necessary preparations, Noah "took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar." "Clean and unclean beasts and birds" was a distinction that had been known for ages before the Levitical institutions by Moses, as is manifest by what is recorded of Noah; and it seems probable that this distinction was established as early as the appointment of sacrifices. The "clean beasts" were the bullock, the sheep, and the goat; and the "clean fowl" were at least the turtle and the pigeon; these constituted the sacrificial offering of Noah, whose intelligent faith was directed, by that means, to look through the expressive type, and forward through ages to come, to "behold the Lamb of God that taketh away the sin of the world."

No doubt can be entertained respecting the elevation of Noah's mind: for his sacrifices were presented in the exercise of faith in the promised Messiah, in whom all the pious antediluvian patriarchs had believed. Moses, therefore, says by divine inspiration,—"And the Lord smelled a sweet savour." This could not be, literally, that incense or "smoking sweets" of any kind would really give pleasure to him who is an Infinite Spirit, and contrary to the admonition, Psal. l. 8—15: it must refer to the right disposition. Paul seems to refer to this expression, when speaking of the sacrifice of Christ, as a propitiation for the sins of the world, he calls it "a sweet-smelling savour," Eph. v. 2; and the faith of the patriarch being carried forward to this infinitely meritorious offering, his person and services were both acceptable and well-pleasing to God.

"And the Lord said in his heart, I will not again curse the ground for man's sake." Jehovah spake within himself, and uttered his purpose to his worshipping servant. Some interpreters apply this to the sacrificing prophet, as signifying that God spoke comfortably to Noah; and ancient Jewish writers say that the Lord stretched out his right hand and swore, "I will not again curse the ground for man's sake, for (or rather *though*) the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." Gen. viii. 21, 22.

Even the curse which had been pronounced upon the earth after the sin of Adam, is supposed to have been suspended by this merciful declaration; so that the ground became exceedingly fruitful, to supply the inhabitants of the newly-renovated world.

Much invaluable instruction is conveyed to us by this awful oath of the universal and righteous Sovereign; for while his merciful forbearance is declared, the lapsed condition of man and his universal depravity is fully testified. And though man is guilty, corrupted, and unworthy of the Divine favour, the gracious oath of the propitiated Creator remains inviolate, the seasons continue, and all the unnumbered blessings of his bountiful hand are incessantly showered down upon us, to satisfy our wants, and to lead us to show forth his glory.

Noah's sacrifice and priesthood may afford us a key to explain or account for the universal prevalence of sacrifices, in all the nations of the earth. Pure, primitive tradition has indeed been corrupted and lost, and the instructive observances, as practised by the holy patriarch, the father of the new world, have been per-

verted by the depravity of man; so as that in every nation, the altars of false worship have been stained with the blood of HUMAN VICTIMS!

Our next number will contain an article on HUMAN SACRIFICES.

A TIME TO DANCE.

A worthy Clergyman, who had been suspected of having improperly interfered in influencing some of the young people under his pastoral charge to absent themselves from a ball that took place in the parish, received, in consequence, the following anonymous note:—

"SIR,—Obey the voice of Holy Scripture. Take the following for your text, and contradict it. Show in what consists the evil of that innocent amusement of dancing. Eccles. iii. 4. 'A time to weep, and a time to laugh; a time to mourn, and a time to dance.'

A true Christian, but no Hypocrite."

The minister immediately wrote the following admirable reply, which he inserted in a periodical publication.

My dear Sir (or Madam),—Your request that I would preach from Eccles. iii. 4, I cannot comply with at present, since there are some Christian duties, more important than dancing, which a part of my people seem disposed to neglect. Whenever I perceive, however, that the duty of dancing is too much neglected, I shall not fail to raise a warning voice against so dangerous an omission. In the mean time, there are certain difficulties in the text which you recommend to my notice, the solution of which I should receive with gratitude from a "true Christian."

My first difficulty respects the time for dancing; for although the text declares that there is a time to dance, yet when that time is, it does not determine. Now, this point I wish to ascertain exactly, before I preach upon the subject; for it would be as criminal, I conclude, to dance at the wrong time, as to neglect to dance at the right time. I have been able to satisfy myself, in some particulars, when it is *not* "a time to dance." We shall agree, I presume, that on the Sabbath-day, or at a funeral, or during the prevalence of a pestilence, or the rocking of an earthquake, or the roaring of a thunder-storm, it would be no time to dance. If we were condemned to die, and were waiting in prison the day of execution, this would be no time for dancing; and if our feet stood on a slippery place, beside a precipice, we should not dare to dance.

But suppose the very day to be ascertained; is the whole day, or only part, to be devoted to this amusement? And if a part of the day only, then which part is "the time to dance?" From the notoriously pernicious effects of "*night meetings*," in all ages, both upon morals and health, no one will pretend that the evening is the "time to dance;" and perhaps it may be immaterial which portion of the day-light is devoted to that innocent amusement. But allowing the time to be ascertained, there is still an obscurity in the text. Is it a command to dance, or only a permission? Or is it merely a declaration of the fact, that as men are constituted, there is a time when all the events alluded to in the text do, in the providence of God, come to pass? If the text be a command, it is of universal obligation; and must "old men and maidens, young men and children," dance obedience? If a permission, does it imply a permission also to refrain from dancing, if any are disposed? Or if the text be merely a declaration that there is a time when men do dance, as there is a

time when they die, then I might as well be requested to take the first eight verses of the chapter, and show in what consists the evil of those innocent practices of hating and making war, and killing men, for which it seems there is "a time," as well as for dancing.

There is still another difficulty in the text, which just now occurs to me. What kind of dancing does the text intend? for it is certainly a matter of no small consequence to a "true Christian," to dance in a scriptural manner, as well as at the scriptural time.

Now, to avoid mistakes on a point of such importance, I have consulted every passage in the Bible which speaks of dancing; the most important of which, permit me to submit to your inspection.

Exod. xv, 20. "And Miriam the Prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her, with timbrels and with dances." This was on account of the overthrow of the Egyptians in the Red Sea.

Judges xi, 34. The daughter of Jephthah "came out to meet him with timbrels and with dances." This also was on account of a victory over the enemies of Israel.

Judges xxi, 21. "The yearly feast in Shiloh was a feast unto the Lord, in which the daughters of Shiloh went forth in dances." This was done as an act of religious worship.

2 Sam. vi, 14—20. "And David danced before the Lord with all his might." But the irreligious Michal "came out to meet David, and said, How glorious was the king of Israel to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!" Dancing it seems was a sacred rite, and was usually performed by women. At that day, it was perverted from its sacred use by none but "vain fellows," destitute of shame. David vindicates himself from her irony, by saying, "It was before the Lord," admitting, that had this not been the case, her rebuke would have been merited.

1 Sam. xviii, 6. On account of the victory of Saul and David over the Philistines, "the women came out of all the cities of Israel singing and dancing."

Psaln cxlix, 3. "Let them praise his name in the dance."

Psaln xxx, 11. "Thou hast turned for me my mourning into dancing." The deliverance here spoken of was a recovery from sickness, and the dancing an expression of religious gratitude and joy.

Exod. xxxii, 19. "As soon as he came nigh unto the camp, he saw the calf and the dancing." From this it appears that dancing was a part also of idol-worship.

Jer. xxxi, 4. "O virgin of Israel, thou shalt again be adorned with thy tabrets, and go forth in the dances of them that make merry." This passage predicts the return from captivity, and the restoration of the Divine favour, with the consequent expression of religious joy.

Matt. xi, 17. "We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented." That is, neither the judgments nor the mercies of God produce any effect upon this incorrigible generation. They neither mourn when called to mourning by his providence, nor rejoice with the usual tokens of religious joy, when his mercies demand their gratitude.

Luke xv, 25. "Now his eldest son was in the field; and as he came, and drew nigh unto the house, he heard music and dancing." The return of the prodigal was a joyful event, for which the grateful father, according to the usages of the Jewish church, and the exhortation of the Psalmist, "praised the Lord in the dance."

Eccles. iii, 4. "A time to mourn, and a time to dance." Since the Jewish church knew nothing of dancing, except as a religious ceremony, or as an expression of gratitude and praise, the text is a declaration, that the providence of God sometimes demands mourning, and sometimes gladness and gratitude.

Matt. xiv, 6. "But when Herod's birth-day was kept, the daughter of Herodias danced before them, and pleased Herod." In this case, dancing was perverted from its original object, to purposes of vanity and ostentation.

Job xxi, 7. "Wherefore do the wicked live, become old, yea, are mighty in power?" Ver. 11, "They send forth their little ones like a flock, and their children dance. They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, depart from us, for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? and what profit shall we have if we pray unto him?" Their wealth and dancing are assigned as the reason of their saying unto God, "Depart from us;" and of their not desiring the knowledge of his ways, or of serving him, or praying to him.

From the preceding quotations, it will sufficiently appear,—

1. That dancing was a religious act, both of the true, and also of idol-worship.

2. That it was practised exclusively on joyful occasions, such as national festivals, or great victories.

3. That it was performed by maidens only.

4. That it was performed usually in the day-time, in the open air, in highways, fields, or groves.

5. That men who perverted dancing from a sacred use to purposes of amusement, were deemed infamous.

6. That no instances of dancing are found upon record in the Bible, in which the two sexes united in the exercise, either as an act of worship or amusement.

7. That there is no instance upon record of social dancing for amusement, except that of the "vain fellows," devoid of shame; of the irreligious families described by Job, which produced increased impiety, and ended in destruction; and of Herodias, which terminated in the rash vow of Herod, and the murder of John the Baptist.

I congratulate you, Sir, on the assured hope which you seem to have attained, that you are a "true Christian," and on the meekness and modesty with which you have been able to express it; and most sincerely do I join with you in the condemnation of all "hypocrites."

I am, affectionately, yours, &c.

The World not an adequate object for the Christian.—I mean by an adequate object, that which is sufficient to take up the whole strength of the soul, to lay it out fully. I will give you this similitude to express my mind further. You have a little child; he is playing at some sport, and this sport hath as much in it as there is in his spirit; there is a kind of equality between the two. Now it may be, sometimes a man or woman will play with their child, and do as the child doth; but this sport is not an adequate object, and so they do not lay out all their might and mind, as the child doth. So it is with those that are not earthly-minded; though they may be busied about the things of this world, yet they use the world as if they used it not; the things of the world are not adequate objects to their hearts: a spiritual heart reserves its chief strength for higher things.

Burroughs.

Letters to a Mother, upon Education.

LETTER XLV.

General Observations.

Dear Madam,

THIS will be the last of my Letters to you upon Education; and which I intend to devote to a few *general observations* relative to the entire subject.

I remember hearing an observation of a plain man, made upon his hearing some syllogisms in logic read over to him, as a specimen of the Aristotelian method of reasoning, — "Why that is nothing but common sense!" I believe that the best advice which the most learned and accomplished of mankind could offer upon the subject of my preceding Letters, would simply consist in the observations and inferences and directions derived from *common sense*.

Still, owing to custom, fashion, prejudice, and a variety of other causes, the dictates of common sense are not always given or approved. I can truly say that I have endeavoured in my preceding advice to keep in mind its dictates; and if I have erred in any particular, perhaps it has been from that *over-anxiety* to judge right, which often leads us to judge wrong. Such, however, as they are, you have received and I have written at least I hope from good motives. I am fully aware that they are all *very* defective, being *simply* the *extemporaneous* suggestions of my mind, written in the pauses and intervals of graver studies. Still I lay claim to a *deep interest* in the subject of Education, and to *uncompromising honesty* in the statement of my opinions.

Yet I mention these circumstances, in order that, should your more matured judgment perceive in after-years their deficiencies or mistakes, you will remember the *circumstances* as well as the motives under which they were written; and while you may be compelled to undervalue the advice, yet withhold blame from the adviser. All productions are to be judged by the capabilities afforded by the author: I have now stated mine. Still, having kindly received all the preceding, you will permit me to offer you a few observations of a general nature, by way of termination.

1. It is a good rule in education, as it is in every thing else, "*Nothing too much*." Remember, *all excess* in every thing is pernicious. Carry no rules then to extremes. Know when and how to moderate, yet not to relax or intermit them. Consult your own mind, and *consider* whether it is right to press a point; and if you are conscious that your mind is not under any particular bias, and yet it dictates a gentle procedure about it, you may in such cases trust to the dictates of your own sympathies. Ever remember that you are not the *master*, the *owner* of your child, but its *parent*, the delegate of the Creator, who has entrusted this immortal being to your instruction, and who may be said by accommodation, to address you as the princess did the mother of Moses, "Take this child and nurse it for me, and I will give thee thy wages." Act then as the steward, and not the proprietor: assume nothing; you are the servant: and do all things as one that is to give an account. This will prevent you from exercising *your love of power* over your child.

2. Know when to *remit* your authority, and to raise your child into the character of a faithful friend, whose parent and adviser you must still continue to be. But remember that the man is not to be treated like the boy. Many a misguided parent has undone all the work of education by such conduct. Beware how you offer an *indignity* to your child when grown up, or even at any time. You will not be of the number of those foolish parents who expect homage and obedience from their children when able to judge for themselves. If you HAVE

done your duty, *they* will now do theirs. You have only to suggest, to advise, to wish, and it will be done, if the suggestion or wish is founded in propriety, and in regard to your child's welfare.

3. Neither will you ever remit your anxiety or your care for your children. If ever I hear a parent say, "As he is grown up now, he must do as he will—I will not hinder *my rest* for him—I cannot help it, he must now choose his own path, I have done *my duty* by him;"—I immediately conclude that there is a heavy charge of neglect or ill management against him in the book of conscience. This language would never have been heard, had all things been properly conducted. The Greek tragedian Sophocles has made one of his characters say, "The great reward of old men is the happiness of their children." I believe this, and I argue the worst when I see the old man giving up his children, and thinking now only of *himself*.

4. Lastly, my dear Madam, allow me to remind you now of the sentiment inttered in a very early Letter, that you must perpetually *educate yourself*, if you would educate your children. You must be yourself what you recommend to them. Let then every duty, every habit, every principle, you would recommend or inculcate, appear in your own example.

For this purpose you need diligently to peruse the Scriptures, steadily to investigate their meaning, and without partiality to apply it to yourself. You need daily watchfulness and perpetual prayer to God for the help of his Holy Spirit, to strengthen the powers of your understanding, and to influence the affections of your heart, that you may select and pursue good conduct. And when you consider how valuable is the well-being of your child to his Heavenly Father, and how much of his present and future happiness is dependent upon you, and how deeply the Divine glory is involved in your success in his education, as well as your own natural insufficiency for these things,—you will, I am sure, readily obey your Saviour's injunction in reference to the promise of the Holy Spirit—"Ask, and it shall be given you." May the present and future reward of the good and happy parent be yours.

I am, dear Madam, yours, &c.

CLERICUS.

The foregoing Letters to a Mother upon Education will shortly be published in a neat volume, foolscap 8vo. under the following title:—

"A Series of Letters to a Mother upon Education, which were contributed to the Christian's Penny Magazine during the years 1832 and 1833, by Joshua Frederick Denham, M. A. Lecturer of St. Bride's, Fleet Street, under the signature of 'CLERICUS.'"

THE BURNING OF A BIBLE BY A CATHOLIC PRIEST.

POPERY and pure Christianity are very different, and nothing but the diffusion of scriptural knowledge can overthrow that pernicious system of priestcraft. There are priests of the Romish communion, who reverence and read the Holy Scriptures; but they appear at present to be few: yet it is hoped they are increasing. The following, we fear, illustrates the still-cherished spirit of the Romish priesthood.

"A Mr. James Walker, in a letter to the archbishop of Dublin, dated December, 1833, states, that a Catholic priest, named M'Mahon, having heard that a young woman read the Bible on her death-bed, went to the house of her father, M'Gennis, and burnt it on a turf fire outside the cottage."—*Patriot*.

CHARACTER OF THE CHRISTIAN'S PENNY MAGAZINE.

We have not the pleasure of an acquaintance with the writer of the following interesting communication; but while we are gratified with its commendation of our labours, we beg to recommend the suggestions which it offers, in reference to the extended circulation of the Christian's Penny Magazine. We are confident that our Periodical might be made the instrument of incalculable benefit, not only to Families, but to our various Religious Societies. — EDITOR.

MR. EDITOR,

Permit a constant Reader of your valuable publication from its first appearance to offer you his sincere and hearty congratulations on the commencement of your third volume; and at the same time to congratulate your Readers on the cheering prospect which your "Anticipations of the Future" has opened for their New Year's contemplation. The animating way in which you have begun the year, leads me to hope, not only for the continuance, but for the very wide extension of your field of usefulness. May the blessing of the Most High rest upon your efforts, that a large tribute of glory may result to Himself, and an abundant measure of usefulness to the edification of your numerous Readers.

The Christian's Penny Magazine may now be considered established in the public estimation. The commencement of a third volume entitles it to be accounted a standard work of its kind; and nothing but judicious management appears necessary to make it of very extensive utility. A hint or two on the subject of increasing its circulation may not be without some value, and may tend to promote the diffusion of so useful a work.

Of the many cheap periodicals now published, yours, Sir, is the only one of a *decidedly religious character*. Others there are of a religious tendency; but no other, that I am aware of, which inculcates continually the great truths of the gospel of Christ as its chief end and design. Whatever the immediate aspect of its different papers, whether historical, doctrinal, critical, narrative, or of whatever other kind, the great centre to which all tends is the exhibition of the Gospel of our Lord and Saviour as the great charter of a sinner's hope; and its varied forms of instruction are all calculated to promote the glory of God in the salvation of man.

To some of the Societies now actively engaged in the great cause of Christian philanthropy, and in spreading just views of the Gospel of Christ, such a periodical appears to me of the greatest importance. Take for example the Society for promoting the principles of the Reformation. Here is a publication, one of the chief objects of which is to promulgate the doctrines which the Reformers held, and for which the Martyrs bled. Surely the encouragement of such a work may be expected from them, as an efficient means of accomplishing the great end they have in view, of making known the real principles of the Protestant faith, in this day of Popish exertion and Protestant lukewarmness.

Look again at some of our Christian benevolent associations; such as District Visiting and Christian Instruction Societies. Can any thing be better suited for their circulation than the Christian's Penny Magazine? I venture to affirm that it would be readily received in many places where a Religious Tract would be refused; and might in this way be the means of incalculable usefulness. It might also, as appears from the hint in your Preface to the second volume, if heartily engaged

in, be made a source of benefit to the funds of the Societies circulating, to no inconsiderable amount.

This is indeed a day in which "many run to and fro, and knowledge is increased." Amongst the various plans for the spiritual benefit of the young, by which the present period is distinguished, none appears to me more promising than the newly-formed "Young Men's Societies." Now here is a Magazine exactly suited to their wants. They may derive from it a large fund of scriptural information on every topic connected with their eternal interests; and in its columns they might briefly register their proceedings, and state their wishes, and communicate whatever is of importance to the well-being of their Societies. I confess I think from this growing body of young Christians you may expect many valuable Correspondents, and a multitude of Subscribers. The Christian's Penny Magazine is just the publication they need.

When I look at the list of highly respected names on the cover of your Magazine, I cannot but feel how much might be done to increase its circulation by the judicious efforts of these leaders in the church of Christ. A recommendation from them to the junior part of their respective congregations would effect much. And to me it appears a means of strengthening their own hands in the work of the gospel amongst the people of their charge, of which they would do well to avail themselves to the greatest possible extent.

Let your Readers in general, also, consider, whether each one might not procure an additional Subscriber: if they value the publication themselves, is it not a duty, and will it not be a source of great pleasure to them to aid in its increased circulation?

I hope, Sir, that some or all of the classes I have alluded to will act upon the hints thus respectfully offered to them; and that we shall soon see an acknowledgment from you of the greatly increased blessing of God upon your labours. The writer, if he knows any thing of his own motives, has no other end in view than the increased diffusion of the Christian's Penny Magazine from a sincere conviction of its intrinsic excellence, as a means of doing good both to the church and to the world.

That you may shortly see a great increase in the circulation of your useful work, and he made the means, in the Divine hand, of a large measure of good to the church of Christ in our beloved native land, is the heart's desire and sincere prayer of,

Respected Sir,

AN ARDENT FRIEND TO THE CHRISTIAN'S
PENNY MAGAZINE.

THE CONVERT.

Time was, my spirit, clouded with earth's gloom

And noxious airs, bow'd to the yoke of night

Eternal; while across my aching sight

Came floating forms of terror and the tomb!

And doubts on doubts, sad as the years to come.

Like the last forest leaves in autumn's blight,

One after one, faded my young hopes bright:

A wilderness was round, and sounds of doom.

A change came o'er me: peace 'midst the soul's war,

And inward light and love, a balm for all.

As some sad exile, who has wander'd far

From his lov'd soil, hearing his glad recall,

Rejoicing turns his steps: homeward he walks,

And with the spirit of bliss within him talks.

A proud heart and a lofty mountain are never fruitful. — Gurnall.

SCRIPTURE GAZETTEER.

(Continued from p. 15.)

ELATH, or *Eloth* (*a hind*), a part of Idumea, situated upon the Red Sea, which David, in his conquests of Edom, took, (2 Sam. viii. 14), and there established a trade to all parts of the world. Elishah, the son of Javan, is believed to have peopled Elis (Gen. x. 4) in Peloponnesus, where we find not only the province of Elis, but a country called Elisium by Homer. Ezekiel (xxvii. 7) speaks of the people from the Isle of Elishah which were brought to Tyre and sold there. It is observed, that there was abundance of that sort of fish which is used in dying purple caught at the mouth of the Eurotas, and the ancients frequently speak of the purple of Laconia.

ELYMAIS, the capital city of the land of Elam, or the ancient Persia. We are told (1 Mac. vi. 1) that Antiochus Epiphanes, having understood that there were very great treasures lodged in a temple at Elymais, determined to go and plunder it: but the citizens getting intelligence of his design, made an insurrection, forced him out of the city, and obliged him to fly. The author of the second book of Maccabees (ix. 2) calls this city Persepolis, in all probability because formerly it was the capital of Persia: for it is known that Persepolis and Elymais were two very different cities; the latter situated upon the Euleus, the former upon the Araxis.

EMIMS (*fears*), ancient inhabitants of the land of Canaan beyond Jordan, who were defeated by Chedorlaomer and his allies, Gen. xiv. 5. Moses tell us they were beaten in Shaveh Kirjathaim, which was then in the country of Sihon, conquered from the Moabites, Josh. xiii. 19, 21. The Emims were a warlike people of a gigantic stature, "great and many, and tall as the Anakims;" but the Moabites called them Emims. Deut. ii. 10, 11.

EMMAUS (*people despised*), a village sixty furlongs from Jerusalem, on the north side, celebrated for what happened to Cleopas and another disciple. See Luke xxiv. 13.

ENGEDI (*fountain*), otherwise Hazazon Tamar, that is to say, the palm tree city (2 Chron. xx. 2). It abounded with vines, and trees that bore balm. Solomon in his Song (i. 14), speaks of the vineyards of Engedi. This city, according to Josephus, stood near the lake of Sodom, three hundred furlongs from Jerusalem, not far from Jericho and the mouth of the river Jordan, through which it discharged itself into the Red Sea. There is frequent mention made of Engedi in Scripture. It was in the cave of Engedi that David had an opportunity of killing Saul, who was then in pursuit of him, 1 Sam. xxiv. 1, &c. Engedi in the Hebrew signifies the kids' fountain.

ENOCH (*dedicated*), the name of the first city taken notice of in Scripture, and was so called by Cain in honour of his son Enoch. It was situated to the East of the province of Eden, Gen. iv. 17.

EN-ROGEL, the fountain of Rogel (or *the fuller's fountain*), was situated at the foot of Mount Zion. Josh. xv. 7, 18.

EPHESUS (*desirable*), a celebrated city of Ionia, in Asia Minor, situated upon the river Cayster. It was once celebrated for its famous temple of Diana, for an account of which the reader may refer to our second volume, p. 217. After the establishment of Christianity, it was adorned with a beautiful and magnificent church, honoured with the name of St. John, who for a considerable time resided in this city, and

governed the churches of Asia. This church is still standing, concerning which, and the present condition of the city, the following account from Sir Paul Rycaut, may be interesting to the reader.

"But nothing appears more remarkable and stately to a stranger in his near approach to this place, than the castle on the hill, and that lofty fabric of St. John's church, now converted to a Turkish mosque; the highest pillar in which is five Turkish pikes and a half in compass, which is upwards of four English yards. These lifting up their heads amongst other ruins, and humble cottages of the present inhabitants, seem to promise that magnificent structure, which renowned and made famous this city in ancient history. But at the entrance a person stumbles at pillars of porphyry, and finds an uneasy passage over subverted temples and palaces: the memory of what they have been is not preserved by tradition, and few or no inscriptions remain to direct us. Some marks there are of a building more ample and stately than the rest, which seems to have been seated in the suburbs of the city without the walls, and therefore gives us cause to conjecture it to have been the temple of Diana, the metropolitan shrine of all others dedicated to that goddess, anciently adjoining to the Ortygian grove and Cenchrea stream, where she and Apollo were reported in fables to have sprung from Latona. This probably might have been the temple of that goddess which all Asia and the world worshipped, and which caused that violent opposition which the silversmiths made to the preaching of Christianity (Acts xix. 27). Under the ruins of this temple we descended about thirty stairs, with lights in our hands, when we entered divers narrow passages with many windings and turnings, that it was necessary to make use of a clew of thread to guide us, which some therefore called a labyrinth, but to me it seemed no other than the foundation of the temple, which for fabrics of that weight and magnificence is necessary (as I conceive), according to the rules of architecture. The air below was very moist, and of a suffocating heat, which nourished bats of prodigious bigness, which oftentimes struck out our torches, as enemies unto light, and companions of those spirits which inhabit the Stygian darkness. Not far from hence was a stately cavatory of porphyry, called St. John's font, the diameter of which was about seven Turkish pikes, wherein it is reported, he baptized great multitudes of believers.—The theatre is almost wholly destroyed, but few seats remaining.

"Over a gate, which appears to have been in the middle of the city, are divers steel plates, plain, not much defaced, which seem to represent the story of Hector's body drawn about the city of Troy by Achilles, but without reason fancied by some to be a description of the first Christian persecutions.

"The aqueduct on the east side, agreeable to the ancient magnificence and honour of so renowned a city, appears not very antique, at least seems to have been repaired in latter times.—But now the relics of the Gentiles, the Christians, and the Turks, are subverted and lie unknown, and heaped promiscuously together; for the whole town is nothing but a habitation of herds-men and farmers, living in low and humble cottages of dirt, covered on the top with earth, sheltered from the extremity of the weather by mighty masses of ruined walls, the pride and ostentation of former days, and the emblem in those of the frailty of the world, and the transient vanity of human glory."

It is well known that St. John not only passed a great part of his life at Ephesus, but died there; and Timothy, St. Paul's disciple, was made first bishop of Ephesus by the apostle, who laid his hands on him. 1 Tim. iv. 14, and 2 Tim. i. 6.

MY SCRAP BOOK.

LEAF XVII.

"The bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—*SENeca*.

EXTRACTS FROM THE WORKS OF THE REV. ROBT. HALL.

The inanity of merely worldly pursuits.

THE impotence of the world never appears more conspicuous than when it has exhausted its powers in the gratification of its votaries, by placing them in a situation which leaves them nothing further to hope. It frustrates the sanguine expectations of its admirers, as much by what it bestows as by what it withholds, and reserves its severest disappointment for the season of possession. The agitation and the uncertainty, the varied emotions of hope and fear, which accompany the pursuit of worldly objects, create a powerful interest, and maintain a brisk and wholesome circulation; but when the pursuit is over, unless some other is substituted in its place, satiety succeeds to enjoyment, and pleasures cease to please. Tired of treading the same circle, of beholding the same spectacles, of frequenting the same amusements, and of repeating the same follies, with nothing to awaken sensibility, or to stimulate to action, the minion of fortune is exposed to insupportable languor; he sinks under an insupportable weight of ease, and falls a victim to incurable dejection and despondency. Religion, by presenting objects ever interesting and ever new, by bestowing much, by promising more, and dilating the heart with the expectation of a certain *indefinite* good, clearly ascertained, though indistinctly seen, the pledge and earnest of which is far more delightful than all that irreligious men possess, is the only effectual antidote to this evil.—Vol. i, p. 356.

However highly we may esteem the arts and sciences, which polish our species and promote the welfare of society; whatever reverence we may feel, and ought to feel, for those laws and institutions whence it derives the security necessary for enabling it to enlarge its resources and develop its energies, we cannot forget that these are but the embellishments of a scene we must shortly quit; the decorations of a theatre, from which the eager spectators and applauded actors must soon retire. *The end of all things is at hand.* Vanity is inscribed on every earthly pursuit, on all sublimity labour; its materials, its instruments, and its objects, will alike perish.—Ibid. 261.

Awful consequences of neglecting the great salvation.

We are made for the enjoyment of eternal blessedness; it is our high calling and destination; and not to pursue it with diligence, is to be guilty of the blackest ingratitude to the Author of our being, as well as the greatest cruelty to ourselves. To fail of such an object, to defeat the end of our existence, and in consequence of neglecting the great salvation to sink at last under the frown of the Almighty, is a calamity which words were not invented to express, nor finite minds formed to grasp.—Ibid. p. 357.

If, after a serious retrospect of your past lives, of the objects you have pursued, and the principles which have determined your conduct, they appear to be such as will ill sustain the scrutiny of a dying hour, dare to be faithful to yourselves, and shun with horror that cruel treachery to your best interests, which would impel you to sacrifice the happiness of eternity to the quiet of a moment. Let the light of truth, which is the light of heaven, however painful for the present, be admitted in its full force; and whatever secrets it may discover in the chambers of imagery, while it unveils *ill greater and greater abominations*, shrink not from the view, but entreat rather the assistance of Him

whose prerogative it is to search the heart, and to try the reins, to render the investigation more profound and impartial. The sight of a penitent on his knees is a spectacle which moves heaven; and the compassionate Redeemer, who, when he beheld Saul in that situation, exclaimed, *Behold, he prayeth*, will not be slow or reluctant to strengthen you by his might, and console you by his Spirit.—Ibid. p. 361.

The preacher who aims at doing good will endeavour, above all things, to insulate his hearers, to place each of them apart, and render it impossible for him to escape by losing himself in the crowd. At the day of judgment, the attention excited by the surrounding scene, the strange aspect of nature, the dissolution of the elements, and the last trump, will have no other effect than to cause the reflections of the sinner to return with a more overwhelming tide on his own character, his sentence, his unchanging destiny; and amid the innumerable millions who surround him, he will *mourn apart*.—Ibid. p. 239.

But what, my brethren, if it be lawful to indulge such a thought, what would be the funeral obsequies of a lost soul? Where shall we find tears fit to be wept at such a spectacle? or, could we realize the calamity in all its extent, what tokens of commiseration and concern would be deemed equal to the occasion? Would it suffice for the sun to veil his light, and the moon her brightness; to cover the ocean with mourning, and the heavens with sackcloth? Or, were the whole fabric of nature to become animated and vocal, would it be possible for her to utter a groan too deep, or a cry too piercing, to express the magnitude and extent of such a catastrophe?—Ibid. 358.

S. J. B***.

THE JEWS AT ROME.

DR. MOORE, in his *View of Society and Manners in Italy*, describing the state of Rome at the time when he visited it, has the following passage relative to the Jews:—"Of many triumphant arches which stood formerly in Rome, there are only three now remaining, all of them near the Capitol, and forming entries to the Forum: those of Titus, Septimius Severus, and Constantine. The last is by much the finest of the three. The relieves of the arch of Titus represent the table of shew-bread, the trumpets, the golden candlestick with seven branches, and other utensils brought from the temple of Jerusalem. The quarter which is allotted for the Jews is not a great distance from this arch. There are about nine thousand of that unfortunate nation at present at Rome, the lineal descendants of those brought captive from Jerusalem. I am assured they always cautiously avoid passing through this arch, though it lies directly in their way to the Campo Vaccino, choosing rather to make a circuit, and enter the Forum at another place. I was affected at hearing this instance of sensibility in a people, who, whatever other faults they may have, are certainly not deficient in patriotism, and attachment to the religion and customs of their forefathers."

It is hard to starve pride, there is nothing almost but it can live upon.—*Gurnall*.

Despair robs God of his infinitude, and ascribes it to sin; by it the creature saith his sin is infinite, and God is not.—*Gurnall*.

"I will be thy God;" that is, all my attributes shall be thine, and as much for thy good, as they are for my glory.—*Mather*.

REFLECTIONS ON TIME.

Written Dec. 31, 1833.

Soon will the year have past,
Its course is nearly run;
A few short hours will end its race,
And a new year supply its place
Before to-morrow's sun.
How soon forgot
Will be its lot.

From memory effac'd as though its days were not.

Shall it unheeded fly
For ever from our sight,
Without one retrospective glance?
Just like a dream—a fleeting trance—
Or vision of the night?
Not one review
Of mercies new?

For favours past are there no praises due?

To Thee in whom we live,
Who all our need supplies,
The moments as they wing their way
Our thankful tribute shall convey;
To Thee our prayers shall rise
Through Him alone,
Who to atone

For our offences, bore them as his own.

So teach us, Lord, that we
May learn our days to scan;
That we may know how frail we be,
And in thy strength our strength may see:
(Weakness itself is man's)

Then if Thy grace
Prolong our days,

Or cut them short, we'll spend them to Thy praise.

A. J. E.

LONDON CHRISTIAN YOUNG MEN'S SOCIETY.

On Tuesday evening last, the Rev. Alex. Fletcher delivered at Finsbury chapel the first of a series of monthly Lectures, intended to be given to the above Society by evangelical ministers of different denominations. It was gratifying to observe that the Christians of the metropolis have evinced a lively interest in the establishment of these Societies, as there must have been present about 1000 individuals, the greater portion of whom were young men.

The text chosen was 1 John ii, 13—17, "I write unto you young men," &c.; and the most prominent topics dwelt upon were—the interest, the expectations, the dangers, the advantages, and the importance, which are peculiarly attendant upon the season of youth. When he contemplated the associations at present established, he found there was one important want to be supplied. The mutual progress of the members of such institutions in science and literature form their sole pursuit. But the managers of this Society were determined, that while they neglected not the cultivation of these subjects, which with propriety are termed the *Books of Creation and Providence*, they would consider as the great and important end of all the studies of its members, an intimate acquaintance with the *Book of Revelation*.

The Rev. Gentleman in the course of his Lecture referred to the associations similar to the one he was addressing which existed in America. These were numerous, and had been the source of great moral good;

and he confidently expected the greatest benefits to arise from the increase and extension of such Societies in this country. Not only the individuals themselves, but the community in general would be improved, as it would invariably be found, that in proportion to the spread of virtue would be the prosperity and happiness of the people.

The Lecture was listened to throughout with the most marked attention.

CHRISTIAN INSTRUCTION SOCIETY.

THIS excellent Society has commenced another Course of Lectures to Mechanics, to be delivered at Eagle Street Chapel, Red Lion Square (Rev. J. Ivimey's), on Wednesday Evenings, at Eight o'clock, as follows:—

Jan. 15.—The Authenticity of the Sacred Scriptures. Rev. J. Burnet.

Jan. 22.—The Inspiration of the Sacred Scriptures. Rev. J. Blackburn.

Jan. 29.—The Reasonableness of a Divine Revelation. Rev. R. W. Overbury.

Feb. 5.—The Importance of Revelation, as affording the only Knowledge concerning the Character and Moral Government of God. Rev. J. Hoppus, A.M.

Feb. 12.—Historical Confirmation of the Fulfilment of Old Testament Prophecies. Rev. J. P. Smith, D.D.

Feb. 19.—Prophecies directly relating to the Messiah, and their exact Fulfilment in the Person and Ministry of Jesus Christ. Rev. J. Jefferson.

Feb. 26.—Historical Confirmation of Facts recorded in the New Testament. Rev. C. Stovel.

March 5.—The Character of Christianity, and its universal Adaptation. Rev. J. Robinson.

March 12.—The State of Mind essential to a candid Inquiry after Truth. Rev. J. Morrison, D.D.

March 19.—The Tendencies of Christianity and Deism contrasted. Rev. J. E. Giles.

March 26.—Causes of the Rejection of Christianity. Rev. J. Fletcher, D.D.

April 2.—The Scripture Doctrine of a future and eternal State compatible with the Dictates of enlightened Reason. Rev. G. Clayton.

April 9.—The Doctrine of a final Judgment and future Retribution essential to a correct View of the Moral Government of God. Rev. W. H. Murch.

INFANT SCHOOL TEACHERS' SOCIETY.

A General Meeting of the above Society will be held on Tuesday next, the 21st instant, at 7 o'clock in the evening, at the School in Baldwin's Gardens.

Virtue and Vice are both prophets: the first of certain good; the second of pain, or else of penitence.—*Evening.*

The Second Volume of the Christian's Penny Magazine, comprising the whole of the year 1833, is now published, neatly bound in cloth, price 5s. 6d.

The First Volume, from June 9 to December 30, 1832, may also be had, similarly bound, price 3s. 6d.

London: Printed and Published by C. WOOD AND SON, Poppin's Court, Fleet Street; to whom all Communications for the Editor (post paid) should be addressed, and sold by all Booksellers and Newsmen in the United Kingdom.

Hawkers and Dealers Supplied on Wholesale Terms, in London, by STELL, Paternoster Row; BRACKEN, Holwell Street, Strand; F. BAILLIE, 124, Oxford Street; and W. N. BROWN, 16, City Road, Finsbury.

THE CHRISTIAN'S PENNY MAGAZINE.

No. 86.

PUBLISHED EVERY SATURDAY.

JANUARY 25, 1854.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POPPIN'S COURT, FLEET STREET, LONDON.



A HUMAN SACRIFICE IN MEXICO.

HUMAN SACRIFICES.

HUMAN SACRIFICES, and their prodigious number as offered in ancient Mexico, were noticed particularly in our last volume, p. 289, 290. Our present engraving, representing the manner of performing that horrible act of superstition, will serve as an occasion to lay before our readers some historic notices of that dreadful custom.

The ordinary mode of sacrifice in Mexico was as follows. The altar was a stone of about three feet in height, convex at the top, upon which the victim was stretched on his back, his legs and arms firmly held down by four priests, while a fifth secured his head by an instrument round the neck in the form of a twisted serpent. When thus rendered incapable of the least effort at resistance, the chief priest, with a sharp knife made of stone, quickly opened the breast, cut out the heart, and presented it reeking to the idol; into whose mouth, if sufficiently large, it was introduced by a golden spoon. The body was sometimes burnt in honour of the idol, and sometimes given up as a cannibal feast.

Dr. (late archbishop) Magee, in his celebrated "*Discourses and Dissertations on the Scripture Doctrines of*"

Atonement and Sacrifice," has collected many testimonies concerning this practice; and from his work we extract the following particulars. An article on the "*Origiu of Vicarious Sacrifices*," we purpose giving in an early number.

The universal prevalence of *human sacrifices* throughout the Gentile world, is a decisive proof of the light in which the human mind, unaided by revelation, is disposed to view the Divinity; and clearly evinces how little likelihood there is in the supposition, that unassisted reason could discover the sufficiency of repentance to regain the favour of an offended God. Of this savage custom M. de Paauw asserts, that there is no nation mentioned in history, whom we cannot reproach with having, more than once, made the blood of its citizens stream forth in holy and pious ceremonies, to appease the divinity when he appeared angry, or to move him when he appeared indolent.

Of this position, both ancient and modern historians supply the fullest confirmation. Heliodorus informs us, that the Ethiopians were required by their laws to sacrifice boys to the sun, and girls to the moon. Sauchoniaton, as quoted by Philo, asserts, that among the Phœnicians it was customary in great and public cala-

E

mities, for princes and magistrates to offer up in sacrifice to the avenging demons the dearest of their offspring. Herodotus describes it as a custom with the Scythians, to sacrifice every hundredth man of their prisoners to their god Mars. And Keyser, who has carefully investigated the antiquities of that race, represents the spreading oaks, under which they were used to perform their sanguinary rites, as being always sprinkled with the blood of the expiring victims. Of the Egyptians, Diodorus relates it to have been an established practice to sacrifice red-haired men at the tomb of Osiris; from which, he says, misunderstood by the Greeks, arose the fable of the bloody rites of Busiris. This charge brought by Diodorus against the Egyptians, is supported by Plutarch on the authority of Manetho. At Heliopolis also, three men were daily offered up to Lucina, which practice, Porphyry informs us, was put a stop to by Anaxis. And we are told by an Arabian writer, Mur-tadi, that it had been customary with the Egyptians to sacrifice to the river Nile a young and beautiful virgin, by flinging her, decked in the richest attire, into the stream; and, as Mr. Maurice remarks, a vestige of this barbarous custom remains to this day; for we learn from M. Savary's Letters on Egypt, that the Egyptians annually make a clay statue in the form of a woman, and throw it into the river, previous to the opening of the dam.

That this cruel practice existed also among the Chinese, appears from their histories, which record the oblation of their monarch Chingtang, in pacification of their offended deity, and to avert from the nation the dreadful calamities, with which it was at that time visited. This sacrifice, it is added, was pronounced by the priests to be demanded by the will of Heaven: and the aged monarch is represented as supplicating at the altar, that his life may be accepted as an atonement for the sins of the people. Even the Persians, whose mild and beneficent religion appears at this day so repugnant to this horrid usage, were not exempt from its contagion. Not only were their sacred rites, like those of other nations, stained with the blood of immolated victims, as may be seen in Herodotus, Xenophon, Arrian, Ovid, Strabo, and Suidas; and as is fully proved by Brissonius: but Herodotus expressly pronounces it to have been the Persian custom to offer human victims by inhumation; and in support of his position adduces two striking instances of the fact, in one of which his testimony is corroborated by that of Plutarch. The mysteries also of the Persian god Mithra, and the discovery of the Mithraic sepulchral cavern, as described by Mr. Maurice, have led that writer in the most decisive manner to affix to the Persian votary the charge of human sacrifice. The ancient Indians likewise, however their descendants at this day may be described by Mr. Orme as of a nature utterly repugnant to this sanguinary rite, are represented, both by Sir W. Jones and Mr. Wilkins, as having been polluted by the blood of human victims. This savage practice appears also to have been enjoined by the very code of Brahma, as may be seen in the Asiatic Researches, as above referred to. The self-devotions so common among this people, tend likewise to confirm the accusation. On these, and the several species of *meritorious suicide* extracted from the Ayeen Akbery by Mr. Maurice, see Indian Antiquities, p. 164—166. The same writer asserts, that the Mahometans have exerted themselves for the abolition of this unnatural usage, both in India and Egypt. This author indeed abounds with proofs, establishing the fact of human sacrifice in ancient India.

Of the same horrid nature were the rites of the early Druids, as may be seen in Diodorus Siculus. The Massilian grove of the Gallic Druids, is described by Lucan, in his Pharsalia, in terms that make the reader shudder:

that "every birch was reeking with human gore," is almost the least chilling of the poetic horrors, with which he has surrounded this dreadful sanctuary of Druidical superstition. We are informed, that it was the custom of the Gallic Druids to set up an immense gigantic figure of a wicker man, in the texture of which they entwined above a hundred human victims, and then consumed the whole as an offering to their gods. For a delineation of this monstrous spectacle, see Clarke's *Cæsar*. Nor were the Druids of Mona less cruel in their religious ceremonies than their brethren of Gaul. Tacitus represents it as their constant usage to sacrifice to their gods the prisoners taken in war. In the northern nations, these tremendous mysteries were usually buried in the gloom of the thickest woods. In the extended wilds of Arduenna, and the great Hercynian forest particularly, places set apart for this dreadful purpose abounded.

Phylarchus, as quoted by Porphyry, affirms, that of old it was a rule with every Grecian state, before they marched against an enemy, to supplicate their gods by human victims; and accordingly we find human sacrifices attributed to the Thebans, Corinthians, Messenians, and Tenessenses, by Pausanias; to the Lacedæmonians by Fulgentius, Theodoret, and Apollodorus; and to the Athenians by Plutarch; and it is notorious that the Athenians, as well as the Massilians, had a custom of sacrificing a man every year, after loading him with dreadful curses, that the wrath of the gods might fall upon his head, and be turned away from the rest of the citizens. See Suidas.

The practice prevailed also among the Romans, as appears, not only from the devotions so frequent in the early periods of their history, but from the express testimonies of Livy, Plutarch, and Pliny. In the year of Rome 657, we find a law enacted in the consulship of Lentulus and Crassus, by which it was prohibited: but it appears notwithstanding to have been in existence so late even as in the reign of Trajan; for at this time, three Vestal virgins having been punished for incontinence, the pontiffs, on consulting the books of the Sibyls to know if a sufficient atonement had been made, and finding that the offended deity continued incensed, ordered two men and two women, Greeks and Gauls, to be buried alive. Porphyry also assures us, that even in his time a man was every year sacrificed at the shrine of Jupiter Latialis.

The same cruel mode of appeasing their offended gods, we find ascribed to all the other heathen nations: to the Gætae, by Herodotus; to the Leucadians, by Strabo; to the Goths, by Jornandes; to the Gauls, by Cicero and by Cæsar; to the Herni, by Procopius; to the Britons, by Tacitus and by Pliny; to the Germans, by Tacitus; to the Carthaginians, by Sanchoniathon, by Plato, by Pliny, by Silius Italicus, by Justin, and by Emilius. They are reported, by Diodorus, to have offered two hundred human victims at once; and to so unnatural an extreme was this horrid superstition carried by this people, that it was usual for the parent himself to slaughter the dearest and most beautiful of his offspring at the altars of their bloody deities. Scripture proves the practice to have existed in Canaan before the Israelites came thither. Of the Arabians, the Cretans, the Cyprians, the Rhodians, the Phœceans, those of Chios, Lesbos, and Tenedos, the same may be established. Monimus (as quoted by Clem. Alexandrinus) affirms the same of the inhabitants of Pella. And Euripides has given to the bloody altars of the Tauric Diana, a celebrity that rejects additional confirmation. So that the *universality* of the practice in the ancient heathen world cannot reasonably be questioned.

Christian Reader! see in this appalling detail the truth of the apostle's declaration, that "the world by wisdom

knew not God;" and thankfully receive the revelation he has made of himself in his Word, relying with humble confidence on the atoning sacrifice of "the Lamb of God, which alone taketh away the sin of the world."

RELIGION IN THE TIME OF HENRY VIII.

ANNE ASKEW.

DR. SOUTHEY says, "The Romanists had at this time great influence with the king — not as papists (for they dared not avow themselves such, and Bonner's oath of fidelity to the king, against the pope, is still extant with his signature), but as believers in transubstantiation. Even the discovery of Katherine Howard's loose life, and her consequent execution, did not weaken their party, as they had feared it would. After that event, the general permission of reading the Scriptures was revoked. Nobles or gentlemen might take the Bible to be read to them, in or about their own houses, quietly. Every merchant, who was a householder, might read it; so also might noble or gentlewomen; but no persons under those degrees. The king's marriage with Katherine Parr, widow of Lord Latimer, did not stop the persecution. But it was known that she favoured the Reformation, and Gardiner therefore regarded her as a person who was, if possible, to be removed. The common saying was, that he had bent his bow to shoot at some of the head deer — meaning the queen and Cranmer. Henry was now more easy to be worked on to such wicked purposes; the indulgence of cruelty and tyranny rendering him more cruel and tyrannical as he grew older. But as it would have been dangerous to begin abruptly with these personages, an attempt was made to involve the queen in a charge of heresy upon the fatal point of the corporal presence; and, upon that charge, Anne Askew, a lady who was admired at court for her acquirements and talents and beauty, and who was greatly in the queen's favour, was selected as a victim, in the hope that she might also be made an accuser. The father of this lady, Sir William Askew, of Kelsay, in Lincolnshire, had contracted his eldest daughter to a rich heir, Kyme by name, in the same county. She died before the marriage was completed; and Sir William, unwilling to let slip an alliance which he deemed highly advantageous, compelled her sister Anne to marry him, strongly against her will. Some few years afterwards, her husband turned her out of doors, because, by diligent perusal of the Scriptures, she had become a Protestant: upon which, she sought for a divorce, would on no conditions return to him again, and resumed her maiden name. A papist, who hid in wait for her life, and watched her for that purpose, when he bore testimony against her, deposed that she was the devoutest woman he had ever known, for she began to pray always at midnight, and continued for some hours in that exercise. As long as it was possible, she evaded, with a woman's wit, the ensnaring questions which were proposed to her. One charge was, that she had said it was written in the Scriptures, that God was not in temples made with hands: upon this she referred to the words of St. Stephen and St. Paul; and being asked how she explained these words, replied, with some scorn, that she would not throw pearls before swine, acorns were good enough. The lord mayor, Sir Martin Bower, demanded of her if she said that priests could not make the body of Christ. "I have read," she replied, "that God made man; but that man can make God, I never yet read, nor I suppose ever shall." "Thou foolish woman," said the lord mayor, "is it not the Lord's body after the words of consecration?" She answered, that it was then consecrated

or sacramental bread: and he said to her, "If a mouse eat the bread after the consecration, what shall become of the mouse? what sayest thou, foolish woman?" She desired to know what he said; and upon his affirming that the mouse was damned, could not refrain from smiling, and saying, "Alack! poor mouse." A priest who was sent to examine her in private, asked, in the same spirit, whether or not, if the host fell, and a beast ate it, the beast received his Maker? She told him, as he had thought proper to ask the question, he might solve it himself; she would not because he was come to tempt her. Bonner sought to inveigle her, and urged her boldly to disclose the secrets of her heart, promising that no hurt should be done to her for any thing which she might say under his roof. She replied, that she had nothing to disclose; for, thanks to God, her conscience had nothing to burthen it. He observed, that no wise chirurgeon could minister help to a wound before he had seen it uncovered. To this "unsavoury similitude," as she termed it, Anne Askew replied, that her conscience was clear, and it would be much folly to lay a plaster to the whole skin. When he pressed her closely upon the fatal point, her answer was, that she believed as the Scripture taught her.

For this time she was admitted to bail; but this was but the prelude to a fatal tragedy. Being again apprehended, and brought before the council, she seems to have perceived that her fate was determined, and to have acted with a temper ready for the worst. When Gardiner called her a parrot, she told him she was ready to suffer not only his rebukes, but all that should follow; yea, and gladly. He threatened her with burning. "I have searched all the Scriptures," she replied, "yet could I never find that either Christ or his apostles put any creature to death." Upon a subsequent examination, at Guildhall, she answered openly to the deadly question, saying that what they called their God was a piece of bread. "For proof thereof," said she, "make it when you list, let it but lie in the box three months, and it will be mouldy, and so turn to nothing that is good; wherefore I am persuaded that it cannot be God." They then condemned her to the flames. She wrote to the king, and to the chancellor Wriothesley, requesting him to present her paper, by which, she said, if it were truly conferred with the hard judgment passed upon her, his Grace would perceive that she had been weighed in uneven balances. The paper to the king contained these words:—

"I Anne Askew, of good memory, although God hath given me the bread of adversity and the water of trouble, yet not so much as my sins have deserved, desire this to be known unto your Grace; that forasmuch as I am by the law condemned for an evil doer, here I take heaven and earth to record, that I shall die in my innocency. And, according to that I have said first, and will say last, I utterly abhor and detest all heresies. And, as concerning the supper of the Lord, I believe so much as Christ hath said therein, which he confirmed with his most blessed blood. I believe so much as he willed me to follow, and so much as the catholic church of him doth teach: for I will not forsake the commandment of his holy lips. But look, what God hath charged me with his mouth, that have I shut up in my heart. And thus briefly I end, for lack of learning."

Henry's heart was naturally hard, and the age and the circumstances in which he was placed had steeled it against all compassion. Some displeasure, indeed, he manifested shortly afterwards, when the lieutenant of the Tower, Sir Anthony Knevet, came to solicit pardon for having disobeyed the chancellor, by refusing to let his gaoler stretch this lady on the rack a second time, after she had endured it once without accusing any person of partaking her opinions. It was concerning the

ladies of the court that she was thus put to the torture, in the hope of implicating the queen; and when Knevet would do no more, the chancellor Wriothesley, and Rich, who was a creature of Bouner, racked her with their own hands, throwing off their gowns that they might perform their devilish office the better. She bore it without uttering cry or groan, though immediately upon being loosed she fainted. Henry readily forgave the lieutenant, and appeared ill pleased with his chancellor; but he suffered his wicked ministers to consummate their crime. A scaffold was erected in front of St. Bartholomew's church, where Wriothesley, the duke of Norfolk, and others of the king's council, sat with the lord mayor to witness the execution. Three others were to suffer with her for the same imaginary offence: one was a tailor, another a priest, and the third a Nottinghamshire gentleman of the Lascelles family and of the king's household. The execution was delayed till darkness closed, that it might appear more dreadful. Anne Askew was brought in a chair, for they had racked her till she was unable to stand; and she was held up against the stake by the chain which fastened her; but her constancy, and cheerful language of encouragement, brought her companions in martyrdom to the same invincible fortitude and triumphant hope. After a sermon had been preached, the king's pardon was offered to her if she would recant: refusing even to look upon it, she made answer, that she came not thence to deny her Lord! The others in like manner refused to purchase their lives at such a price. The reeds were then set on fire—it was in the month of June—and at that moment a few drops of rain fell, and a thunder-clap was heard, which those in the crowd, who sympathized with the martyrs, felt, as if it were God's own voice, accepting their sacrifice, and receiving their spirits into his everlasting rest."

STATE OF THE AMERICAN COLONY OF LIBERIA.

WHATEVER may be the merits of the "American Colonization Society," or of many of its founders and supporters, the colony of Liberia is manifestly rising to importance, and promising to be of infinite advantage to Africa.

The New York Observer of Nov. 30 last, states, "It is a fact, perhaps not generally known, that the population of the colony consists, in addition to the 3,000 who have gone from this country, of about 150,000 native Africans, one-sixth of whom at least, or 25,000, should be at school. It is an extraordinary and encouraging fact, that an earnest desire to be instructed in letters and in civilization prevails among the natives, especially among the younger portion of them.

"In proof that the desire of being civilized and educated extensively prevails among the native Africans living in the neighbourhood of Liberia, it may be stated, that a valuable tract of land has been ceded to the colony by the chiefs of the country, at Grand Cape Mount, about fifty miles north of Monrovia, 'on the sole condition that settlers shall be placed upon it, and that schools shall be established for the benefit of the native children.' Some of these chiefs, says Governor Mechlin, having obtained the rudiments of an English education in Liberia, expressed earnest desires that the benefits of education should be afforded to their countrymen; and the young men declared their purpose of submitting to the laws of the colony, and their willingness to make further grants of land to any extent desired, whenever the terms of the present negotiation shall have been fulfilled. The spot selected for a settlement is said to be healthy, and the soil capable of pro-

ducing almost every thing of value that grows within the tropics. Efforts are now making in this city to enable the Colonization Society to fulfil the conditions of this grant by establishing schools at Cape Mount for native children, and to form a settlement 'on the principles of the Christian religion and the American Temperance Society,' to be called New York.

This enterprise derives great interest from the consideration, that the ladies of New York are about making a great effort to supply the contemplated new settlement, and other parts of Liberia, with well-educated Christian teachers. It is understood that a public meeting will be shortly called by the ladies, at which the plan of operations will be fully developed."

IMPROVEMENT OF AN EPITAPH

IN NEWINGTON CHURCHYARD.

"Prepare for death: how soon, no tongue can tell.
I had not time to bid my friends farewell."

Sudden death! oh! how alarming.

Mortal, stop and meditate.

Cease from evil, and take warning

Ere with thee it be too late.

Now the Gospel trumpet's sounding,

Echoing loud from shore to shore;

Everlasting love abounding,

Freely flows through Mercy's door.

Praying breath delights the Saviour;

Praying souls he will regard:

Pray, and you shall find his favour—

Recompense—a day reward!

Pray on earth (you'll praise in heaven):

Pray for victory over sin;

Pray that you may be forgiven;

Pray that you the prize may win.

See what wonders did Elijah

By this mighty weapon, prayer:

Witness Peter in the dungeon,

Guarded well by soldiers there:

While the faithful still were praying,

Forth came Peter in the streets;

Bars of iron could not hold him,

Nor the power of poud'rous gates.

May this narrative of Peter

Put our unbelief to flight.

Pray in faith, and pray with fervour,

Without ceasing, day and night.

Look not at thy outward trials,

So that they discourage Thee:

Importune—take no denial—

And successful thou shalt be.

O what animating prospects

Open to believers' eyes!

Soon, and we shall end our conflicts;

Soon ascend above the skies.

Lo! the loving angel's waiting

Saints to convoy through the air.

Hark! the Saviour's cry is—"Welcome!

Everlasting joys to share."

H.

Love refuseth nothing that love sends. — *Gurnall*.

Real grace takes away the dominion of lust, conviction only alters the form of its government. — *Brine*.

He that learns Christ, unlearns to sin. — *Venning*.

THE GREAT MISSIONARY:

EXEMPLIFIED

IN THE LIFE AND MINISTRY OF PAUL THE APOSTLE.

No. I. — Introduction.

"Holy men of God" of ancient times, have special claims upon us, to consider their history, character, and principles. They have been the ordained means of conveying inestimable blessings to our world, many of which we at present enjoy. The Holy Scriptures propose for our contemplation a long list of the greatest and best of men that ever lived upon the earth; and their lives have been written for our instruction.

Among these were the venerable patriarchs, the holy prophets, and the zealous apostles. All nations have been indebted to them, either for their instructive examples, or for their divine writings: but to none of them are we laid under such weighty obligations as to PAUL, THE GREAT APOSTLE OF THE GENTILES, by whose personal ministry, as many suppose, Christianity was introduced into Britain!

George Lord Littleton, in his valuable "Observations on the Conversion of St. Paul," observes, that "he thought the conversion and apostleship of St. Paul alone, duly considered, was of itself a demonstration sufficient to prove Christianity to be a divine revelation." We perfectly agree with that pious nobleman; and believe that our *young friends* especially will derive a large measure of the most valuable knowledge from a proper review of his devoted life, of his unperishable inspired writings, and of his extraordinary missionary labours. Indeed, the knowledge of Paul's history seems indispensable as a pre-requisite to the understanding of his Epistles, which constitute so considerable a portion of the Divine oracles.

Paul appears before us, in the full portraiture of his character given in the New Testament, as one of the most interesting persons, during the last thirty years of his life, that was ever exhibited in the ranks of celebrated men. His genius was most sublime—his piety was most exalted—his benevolence was godlike—and his laborious exertions to benefit mankind were unwearied.

Paul was an Israelite—a son of Abraham—a Hebrew of the Hebrews. He had been brought up in the profession of the true religion: he was one of the most scrupulous in "the strictest sect" of that profession—a Pharisee: he was a learned student of the Jewish inspired Scriptures, and devoted to the observance of the traditions of the elders; yet in reality he was an *Israelite*. Of this the natural consequence was, the disposition of a cruel bigot, urging him fiercely to persecute the innocent disciples of the Lord Jesus Christ. Nevertheless, "the grace of God was exceeding abundant" towards him: he was arrested in his wicked course, renewed in mind, and became a true believer, a humble and zealous Christian, an inspired apostle, and a triumphant martyr; leaving behind him, in his immortal writings, the most valuable literary and religious treasure which God has ever bestowed upon the human family.

Luke, the evangelical historian, has preserved to us a record of the apostle, giving a brief but comprehensive sketch of his conversion, principles, and ministry, for the information of King Agrippa, a Jew, and Festus, the Roman governor of Judea. We shall present it in this place entire, from which we may perceive the prominent features of his superior moral and religious character.

"My manner of life," says Paul, "from my youth, which was at Jerusalem, know all the Jews; who knew

me from the beginning, if they would testify, that after the most straitest sect of our religion, I lived a Pharisee. And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which things I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities. Whereupon as I went to Damascus, with authority and commission from the chief priests, at mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them who journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness, both of those things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I now send thee; to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them who are sanctified, by faith that is in me. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: but showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. For these causes the Jews caught me in the temple, and went about to kill me. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come; that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles.

"And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. But he said, I am not mad, most noble Festus, but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest.

"Then Agrippa said unto Paul, Thou almost persuadest me to become a Christian. And Paul said, I would to God that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." Acts xxvi, 4—29.

It is a very dangerous mistake to think that all opposition to sin is real mortification, and therefore let us look well to our ends and frames in all our actions.—*Brine*.

O eternity! eternity! Who can properly paraphrase upon the words "for ever and ever?"—*Simpson*.

CAUSES AND MEANS OF LONGEVITY.

"Length of days," is desired by almost every human being. It is a natural and instinctive desire of our constitution. Godliness is the means of it, as this secures temperance and tranquillity of mind. But the following remarks of an eminent physician, cannot fail of being interesting to our readers.

1. *Descent from long-lived ancestors*.—Dr. Rush never met with a single instance of a person who had lived to be 80 years old, whose ancestors had not been remarkable for their longevity. In some instances the longevity was on the side of the father, others on that of the mother, but most generally it was common to both parents. The knowledge of this fact may serve not only to assist in calculating what are termed the chances of life, but it may be useful to the physician. He may learn from it to cherish the hopes of his patients in chronic and some acute diseases, in proportion to the capacity of life they have derived from their ancestors.

2. *Temperance in eating and drinking*.—To this Dr. Rush found a few exceptions. He met with one man who was 81 years old, who had been intemperate in eating; and four or five persons who had been intemperate in the use of ardent spirits. They had all been day-labourers, and had not commenced drinking until they began to feel the languor of old age. The doctor was inclined to the opinion that tea and coffee, notwithstanding they evidently impair the strength of the system, do not materially affect the duration of human life. The duration of life is not always shortened by an infirm constitution, provided the stimuli which operates upon the several organs be proportionate to their excitability.

3. *The moderate use of the understanding*.—It has been an established truth, that literary men, other circumstances being equal, are longer lived than other people. But it is not necessary, remarks Dr. Rush, that the understanding should be employed upon philosophical subjects, to produce this influence upon the duration of life. Business, politics, and religion, which are the objects of attention common to men of all classes, impart an activity to the mind, which tends very much to produce health and long life.

4. *Equanimity of temper*.—The violent and irregular action of the passions tends to wear away the springs of life. Persons who live upon annuities in Europe, have been observed to be longer-lived under equal circumstances than any other people. This is probably owing to their being exempted, by the certainty of their subsistence, from those fears of want, which so frequently distract the minds, and thereby weaken the bodies of all persons who are subjected to them. Life rents have been supposed to have the same influence in prolonging life. Perhaps the desire of life, in order to enjoy as long as possible that property which cannot be enjoyed a second time by a child or a relation, may be another cause of the longevity of persons who live upon certain incomes. It is a fact, that the desire is a very powerful stimulus in prolonging it, especially when that desire is supported by hope. This is obvious to physicians every day. Despair of recovery is the beginning of death in all diseases.

5. *Matrimony*.—In the course of his inquiries, Dr. Rush only met with one person beyond the age of 80 years, who had never been married.

6. *Sedentary Occupations*.—Dr. Rush did not find sedentary occupations to prevent long life, where these were not accompanied by intemperance in eating and drinking. This observation is not confined to literary

men, nor to women only, in whom longevity without much exercise of body, has been frequently observed. The doctor met with an instance of a weaver, the second of a silversmith, and a third of a shoemaker, among the number of old persons, whose histories suggest the foregoing observations.

7. *Loss of the Teeth*.—The early loss of the teeth did not appear to affect the duration of human life as much as might be expected. Edward Driucker, who lived to be 103, lost his teeth 30 years before he died from inhaling the hot smoke of tobacco into his mouth through a short pipe. Neither did he observe baldness or grey hair occurring in early or middle life to prevent old age. In an account furnished by Le Sayer, mention is made of a man of 80, whose hairs began to assume a silver colour when he was only 11 years old.

THOUGHTS ON THE MOTIVES OF OUR CONDUCT.

THERE is no part of Christian duty more requisite than for us to look well to the motives by which our actions are regulated. It is of importance to examine whether our most useful pursuits are not influenced by a natural fondness for bustle, an animal activity, or a love of notice; whether our charitable labours grow not more from a restless spirit than from real piety. It is asserted that there is a tendency in some truly excellent persons to introduce show and display in their religion, a tendency far from consistent with the spiritual nature of Christianity. The religion of Jesus is utterly without parade, it affects no publicity, it is enough for his servants to believe that their Heavenly Father, who sees them in secret, views them with an approving eye. Am I then an enemy to Christian exertion? God forbid! It is the glory of our age, that among the most useful and zealous servants of our Divine Master, are to be found "of devout and honourable women not a few;" ladies, who disdain not to be employed in the humblest offices of Christian charity; to be found in the poorest cottage, at the bed-side of the sick and dying; whose houses are houses of prayer, and whose closets are the scene of devout meditation. We cannot too much commend those valuable persons, whom neither fortune nor rank have been able to seduce to follow those vain amusements, so eagerly sought for by the votaries of pleasure. We cannot but admire, when energies which others are wasting in idle diversions are devoted to purposes of religion and useful charity.

The Christian should take his fashions from heaven.—If the believer could find no exemplary characters on earth, he could not find of meeting with such in heaven. On earth, it is true, haughtiness, sensuality, and pride, are in fashion. But the believer is not of earth: he is reproached for being a man of another world, he is a citizen of heaven, Phil. iii, 20. His heart is with his treasure, and his soul, transporting itself by faith into the heavenly regions, beholds customs there different from those which prevail in this world. In heaven it is the fashion to bless God, to sing his praise, to cry *Holy, holy, holy, is the Lord God of Hosts*; to animate one another in celebrating the glory of the great Supreme, who reigns and fills the place. On earth, fashion proceeds from the courts of kings, and the provinces are polite when they imitate them. The believer is a heavenly courtier; he practiseth, in the midst of a crooked and perverse nation, the customs of the court whence he came, and whither he hopes to return.

Saurin.

MY SCRAP BOOK.

LEAF XVIII.

"The lily that wanders, and sips from every flower, disposes what she has gathered into her cells."—*Seneca*.

If I weep for that body from which the soul is departed, how should I weep for that soul from which God is departed.—*St. Austin*.

Titus Vespasian the Roman emperor frequently said to his courtiers, that he was far more desirous of the preservation of one friend, than the death of a thousand enemies.

There are three things that destroy religion: carnal security, worldly policy, and forgetfulness of God's mercies.—*Martin Luther*.

When the candle of prosperity is placed in our hands, we should light our neighbours who are in the dark.—*Watson*.

Diogenes seeing an envious man look sad, said, "Now no man can tell whether harm has happened to this fellow, or good to his neighbour, for both equally vex him."

Anecdote of Dr. Foster.

A gentleman, who afterwards took orders in the church of England, one day called upon the doctor to converse with him upon the scepticism which then oppressed his mind. After the necessary introduction, he began to state his objections; when the doctor with great gravity, stopped him with this question: "Have you asked a solution of your difficulties from God this morning? Have you prayed to the fountain of all light for information?" Upon receiving an answer in the negative, he rejoined, "Sir, you will excuse my gratifying your curiosity upon the subject of revelation, while you are chargeable with the breach of one of the first duties of natural religion."

Anecdotes of the Rev. Thomas Towle, B. D.

A gentleman one day applied to him for advice, on a case which he affirmed lay on his mind. He was about to marry a young lady of property, who, as a *sine qua non*, insisted on a settlement previous to marriage. "Sir," said the gentleman, "it is not that I have such an objection to grant this request, but there is a text of Scripture which oppresses me very much, and militates against the demand; it is 1 John iv, 18, *Perfect love casteth out fear*. Now if this lady perfectly loved me, she would not fear to marry me without a settlement." Mr. Towle, who quickly detected his artifice, instantly replied, "Why, Sir, divines may differ in the interpretation of this text; I myself think, in this case, it bears a different meaning. Let us examine the words: *Perfect love casteth out fear*, that is, if you perfectly love this lady, you will not be afraid to grant her a settlement." The querist hastily took his leave, not a little mortified with this elucidation of his text.

Having heard that Mr. Romaine had thrown out some severe reflections upon the Dissenters, Mr. Towle called upon him for the purpose of conversing on the subject; and having made some observations and complaints, Mr. Romaine replied, "I do not want to have any thing to say to you, Sir." "If you will hear me, Sir," rejoined Mr. Towle, "I will tell you my name and profession: I am a Protestant Dissenting minister." Sir, "said Mr. Romaine," I neither wish to know your name nor profession." Mr. Towle bowed and left him. But in a few days, Mr. Romaine returned the visit. "Well, Mr. Towle," said he, I am not come to renounce

my principles; I have not changed my sentiments; I will not give up my preference to the church of England: but I am come as a Christian to make an apology. I think my behaviour to you, Sir, the other day, was not such as it should have been." They shook hands, and parted friends; both agreeing to maintain their respective sentiments, with a mutual esteem for each other's person.

Against Inconsistency in our Expectations.

As most of the unhappiness in the world, arises rather from disappointed desires, than from positive evil, it is of the utmost consequence to attain just notions of the laws and order of the universe, that we may not vex ourselves with fruitless wishes, or give way to groundless and unreasonable discontent. ***** The man, therefore, who has well studied the operations of nature in mind as well as matter, will acquire a certain moderation and equity in his claims upon Providence. ***** Would you, for instance, be rich? Do you think that single point worth sacrificing every thing else to? You may then be rich. Thousands have become so from the lowest beginnings, by toil, patient diligence, and attention to the minutest articles of expense and profit. But you must give up the pleasures of leisure, and of a free, unsuspicious temper. If you preserve your integrity, it must be a coarse-spun vulgar honesty. Those lofty notions of morals which you brought with you from the schools must be considerably lowered, and mixed with the base alloy of a jealous and worldly-minded prudence. You must learn to do hard, if not unjunct things; and for the nice embarrassments of a delicate and ingenuous spirit, it is necessary for you to get rid of them as fast as possible. You must shut your heart against the Muses, and be content to feed your understanding with plain, household truths. In short, you must not attempt to enlarge your ideas, or polish your taste, or refine your sentiments; but must keep on in one beaten track, without turning aside either to the right hand or to the left. "But I cannot submit to drudgery like this, I feel a spirit above it." "Tis well: be above it then; only do not repine that you are not rich. Is *Knowledge* the pearl of peace? That too may be purchased, by steady application, and long solitary hours of study and reflection. Bestow these, and you shall be wise. "But (says the man of letters), what an hardship it is that many an illiterate fellow, who cannot construe the motto of the arms on his coach, shall raise a fortune and make a figure, while I have little more than the common conveniences of life." *Et tibi magna satis!* Was it in order to raise a fortune that you consumed the sprightly hours of youth in study and retirement? Was it to be rich, that you grew pale over the midnight lamp, and distilled the sweetness from the Greek and Roman spring? You have then mistaken your path, and ill employed your industry. "What reward then have I for all my labours?" What reward? A large comprehensive soul, well purged from vulgar fears and perturbations and prejudices: able to comprehend and interpret the works of man—of God. A rich, flourishing, cultivated mind, pregnant with inexhaustible stores of entertainment and reflection. A perpetual spring of fresh ideas; and the conscious dignity of superior intelligence. What reward can you ask besides? "But is it not some reproach upon the œconomy of Providence, that such a one, who is a mean dirty fellow, should have amassed wealth enough to buy half a nation?" Not in the least. He made himself a mean dirty fellow for that very end. He has paid his health, his conscience, for it; and will you envy him his bargain?—*Mrs. Barbauld*.

S. J. B.*****

TIME AND TRUTH.

A thing that's ever on the wing,
That wounds us as it flies;
That 'fure the throne of heaven's great King,
Doth to accuse us rise.

Now valued much, now slighted more,
Now slow, now swift as wind;
Ever possess'd yet ne'er in store,
This book may bring to mind.

A thing that 's stable as heaven's throne,
That heals the woe-worn breast,
That 's sent by God in mercy down
To lead us to his rest.

Than gold more pure, than gems more bright,
Parent of endless day;
More awful than the deep midnight,
Lovelier than morn's first ray.

God's Son came down from heaven to tell
Its virtues and its worth;
Its value 's known in heaven and hell:
How little priz'd on earth!

'Tis suited for deraying age,
Suited for huddling youth. —
Do any ask what things are these?
I answer, *Time and Truth*.

This book displays the rolling year,
And thus it speaks of Time:
For every day behold we're here
A ray of Truth divine.

The circling year spread o'er the page,
With all its train of woes,
Would fill the heart with sad presage,
And drive away repose,

Did not Truth o'er the sadden'd breast
On dove-like pinions brood,
And teach the heart its griefs to cast
On a forgiving God.

Whate'er a Father's love may crowd
Within our future hours;
Whether an Iris gild the cloud,
Or when affliction low'rs;

May we in mind each moment bear,
Truth can a cordial bring;
Can cheer the heart, dry up the tear,
And make contentment spring.

O happy they, whose path through life
The rays of Truth illumine!
They shall be guarded through the strife;
And when the silent tomb

Shall shut out all terrestrial things,
Then Truth's undying page,
While soaring up on love's strong wings,
Shall still the thoughts engage.

Who darkness love, and hate the light,
Nor wait at wisdom's gate,
Shall prove in everlasting night,
"Hell is Truth seen too late*."

But *Truth and Souls* must ever live
Through an eternal day;
What awful madness then to drive
These from the thoughts away.

Neglect thy soul, the truth despise
No more, but go with haste,
And raise to heav'n thy fervent cries,
That in a close embrace,

* Baxter.

Thy soul may clasp the Truth around,
So Truth shall be thy friend,
Safe guard thee through this dangerous ground,
Conduct thee to the end:

Or if despis'd and hated now,
A witness it will be
In judgment, and a torment too
Through all eternity.

JOHN COX.

GIN PALACES.

At one of the most celebrated of these establishments in London, gin is served by young women dressed up like the *belle limonadiere* of a Paris coffee-house; and the establishment in all its parts is nearly as fine as Verrey's, or the Café de Paris. There is another great gin shop, not much inferior to it, a little further to the West, and twenty or thirty not far off. In half an hour you may visit a hundred. What a contrast between the finery of the shops and the beggarly appearance of the customers! Amongst these are few really old people, but plenty of young people who appear old: livid cheeks, deep wrinkles, blood-shot eyes, brown teeth, or white gums without teeth, skin and bone, shaking hands, sore legs, creeping palsy, a hacking cough, rags, filth, and stench! These are marks by which we know the regular gin drinker. In some great towns of the North, they have low counters and small glasses, on purpose for the small children: in London the children stand on tip-toe to pay for half a glass of gin; but London will improve. As to gin shops, London is improving most rapidly, both in number and in finery: almost every day producing a new one, fitted up with spring doors, plate glass, carved mahogany or rose-wood, and polished brass; all more "elegant," as they say in America, than the gin shops which sprung up a week before. — *Abridged from "England and America."*

This has appeared in another Paper, but it deserves a repeated perusal. — EDITOR.

CHARITY OF CONSCIENCE.

ALL differences of opinion, in which God has not set to his seal that it is false, should be treated with candour. To profess opinions of which Scripture neither commands nor prohibits our belief, ought not to set at irreconcilable variance beings who are equally candidates for heaven. Let us then love in each other now what God loves in us, and hear with the rest. The cultivation of this spirit of kindness would so sanctify the temper, that we should forgive and overlook those inferior matters in others, which might not exactly coincide with our own views and opinions. By the constant and reciprocal operation of this spirit of Christian kindness, we shall be made more meet for that state where all will be of one mind as well as one heart, — where charity will have its full consummation, and forbearance its full reward.

The Second Volume of the Christian's Penny Magazine, comprising the whole of the year 1833, is now published, neatly bound in cloth, price 5s. 6d.

The First Volume, from June 9 to December 30, 1832, may also be had, similarly bound, price 3s. 6d.

London: Printed and Published by C. WOOD AND SON, Coppen's Court, Fleet Street; to whom all Communications for the Editor (post paid) should be addressed; — and sold by all Booksellers and Newsmen in the United Kingdom.

Hawkers and Dealers supplied on Wholesale Terms, in London, by STEWART, Paternoster Row; BIRCHALL, Holywell Street, Strand; F. BAKER, 124, Oxford Street; and W. N. BAKER, 16, City Road, Finsbury.

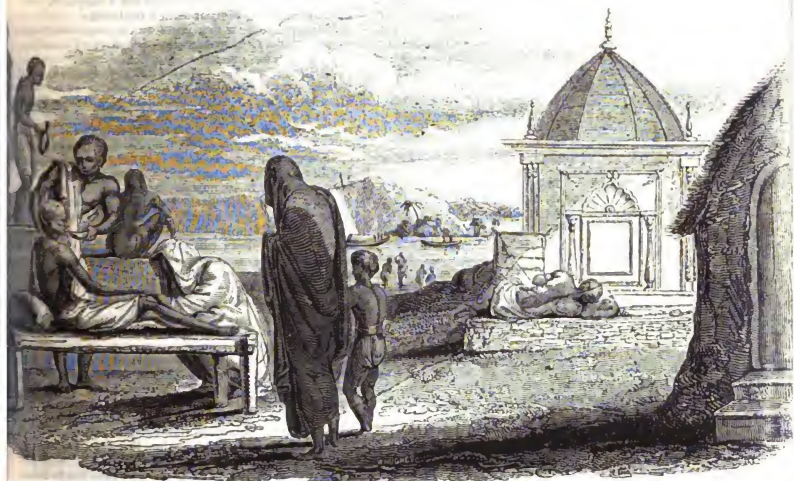
THE CHRISTIAN'S PENNY MAGAZINE.

No 87.

PUBLISHED EVERY SATURDAY.

FEBRUARY 1, 1834

PRINTED AND PUBLISHED BY G. WOOD AND SON, POFFIN'S COURT, FLEET STREET, LONDON.



HINDOO SUPERSTITIONS ON THE BANKS OF THE GANGES.

SUPERSTITIOUS CUSTOMS OF THE HINDOOS.

HINDOSTAN has already been incalculably benefited by many wise regulations of the Honourable East India Company's government. Probably all has not been done that might have been effected in that vast portion of the British empire; but still surprising improvements have been accomplished.

Superstition, attended with every kind of deluding religious ceremonies, so deeply rooted in the minds of the teeming millions of India, will require that several generations must necessarily pass away before the wisest measures can become effectual to eradicate it from their minds. Scriptural education, however, under the Divine blessing, can renew and sanctify the people, elevating them to sound intelligence, sacred happiness, and the service of God.

Our Engraving, taken from a drawing by a native artist, represents various superstitions practised at the river Ganges. Some are seen bathing in the venerated stream, while others, on the stone, are procuring and conveying away its waters for holy purposes. Death, however, is the chief subject, which displays some of the wretched delusions under which the millions of our Hindoo fellow-subjects leave this miserable world.

Vol. III.

Dying on the banks of the river Ganges, they consider a passport to that eternal happiness of which they entertain some absurd notions. A poor devotee, therefore, is seen brought to the sacred stream. A Brahmin, or priest, is offering him the water to drink: he would probably next proceed, as is their practice, to force some mud into his mouth, and to stop up his eyes with it; and thus murder is actually committed under these superstitious notions of benefiting the wretched devotees. The woman at the foot of the couch, weeping while she presses the hand of the dying man, is probably one of his wives; for it is a part of the misery of these Hindoos, that they may take as many wives as they can maintain. The other woman, with the boy, represents another of his wives attending, with their son, to witness the death of him on whom they all depend. On the right hand of the Engraving is a pagoda, in which some contemptible molten or graven image is preserved, for the blind adoration of the deluded people. One poor wretch appears laid at the door of this idol temple, there to breathe out his soul to an unconscious block of wood, or a huge mass of stone. When shall these "abominable idolatries" have an end, and the priest-ridden people be "brought out of darkness into the marvellous light of the gospel of Christ?"

F

OBSERVATIONS ON HINDOO CUSTOMS.

THE following "Observations on Hindoo Customs," are from the pen of a literary gentleman of the India House.

1. **INFANTICIDE.** Of this there were two kinds: that of drowning in the island of *Saugor*, and that of destroying the females among the *Rajpoots*. The difficulty of its legal abolition was considerable; as one of the regulations of the Honourable Company declares, that those of the British Government were calculated to protect the natives in the free exercise of their religion. This being considered partly a religious custom, little interference was shown: but this horrid practice is now generally abolished.

2. **HUMAN SACRIFICES.** Two Hindoo divinities are supposed to be pleased with human sacrifices, *DEVY*, a god; and *KHALEE*, a goddess! Government, in 1805, forbade it as murder. In conformity with this decision, *Ram Dyal*, a native of Bengal, was sentenced to death in 1805, for offering up a boy of twelve years of age to *Khalee*. No attempt of that kind has been heard of since that period.

3. **SUICIDES.** Drowning, burying, or burning alive was, in 1799, forbidden. Instances of that kind are continually occurring in India. Government treat the parties with leniency, as they pretend to justify themselves by pleading the tenets of their religion.

4. **SUTTEES.** No commotion is reported to have taken place in consequence of the Governor General in Council prohibiting *Suttees*: but the only native gentleman of rank who ventured to congratulate the Governor General on the prohibition of the *Suttee*, suffered severe persecution from the other natives of his own rank in Calcutta, in consequence of his having so done; and a society was immediately formed there, for the protection of the rights of the Hindoo church!

With reference to this humane policy, it may be too much to assume that the practice of *Suttee* has been altogether discontinued in India—a country where the widow is required to burn with her husband's corpse, and where the dead are always burned before sunset! On the contrary, the official returns of former years justify the belief, that in many parts of India the practice may still continue to a considerable extent, in the absence and without the knowledge of the police officers, and in some cases by their connivance.

5. **REGARD FOR THE BRAHMINS.** Personal inviolability attached to them on account of their supposed sacredness of character. Yet *Raja Mahá Nundcomar*, a Brahmin of high caste, was hanged at Calcutta for forgery on the Government, in the time of Governor General Hastings.

In the province of Bengal, respect for public opinion led them to abstain from taking away the life of a Brahmin, even for crimes of great atrocity.

At Benares the life of a Brahmin was secured in all imaginable cases by a regulation of the Government in 1795. There are many instances of their escaping the penalty of death under this regulation, which was in force until 1817, when it was judged proper to make a general law, that in cases of murder severe justice should take its course against all classes, including the Brahmins.

The only effectual antidote to all these abominations and absurdities, is "the glorious gospel of the blessed God."

6. **THE BULL AND COW.** Extraordinary veneration is cherished for these animals: so that some Hindoo princes have stipulated, that no persons who might be allowed to reside in their territories should attempt to slaughter oxen. Punishment by the Hindoo law for stealing one of these animals is the amputation of one

hand and one foot; and the same law imposes a very large fine upon any person who shall exact labour from a bullock when he is hungry, or thirsty, or fatigued, or oblige him to labour out of season!

Temples have been consecrated to these animals; and large districts in India are held sacred for their use.

A Hindoo of rank offered to undergo any punishment which the Government would inflict on him, for having forcibly possessed himself of a cow, to save the life of the animal, the property of a Mohammedan.

Calcutta, a few years ago, was thrown into great confusion and turmoil, by one of the Company's junior servants amusing himself with a bull-bait.

Mobaruckpore, a few years since, was burnt down by the Hindoos, to avenge the slaughter of a cow by a Mohammedan.

7. **DHURNA** is the practice of a pretended debtor sitting at the door of a creditor, threatening to starve himself to death. Although sitting *dhurna* is illegal, yet the East India Company's Government have been obliged to deal with it in great tenderness.

8. **WITCHCRAFT.** Necromancy and sorcery are commonly believed in India; through which murder has in some cases ensued: but a large discretion has been exercised in such cases, under the conviction that severity would but have inspired fanaticism. Two centuries ago England was infected with this absurd belief: so that king James sent Hopkins the witchfinder to hunt down witches in the North; and one of the Company's agents gravely advised the Court of Directors, of the measures which that monarch adopted in putting down witches and wizards!

9. **SLAVERY AND SLAVE TRAFFICK** in India generally does not include the idea of purchase for oppressive toil, and of severe and arbitrary punishments. Brahmins look down upon slaves with contempt, and require unremunerated service, from a consideration of their sacred character. Mohammedans perpetuate domestic slavery, claiming the rights of a master over slaves, among their children and servants.

All persons of all castes have free access to European magistrates, to complain and receive redress.

The slave trade which the French, Dutch, and Danes, attempted to establish, had long been prohibited, before the passing of the Slave Trade Felony Act in England.

CHRISTIAN MAXIMS.

It is true that the integrity of our religious principles can be known to the world only by the trials and temptations which we undergo: but the sincere Christian would never court danger for the sake of appearing noble in the sight of man, saying rather with his Lord and Master, "if it be possible, let this cup pass from me." In the most excluded life we shall find ourselves called upon sufficiently often to bear witness to our profession, by the patience with which we endure reproach, and the resignation with which we suffer temporal calamities, without daring, like Peter, to walk upon the waves. The difference between a Christian and a man of the world must be outward and visible from the nature of society, and the many incidents which daily call forth our tempers and passions.

The honour of distinction is dangerous. The lowliest flowers, though they cannot escape the storm, are least exposed to its violence: and if we are "born to blush unseen," we avoid countless dangers that render life a continual scene of watchfulness and warfare; and we have always the comfortable assurance, "that our Father who seeth in secret, himself will reward us openly."

THE GREAT MISSIONARY.

No. II.

Paul's Early Life.

Or the parents of the apostle Paul we know nothing, except his declaration that they were "of the stock of Israel," genuine Hebrews, "of the tribe of Benjamin," and that according to the ordinance of God he was "circumcised the eighth day." Phil. iii. 5. Paul's father appears to have been a man of some consideration, as he was a *Roman*, Acts xxii, 26; which, in the provinces, was a distinction highly honourable, and entitled those who possessed it to valuable privileges and immunities. This honour might be purchased at a high price; or, it might be obtained as a reward for extraordinary services rendered to the government.

Tarsus, in Cilicia, was the native place of our apostle; and, in the early period of his life, he appears to have used not his Roman name, *Paul*, but his Jewish one, *Saul*; hence he is denominated "Saul of Tarsus," Acts ix, 11; and in giving an account of himself before the tumultuous Jews at Jerusalem, he says, "I am verily a man who am a Jew, born in Tarsus in Cilicia, a citizen of no mean city." Acts xxi, 39; xxii, 3.

Cilicia was a province in the south-east of Asia Minor, and lying on the northern coast at the east end of the Mediterranean Sea. It lay south of Mount Taurus, and west of the river Euphrates, and at no great distance, through part of Syria, from the land of Israel.

Tarsus, the capital of Cilicia, was an ancient maritime city, deriving its name, with the surrounding country, according to Josephus, from *Tarsahish*, the son of Javan, a grandson of Noah. Gen. x, 4. Its inhabitants boasted of their remote antiquity; and, as Strabo informs us, they were so considerable on account of learning, as well as commerce, wealth, and grandeur, that the learned men of its celebrated Academy might dispute the prize with those of the famous cities of Athens and Alexandria. Aratus, the distinguished poet, from whom Paul cites a passage, Acts xvii, 28, "For we also are his (God's) offspring," was a native of Solis, near Tarsus.

Paul informs us, that from his "youth," Acts xxvi, 4, he was "brought up in Jerusalem at the feet of Gamaliel." Acts xxii, 3. It seems, therefore, that his parents, having given him the best learning they were able to procure for him in his native city, placed him at Jerusalem, to finish his theological studies under that celebrated doctor.

Gamaliel was a Pharisee, and "a doctor of the law," Acts v, 34, of the greatest repute among the Jews. He was one of the *Misnic* doctors, that is, one of the fathers of the Jewish tradition, who received the *oral law*, and handed it down to others from those before him. Of this class there were reckoned *thirty-three*, by some *thirty-one*, from the giving of the law on Sinai, and Gamaliel is esteemed the last of those honoured men. He was the son of Rabban Simeon, supposed to have been the venerable Simeon, who took up the infant Jesus into his arms, Luke ii, 25.

Gamaliel was president of the Jewish Sanhedrim, their great national council. Luke informs us, that he was "had in reputation among all the people;" and from the manner in which his opinion and advice were regarded, when the apostles were brought before the national Sanhedrim, it is manifest that he was a person of great authority. He was commonly styled *Rabban*, a title of honour superior to that of *Rabbi*, or *Rab*; and this dignified title is said to have been first bestowed upon his father Simeon.

Gamaliel lived till within eighteen years of the destruction of Jerusalem, dying A. D. 48. It is said, that

"he ordered before his death, that they should carry him to his grave in linen; for before this time they used to carry out the dead in silk; and this was more grievous to his relations than even his death." The esteem in which he was held by the people will further appear from the fact, that Onkelos, the proselyte, at his death, burnt as much precious things and spices, as amounted to *seventy Tyrian pounds*!

Gamaliel was esteemed the chief glory of the Pharisees' sect, and it was said, that "when he died, the glory of the law ceased, and purity and Pharisaism died."

From the moderate and prudent advice given by Gamaliel in the Sanhedrim, to let the apostles alone, some have supposed that he must have been a Christian; but, though a humane man, and far more moderate than his colleagues, this does not appear to have been the case, especially from the fact of his suggesting the policy of preparing a form of prayer against the Christians. His proposition was immediately adopted, and the prayer is said to have been drawn up at the time, in the presence of "Gamaliel the Elder," by a junior member of that body, called "Samuel the Little," whom the learned Altting endeavours to prove was no other than "Saul of Tarsus." We are not certain that this is incorrect; but we are rather inclined to believe that eminent foreign divine mistaken, as "Samuel the Little" is said to have died lamented by the Jews.

Dr. Gill, in his Commentary, gives that form of prayer, as follows: "Let there be no hope for apostates, and may all heretics perish in a moment, and all the enemies of thy people be quickly cut off; root out the kingdom of pride, and break, destroy, and subdue them in haste in our days." Some copies have this addition: "Blessed art thou, O Lord, that breakest the wicked in pieces, and humblest the proud."

Such was the principal tutor under whom Paul was trained in the principles of Judaism, according to the doctrines of the elders: these were interpretations founded upon traditions, pretended to have been *orally* delivered by Moses and the prophets, and handed down to their times. These traditions our Saviour condemned, as superadded to the text, sometimes to the perversion of the inspired Scriptures. Every page of his future history, proves the extraordinary attainments of young "Saul of Tarsus," and strikingly illustrates his declaration, which we find in the Epistle to the Galatians, "I profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers." Gal. i, 14.

We may boldly say, the Lord is my helper. Heb. xiii, 6.—This inference we are taught to draw from God's promise, "I will never leave thee nor forsake thee." We, that is every believer, may boldly say, that is we may conclude God will help: not sneakingly, timorously, perhaps he will; but we may boldly assert it in the face of men and devils, because he that is Almighty hath said it. Now for a Christian not to strengthen his faith upon this incomparable sweet attribute, but to sit down with a few weak, unsettled hopes, when he may, yea ought to be strong in the faith of such promises, what is it but to undervalue the blessing of such promises? As if one should promise another house and land, and bid him take them as sure to himself as the law can bind, and he should take no care to effect this, would it not be interpreted as a slighting of his friend's kindness? Is it a small matter that God passeth over his almighty power by promise to us, and bids us make it as sure to ourselves as we can by faith, and we neglect this, leaving the writings of the promises unsealed in our hands?—*Gurnall*.

EGYPTIAN MUMMIES.

ILLUSTRATING GENESIS I, 2, 3.

ANTIQUARIAN curiosity received high gratification on Thursday, Jan. 16, at the Theatre of the Royal College of Surgeons in London, by the unrolling of an Egyptian Mummy. The lecture room was crowded in every part with the members of that institution, besides "scientific men, foreign and native, distinguished both by rank and fame. An unrolled mummy was suspended for inspection. Some very excellent drawings by Mr. Clift, the curator of the museum, of the pictorial hieroglyphics adorning the sarcophagus of the mummy about to be unrolled, were also placed in a situation where they might be seen with proper effect; and on the table was placed the subject about to undergo investigation.

"The lecturer, before he began the operation, gave a brief but interesting sketch of the history of embalming, and the progress of our knowledge of Egyptian antiquities. He said that the practice of preserving the dead was of very remote antiquity. Herodotus, Diodorus Siculus, and Strabo, are the earliest authorities who mention this custom, upon which the former gives the most detailed, if not the most satisfactory information. The earliest nations who thus disposed of their dead were the Scythians, the Ethiopians, and the Persians; and they preserved them by first washing them with perfumes and aromatics, and afterwards by applying preparations of wax and rosin interiorly and exteriorly. That the fathers of the church were aware of this we have not the least doubt, for both St. Athanasius and St. Augustin inform us that a similar process for the same purpose was in use in the fifth century. But the Egyptians had three methods of embalming, all of which were used to mark the rank of the deceased. The *first*, which was the most tedious and the most expensive, cost a talent, a very large sum in those days; the *second*, which required less attention and less expenditure, was completed for twenty minæ (pounds), then thought a respectable charge; and the *third* process was so simple in its arrangements, and at so trifling a cost, as not to have been thought worth mentioning. It was a part of the religion of the Egyptians to believe, that at death the soul was separated from the body for a certain period, after which the latter should again enjoy vitality, and live in all the blessings of a perfect state of existence; consequently no expense was spared to keep the flesh incorruptible, and every care was taken that the dead should not have their slumbers disturbed. The embalmers were an inferior order of priests, and were held in high estimation by the people; but the individual who made the incision with a stone instrument into the side of the deceased, for the purpose of extracting the viscera, was, immediately after he had performed the operation, obliged to fly for his life; for his countrymen held all those accursed who wounded a body composed of their own substance. The mummy was frequently ornamented with trinkets of gold and precious stones, necklaces to which were appended amulets, scarabei, and in many instances papyri have been enclosed with them. When the body has been left for *seventy days* in a detergent solution, the cuticle having previously been carefully taken off every part except round the nails, if of high rank it is partly or completely covered with gold leaf. The mummy suspended in the theatre had been completely gilded. It is then closely but neatly wrapped in bandages, saturated with asphaltum (these sometimes reach to the extent of a thousand yards); it is then covered with an envelope, and is afterwards enclosed in a sarcophagus or case made of sycamore, of cedar, and sometimes of harder substances. The exterior of the case is often very beautifully painted with vivid colours on the top in pictorial hieroglyphics,

which are divided into compartments. The first generally discloses Osiris, judge of the dead, with Isis his wife, to whom Oris, his son, is introducing the soul of the departed, which is followed by figures emblematical of truth and justice. The other figures commonly represent the attributes of the favourite deities, and express the confidence of the deceased in their favour."

UNROLLING AN EGYPTIAN MUMMY.

"The lecturer, having thus introduced the subject, proceeded to describe the characters on the sarcophagus, which are as we have stated. Round the side, the inscription denoted that the case contained the body of Horsiesi, an incense-bearing priest of the Temple of Ammon, at Thebes, the City of Thrones, the son of Naphinegori, who was also a priest in the same temple. After this he took the mummy out of the case, and exposed the body closely wrapped in an envelope of a yellow colour, and resting on a bed made of the same material. At the feet of the figure was an inscription on a piece of cloth similarly worded with that on the sarcophagus, stating the name and station of the deceased, but some part of it was omitted. Under this covering was an immense quantity of bandages, of different length and breadth, bound tightly and neatly round the head and limbs. On a piece of cloth taken from the breast was found a complete inscription, to the same effect as the others. As the bandages were unrolled, the arms were seen lying close to each side, with the hands resting upon the upper part of the legs, near which a substance was discovered, which the lecturer stated to be a stone idol, in a state of decomposition; but we were not near enough to ascertain its character; it was probably an idolet, placed in the tomb to mark the profession of its tenant. On the chest was found a curious amulet, and below that a scarabæus. The latter was, if we mistake not, one of those small green ones which very seldom have inscriptions upon them. The frequency with which the shape of this insect is repeated in their hieroglyphics, and as ornaments, renders it necessary for us to mention why it has become such a favourite with the Egyptians. It is supposed to have been the first living thing which was observed upon the earth after the subsiding of the flood; and its emblem is used to denote fecundity or resurrection. We have seen them of various sizes, from something less than the circumference of a sixpence to the size of a crown-piece; and made of different materials, from the commonest stone to very precious gems. Of the latter, some had been used by the Ptolemies and Pharaohs as signet rings; and some, although formed of a stone so hard that modern tools could make little or no impression upon them, we have seen completely covered with the most beautiful hieroglyphics. One curious feature was observed in the mummy; in the places where the natural eyes had been were found artificial ones of enamel. The asphaltic bandages which had been bound nearest the body having been applied too hot, adhered to the flesh, and could not be removed without undergoing a very tedious process; consequently the lecturer was obliged to discontinue his investigations. No papyrus was found, nor any thing discovered which could reward the labour of unrolling the mummy."

SCRIPTURE ACCOUNT OF EMBALMING.

The "St. James's Chronicle" has furnished us with the above account of the Egyptian Mummy. In reading it we were astonished to find no reference to the Holy Scriptures for a notice of embalming; but only to Herodotus, Diodorus Siculus, and Strabo, as "the ear-

liest authorities who mention this custom." Strabo, the Grecian geographer, flourished about 1800 years ago; Diodorus Siculus, the Grecian historian, about 1880 years ago; and Herodotus, the Greek historian, about 2250 years ago. But this custom is mentioned by Moses, the sacred historian, who died 3285 years ago. Mentioning the death of the patriarch Jacob in Egypt, nearly *three centuries earlier*, or 3523 years ago, he says, Gen. 1, 2, 3, "And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel. And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him three-score and ten days." Recording the death of Joseph also, Moses says, ver. 26, "they embalmed him, and he was put in a coffin in Egypt."

These inspired records, while they testify the refinement and civilization of the Egyptians under this Hebrew ruler, receive a striking illustration from the existence of mummies at this day. According to Herodotus, the mode of embalming was as follows:—The embalmers extracted the brains through the nostrils, partly with a crooked iron instrument, and partly by the infusion of astringent drugs, with which they filled the skull; then with a short Ethiopian stone they made an incision in the left side, through which they took out the bowels, leaving the heart and kidneys; and having washed the parts with palm wine, and filled the body with myrrh, cassia, and other odours, and sewed it up, it was then anointed with oil of cedar, myrrh, &c. for about thirty days, and for forty more it was put into nitre; so that it was preserved entire, without putrefaction, without losing its hair, and without contracting any disagreeable smell.

Hence, when Moses says that forty days were employed in embalming Jacob, we are to understand him of the *forty days* of his continuing in the salt of nitre, not including the *thirty days* engaged in the previous ceremonies; so that in the whole they mourned *seventy days* for him in Egypt, as is observed by Moses.

The embalmed body, taken out of the salt, was washed, wrapped up in swaddling bands, dipped in myrrh, and closed with a gum which was used instead of glue by the Egyptians. It was then restored to the family, who enclosed it in a coffin, and kept it in their houses, or deposited it in a tomb. Great numbers of mummies have recently been found in Egypt, concealed in subterraneous vaults or chambers.

It is observed concerning Joseph, that "he was embalmed, and put in a coffin, in Egypt," Gen. 1, 2. The Greek translators, who lived in Egypt, call it *sepas*, indicating a stone coffin, including the mummy chest: so that at the departure of the Israelites from Egypt, they had only to take the mummy with its case out of this coffin, in which it had been preserved, and by which it had been distinguished. And this being a public, national monument, they could not be mistaken in the body of the patriarch Joseph.

Ara, king of Judah, was embalmed in a different manner. "They buried him in his own sepulchre, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds of spices prepared by the apothecaries' art; and they made a very great burning for him." 2 Chron. xvi, 14. Some commentators suppose the "sweet odours" were burnt in honour of the king, while others apprehend that the body with its bed was all consumed.

Our Saviour's body was embalmed as the manner of the opulent Jews was to bury, John xix, 40. Joseph of Arimathea, having obtained the body, brought a white sheet to wrap it in: and Nicodemus purchased a *hundred pounds* of myrrh and aloes, with which they

embalmed it, putting it into Joseph's own unfinished sepulchre cut in a rock. They could not use more ceremony, because the night came on, and the sabbath had commenced. Yet the women who had followed him from Galilee designed to embalm the body more carefully, for which purpose they purchased spices, but were prevented by his resurrection. The body had only been rubbed with myrrh and aloes, wrapped in swaddling-bands, and buried in a great sheet, his face being covered with a napkin. Lazarus, we perceive, was buried in a similar manner, except perhaps the spices, as appears from the account of his resurrection." John xi.

SPECULATIONS OF A MEDICAL GENTLEMAN.

A MEDICAL GENTLEMAN, after having attended the Royal College of Surgeons, to witness the recent unrolling of the Egyptian mummy, called on a friend and wrote the following "CASE," to be submitted to a Christian minister, for a solution of the apprehended difficulties.

CASE.

"The ancient Thebans (about 3600 years since) must have been a *highly civilized people*."

"The mummies of that era have occasionally contained a prayer, on papyrus, attached to the breast of the mummy, which is addressed to the sovereign Lord of the universe, and the request of which is eternal happiness in heaven—thus distinctly recognizing *one God*, and the *immortality of the soul*."

"The Jews (God's chosen people) of the same period, were ignorant of the soul's immortality; and were directed, notwithstanding, to exterminate the Ammonites from the face of the earth."

"Can the notion of a future state be derived from unassisted reason, or is revelation necessary?"

REPLY TO THE SPECULATIONS OF A MEDICAL GENTLEMAN.

This paper might well be supposed to have been written by an enemy. It indicates *considerable*, but not *careful* reading; and it contains a series of croneous assumptions, which must lead to pernicious misapprehensions, especially in relation to Sacred History, and the Will of God. The passages shall be noticed in order.

"The ancient Thebans (about 3600 years since, must have been a *highly civilized people*."—The "Thebans" here intended are not the Grecians, so famed in history under that denomination; but the Egyptians of Thebes, the capital of Upper Egypt. This city was called in the Greek language *Hecatompyles*, on account of its hundred gates, and *Diospolis*, or city of Jupiter. It is celebrated for its magnitude and populousness, being able to furnish 10,000, some say 20,000, warriors and 200 chariots from each of its gates. Probably there is some poetical hyperbole in this tradition; still, admitting the whole that is stated by Homer, his testimony refers to about the time of Elijah, about 2700 years ago. But in the time of Moses, 600 years earlier, or 3300 years since, the Egyptians were the most highly civilized people on earth, and their kingdom had existed about 700 years from the time of Mizraim, Noah's grandson, its founder. In the time of Moses the famous pyramids are thought to have been built; probably by the enslaved Israelites; and those stupendous monuments of human art demonstrate a high degree of civilization.

"The mummies of that era," &c. —No mummy appears to have been found of a date anterior to the Ptolemy dynasty, which arose from one of the generals of

Alexander the Great, who died in the year B. C. 325, or 2159 years since; and Egypt appears to have attained its greatest glory about the year B. C. 280, under Ptolemy Philadelphus, for whose celebrated library the books of Moses were translated into Greek, and in whose reign it appears the whole of the Old Testament was translated into that language.

That a "prayer" written "on papyrus" should have been occasionally found on the breast of a mummy, is perfectly natural, as the embalmers were of the sacerdotal race. That it should be "addressed to the sovereign Lord of the universe, and the request of it be eternal happiness in heaven," is not surprising; as Jupiter was universally esteemed the supreme lord—the father of the gods and men—and that he rewarded the virtuous with consummate bliss in Elysium.

What, therefore, can be more natural than the prayer "thus distinctly recognizing *one God*, and the *immortality of the soul*?" Every nation and every people through every age have recognized *one God*, and most of them have entertained some indistinct apprehensions of the soul's immortality. But did these highly civilized nations—the Grecians, or the Egyptian-Thebans—acknowledge *one only God*, the Creator and Governor of the universe? Every one acquainted with ancient history knows, that they had "gods many and lords many;" that very soon after the dispersion, which happened a little before the foundation of the Egyptian kingdom, and about a century after the deluge, the pure principles of Noah were corrupted among his descendants, progressively increasing in absurdity, till most people had lost almost every vestige of the correct patriarchal theology.

Profane history clearly illustrates the declaration of the apostle—"Because that, when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened: professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness—who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen." Rom. i, 21—25. Egypt's most contemptible deities afford an affecting comment on this passage.

"*The Jews (God's chosen people) of the same period, were ignorant of the soul's immortality.*"—Surely this is a gratuitous assumption, without the least foundation in truth. "The same period," intends "3600 years since;" but this appellation is erroneously applied; as it began to be used after the division of the monarchy of Israel, and the establishment of Judah as a separate kingdom, in the year B. C. 975, or 2809 years ago. However, the *Israelites* are doubtless intended: but whence does it appear that they were "ignorant of the soul's immortality?" Bishop Warburton, although accounted the most learned prelate of the church of England in his day, cannot be admitted to decide; yet he would not go so far as to make so rash an assertion. The truth is, that the Sadducees, who were Epicurean Deists among the Jews, in the apostolic age, were the first to deny the immortality of the soul, and the existence of angels and spirits: but in these they went much further than their founder Sadoc, about 280 years earlier. The Jews generally held the doctrine of the soul's immortality; and more than that, even the resurrection of the body, as is clearly stated of the Pharisees, who comprehended the bulk of the people.

That the Israelites generally were not "ignorant of," but held "the soul's immortality," is clear from a few passages of Scripture. Here, however, it may not be

improper to quote the language of the youngest of the seven brethren, who were martyrs for the truth of Judaism about 2000 years ago. "For our brethren, who now have suffered a short pain, are dead under *God's covenant of everlasting life.*" 2 Macc. vii, 36.

DANIEL, about 2368 years ago, said, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to everlasting shame and contempt. And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." Dan. xii, 2, 3.

ISAIAH, about 2534 years ago, speaking on this subject, says, "The righteous is taken away from the evil. He shall enter into peace—walking in his uprightness." Isa. lvii, 2.

ASAPH, about 2644 years ago, comforted himself in saying, "O Lord—thou shalt guide me with thy counsel, and afterward receive me to glory. *Whom have I in heaven but thee?* and there is none upon earth that I desire besides thee. My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever." Psal. lxxiii, 24—26.

ELIJAH, about 2730 years ago, was translated to heaven without dying; and his colleague and friend understood his glorious destiny. 2 Kings ii.

SOLOMON, about 2830 years ago, speaking of the future condition of man, said, "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it. For God shall bring every secret into judgment, with every secret thing, whether it be good, or whether it be evil." Eccles. xii, 7, 14.

DAVID, about 2880 years ago, solaced himself in the anticipation of the bliss of heaven. "Thou wilt show me the path of life: in thy presence is fulness of joy, at thy right hand there are pleasures for evermore. O Lord—men of the world have their portion in this life: I shall be satisfied when I awake with thy likeness." Psal. xvi, 11; xvii, 14, 15.

JOB, about 3554 years ago, though not an Israelite, yet appears to have been a Hebrew. He anticipated immortality, and declared his belief of the resurrection: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin, worms destroy this body, yet in my flesh shall I see God!" Job xix, 25, 26.

ENOCH, about 4860 years ago, was translated to heaven while contending with ungodly infidels; and Moses has recorded this for the instruction of the church, Gen. v, 24; Heb. xi, 5; Jude 14, 15. These, therefore, from generation to generation, believed "the soul's immortality."

Scepticism may object to these testimonies; or to the interpretation put upon them: to which we oppose the interpretation of a Jew, given 1800 years ago. He says, speaking even of the more ancient of them, including the martyr Abel, about 5813 years ago, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. But now they desire a better country, that is a heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city." Heb. xi, 13, 16.

The devout Jews, and all the pious patriarchs, did receive the doctrine of the soul's immortality: but "life and immortality are brought to light by the gospel" in a manner far more glorious.

"*The Jews were directed notwithstanding to exterminate the Ammonites from the face of the earth.*"—This is altogether untrue. The Ammonites were descendants from Lot: they were, therefore, a branch of the Hebrews, dwelling on the east of the river Jordan, in

Arabia; and the Israelites were expressly forbidden to "distress them," or even "meddle with them." Deut. ii, 19.

"Can the notion of a future state be derived from unassisted reason, or is revelation necessary?"—These questions may be answered by a reference to what reason has done. Even the Greeks and the Romans were not absolutely destitute of divine revelation; as the original doctrines held by Noah were handed down through all nations, but with multiplied absurdities, as the superstitions or craft of interested priests obscured or corrupted them, to serve the purposes of their own oppressive ambition. I have no hesitation in pronouncing, that "unassisted reason," being perverted and depraved by human apostasy and alienation from God, is utterly insufficient to create the notion of a future state of immortality—that revelation is indispensable—for "the world by wisdom knew not God," while yet his works proclaimed Him!

While therefore sceptics and deists are boasting of their own powers, and pleasing themselves with their own speculations, I would rejoice in the treasures of the Divine Oracles, especially the perfect revelation in the New Testament, assured with the great philosopher Locke, "It has God for its author, salvation for its end, and truth without any mixture of error for its matter."



MY SCRAP BOOK.

LEAF XIX.

"The bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—SENeca.

EXTRACTS FROM THE WORKS OF THE REV. ROBT. HALL.

Friendship.

It is the duty of every man to cultivate the dispositions which lead to friendship; the love of his species, admiration of virtue, gratitude, humility, along with the most inflexible adherence to probity and truth. Wherever these exist, friendship will be the natural result; but it will result as a felicity rather than as a duty, and is to be placed among the rewards of virtue rather than its obligations.—Vol. i, p. 374.

He who is destitute of this blessing, amidst the crowd and pressure of society, is doomed to solitude; and however surrounded with flatterers and admirers, however armed with power, and rich in the endowments of nature and of fortune, has no resting-place. The most elevated station in life affords no exemption from those agitations and disquietudes which can only be laid to rest upon the bosom of a friend.—Ibid. p. 376.

The satisfaction derived from surveying the most beautiful scenes of nature, or the exquisite productions of art, is so far from being complete, that it almost turns into uneasiness when there is none with whom we can share it; nor would the most passionate admirer of eloquence or poetry consent to witness their most stupendous exertions, upon the simple condition of not being permitted to reveal his emotions. So essential an ingredient in felicity is friendship, apart from the more solid and permanent advantages it procures, and when viewed in no other light than as the organ of communication, the channel of feeling and of thought. But if joy itself is a burden which the heart can ill sustain, without inviting others to partake of it, how much more the corrosions of anxiety, the perturbations of fear, and the dejection arising from sudden and overwhelming calamity.

But it is not merely as a source of pleasure, or as a

relief from pain, that virtuous friendship is to be coveted; it is at least as much recommended by its utility. He who has made the acquisition of a judicious and sympathizing friend, may be said to have doubled his mental resources: by associating an equal, perhaps a superior, mind with his own, he has provided the means of strengthening his reason, of perfecting his counsels, of discerning and correcting his errors. He can have recourse at all times to the judgment and assistance of one, who with the same power of discernment with himself, comes to the decision of a question with a mind neither harassed with the perplexities, nor heated with the passions, which so frequently obscure the perception of our true interests. Next to the immediate guidance of God by his Spirit, the counsel and encouragement of virtuous and enlightened friends afford the most powerful aid, in the encounter of temptation and in the career of duty. Ibid. p. 377.

The pleasures resulting from the mutual attachment of kindred spirits are by no means confined to the moments of personal intercourse; they diffuse their odours, though more faintly, through the seasons of absence; refreshing and exhilarating the mind by the remembrance of the past and the anticipation of the future. It is a treasure possessed, when it is not employed; a reserve of strength, ready to be called into action when most needed; a fountain of sweets, to which we may continually repair, whose waters are inexhaustible.

Friendship, founded on the principles of worldly morality, recognized by virtuous heathens, such as that which subsisted between Atticus and Cicero, which the last of these illustrious men has rendered immortal, is fitted to survive through all the vicissitudes of life; but it belongs only to a union founded on religion, to continue through an endless duration. The former of these stood the shock of conflicting opinions, and of a revolution that shook the world; the latter is destined to survive when the heavens are no more, and to spring fresh from the ashes of the universe. The former possessed all the stability which is possible to sublunary things; the latter partakes of the eternity of God. Friendship founded on worldly principles is *natural*, and though composed of the best elements of nature, is not exempt from its mutability and frailty; the latter is *spiritual*, and therefore unchanging and imperishable. The friendship which is founded on kindred tastes and congenial habits, apart from piety, is permitted by the benignity of Providence to embellish a world, which, with all its magnificence and beauty, will shortly pass away; that which has religion for its basis, will ere long be transplanted, in order to adorn the Paradise of God.—Ibid. p. 380.

S. J. B.

NEW YEAR'S DAY.

Ye gladsome bells, how misapplied your peal!

A day like this requires a solemn chime.

Infatuate mortals! why with sportive heel

Dance ye exulting o'er the grave of Time?

Is he your foe, that thus ye ring his knell?

That festive notes announce his awful flight?

Tire ye of day, that rounds of triumph tell

How swift the wing that wafts your last long night?

While circling years o'er thoughtless myriads roll

Long folly but to lend and length of shame,

Ye metal tongues swing slow with mournful toll,

Virtue's departed season to proclaim—

Sons of delay, whose duties yet undone

Await from year to year your band in vain,

Exchange that brazen music for a groan:

The years you've lost shall ne'er be yours again.

A MINISTER'S REFLECTIONS

On hearing the Bell toll for one of his People.

Hark! oh my soul, you he'll's tremendous sound
Is heard throughout the silent welkin round,
It speaks the solemn, much-neglected call,
In accents loud it speaks to thee, to all:
The sound should strike alarm through every heart,
But none should hear the most distinguish'd part.
Another soul escap'd from earth's gloade,
Is borne triumphant to the throne of God,
Convey'd by angels to the realms above,
Where saints made perfect chaunt the song of love;
Or east indignant to the shades below,
Where Tophet's caverns utter shrieks of woe,
Where conscience harrows up the guilty soul,
Where flames sulphureous rage without control,
Where dread despair her endless empire keeps,
Where joy is never felt, where anguish never sleeps!
Awful alternative! of endless joy,
Or pain without a close, without alloy;
Strike awful sound on my attentive ear,
Let every breeze th' important lesson bear:
Let me forget the trifles of an hour:
Eternity, engross my every power,
And leave no room for aught to enter here,
But godly jealousy and filial fear.
Another soul remov'd from earth to dwell
With God in glory, or the damn'd in hell.
No more my warning voice his ear shall hear,
To him no more my lisping tongue shall bear
The joyful message from the courts of heaven,
Of peace with God restor'd and sins forgiven.
My tongue, hast thou been faithful to declare
God's total counsel, without shame or fear?
My heart, hast thou been borne on wings of love
In supplication to the throne above?
Have I fulfill'd the faithful shepherd's part?
Had I my brother's future weal at heart?
Oh! should he meet me at the bar of God,
And on my conscience lay the guilt of blood!
The vital warmth grows chill throughout my veins:
Oh! wash me, blood divine, from all my stains.
But should he meet me on that day of days,
And tell it to the dear Emmanuel's praise,
That I was made the instrument of good,
While preaching Jean's all-atoning blood,
Then love divine shall fill my raptur'd soul,
And grace, triumphant grace, resound from pole to pole.

BREVITY OF LIFE.

Just like the passing April shower,
Youth wanes and vanishes away;
And like the transitory flower
Its charms bloom forth and then decay.
Our life is but a sea of trouble,
A sad, a melancholy scene:
A falling star, a transient bubble,
That leaves no trace where it has been.

RELIGION.

Religion! daughter of the skies,
In thee alone true peace is found;
Thy joys in rich progression rise,
And real comforts spread around.
When beauty, wealth, and fame are gone,
When all their fleeting bliss is past,
Thy transport then has but begun,
And through eternity shall last.

VILLAGE WALKS,

A Series of Original Sketches from Real Life. By the Author of "Emma" and "Sophia de Lissau," &c. &c. London, Gardner and Son, 24mo. cloth, pp. 130.

"Sketches from Real Life," judiciously selected and well drawn, with wise and scriptural reflections, cannot fail to be instructive and useful. How far the Author of "Emma de Lissau," &c. is qualified to choose the scenes and make the portraits, many of our readers probably know. We think that she has succeeded, and therefore recommend her neat volume, which contains twelve pieces.

THE MUTUAL FORGET-ME-NOT,

Of Christ and the Believer. By the Superintendent of a Sunday School. Third Edition. London, Nisbet, and Seely and Son.

Sunday School Teachers should be persons of decided intelligence and piety, and especially Superintendents. Such appears to be the author of this very valuable tract; and we wish every one of his class of most important benefactors to the poor, may fully possess his spirit. This small piece is worthy of being read especially by every timid, depressed Christian.

True Honour.—I read of three kings in Scripture that did to their utmost to honour some persons they esteemed. Pharaoh for Joseph, Ahasuerus for Mordecai, and Belshazzar for the man that could read the writing. And what think you did all the honour of these great kings amount to—but a ring for the hand, or a chain for the neck, or a crown for the head, or a garment of fine linen for the back, or a proclamation before them. Ah! my dear Christians, what a poor thing is it to be honoured by the kings of the earth, in comparison of the honour that shall be done to him whom the God of gods delights to honour! "Abraham my friend," Caleb my servant," "Paul my prisoner," and "David the man after my own heart," is more than all. And yet if you will have the king's ring, you shall have it as heartily as the poor prodigal had it from his father. And if you would have the king's robe, you shall have the garment of righteousness—not to cover your bodies with honour, but your souls with acceptance. And if you would have the king's chain, you shall have the chain of grace and the chain of salvation. And if you would have the king's crown, you shall have an immortal and an incorruptible crown of glory: nay, you shall be kings and priests unto God for ever, a chosen generation, a royal priesthood, a peculiar people, my very sons and daughters, saith the Lord Almighty; this, ye see, this is the honour that shall be done unto him whom God delights to honour, and such honour have all his saints.—*Emanue.*

The Second Volume of the Christian's Penny Magazine, comprising the whole of the year 1833, is now published, neatly bound in cloth, price 5s. 6d.

The First Volume, from June 9 to December 30, 1832, may also be had, similarly bound, price 3s. 6d.

London: Printed and Published by C. WOOD AND SONS, Poppin's Court, Fleet Street; to whom all Communications for the Editor (post paid) should be addressed;—and sold by all Booksellers and Newsagents in the United Kingdom.

Hawkers and Dealers supplied on Wholesale Terms, in London, by STREET, Paternoster Row; BAKER, Holywell Street, Strand; J. PATTIE, 16, High Street, St. Giles's; and W. N. BAKER, 16, City Road, Finsbury.

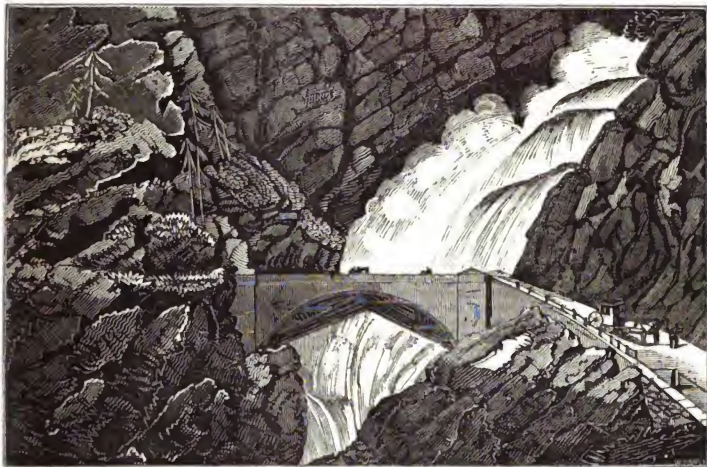
THE CHRISTIAN'S PENNY MAGAZINE.

N^o 88.

PUBLISHED EVERY SATURDAY.

FEBRUARY 8, 1844.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POPPIN'S COURT, 11, FLEET STREET, LONDON.



VIEW ON THE ROAD OVER THE SIMPLON.

THE MAGNIFICENT ROAD OVER MOUNT SIMPLON.

DIVINE PROVIDENCE is marvellously illustrated, not only in the recorded revolutions of ancient times, but in the various improvements in the arts and sciences, as they are applied to practical purposes in our days. All these tend, as the all-wise God has designed them, to subserve the purposes of his infinite mind, especially in reference to the universal diffusion of saving knowledge. In all the numerous and beneficial improvements which have been made in relation to the intercourse between nations and countries, we see increasing facilities for the spread of the gospel.

Talents of the highest order are now incessantly employed in the discovery and application of means for the advancement of society; but whether in acknowledged dependence upon God or not, He is graciously overruling all for the purposes of his glory. Even the insatiable ambition of tyrants, by which they are prompted to the most splendid undertakings, is rendered directly subservient to his wise and merciful designs. This will appear remarkably illustrated in the making of the magnificent road over MOUNT SIMPLON, which was accomplished by Napoleon Buona-

parte, that he might have a commodious passage for his armies into Italy. This prodigious work has justly been called a "miracle of art," which rivals the costly labours of ancient Rome in its glory; its formation employed 30,000 men during five years, and seemed even to triumph over nature. However, this is only one of a multitude which affords a literal illustration of the divine prediction, Isa. xl, 4.

Simplon, or as some call it Simpieln, is the great Alpine barrier which separates the south of Switzerland from the Piedmontese territory. The old road across being impracticable for heavy carriages, this new one was formed at the joint expense of France and the kingdom of Italy in the reign of Buonaparte. To avoid steepness of ascent, it was made more circuitous than heretofore; and from the small town of Glis, or Glys, near Breig, where it begins, to Domo d'Ossola, on the Italian side, where it ends, the distance is about thirty-six English miles, which may be travelled in eleven hours with a change of horses, or in fifteen hours, allowing an interval for rest. The breadth of the road is nowhere less than twenty-five feet, and parapets are erected along the brinks of the precipices around which it winds. The hazard, particularly in spring, is from the occasional descent of avalanches. From this cause,

G

and from the masses of earth and stone detached from the high grounds after heavy rains, the road is exposed to periodical injury, and an expense of from 20,000*l.* to 30,000*l.* a year is necessary to keep it in repair. It forms the usual access to the central part of Lombardy, in the same manner as Mont Cenis to the west of Piedmont. The scenery is awful; and the road goes through no less than six galleries or passages, cut through the superimposed rocks. The highest point of the road is nearly 6000 feet above the level of the sea, and the top of the mountain is seen rising 5000 feet above this amazing elevation.

The author of "A Walk through Switzerland," speaks of this road thus:—"At almost every step, some new object, either beautiful or sublime, commanded our admiration. The first gallery, called Shalbet, now presented itself: it is one hundred feet in length, and its situation is remarkable. From one side of it we beheld Brieg, the village of Naters, the Rhone, and the smiling meadows which border it. The picturesque appearance of this gallery is heightened by a water-fall, a few paces before it. On quitting it, and on the opposite side of the valley of the Saline, which we had again resumed, we saw the glacier of the Simplon, and the old road winding across the river to the base of the Simplon mountain; and near this, and at a short distance from the river, the welcome houses of shelter, called Tavernettes.

"On advancing from the gallery, the eye is struck by the aspect of the Rosboden, whose shining and isolated summit towers to a great height. From the mountain and glacier of Rosboden, my glances fell into the abyss of the valley, where I saw the rivers Tavernettes and Saline precipitate themselves with tumultuous reverberation. The sides of the abrupt, and sometimes perpendicular declivities beneath, were partially clothed with aged pines, whose knotted boles, warped bark, and shattered heads, presented a desolate and imposing appearance. Among these I saw masses of rock, which had fallen from the mountain-sides, perhaps many hundred feet above the road: they lay on the precipitous descent, threatening ruin by their progress into the depth of the valley. The parapet on the road-side had been broken in some places: I passed beyond it, the better to survey the appalling scenery which lay beneath my feet. The magnificent, the fearful expanse, gushed upon my sight—it pressed upon my heart—a mixed feeling of delight and dread had almost overpowered me—I shrunk back, and reclined on the parapet—I closed my eyes, but it was some minutes before the consciousness of safety could still the palpitations of my heart. When I awoke from this trance of feeling, and when the current of my thoughts began again to flow with gentleness, I thought how beautiful, how imposing, must be the effect, when, in the depth of autumn, the scattered and umbrageous larches are bending beneath a heavy fall of snow! I can fancy that they resemble gigantic plumes, decorating the vast brow of some majestic mountain!

"The next object that claims the attention is the Glacier gallery, which is so called from the masses of ice and snow which surmount it: it is 130 feet in length. Between this and the Shalbet gallery, the road is extremely dangerous during the autumn and spring; as lavanges of earth, rock, and snow, are very frequent. We were informed that eight persons travelling in company perished last winter by one of these awful occurrences; and our guide himself discovered a poor wretch who had fallen a victim to his temerity. Two or three years since, when the French passed the Alps, companies of five-and-twenty men were sometimes overwhelmed. History records not events of so little moment: they are left to the mountaineer or village annalist!"

THE PROSPERITY OF THE JEWS.

THE history of the descendants of Israel possesses resources of interest and instruction which that of no other country can furnish. Whether viewed in their prosperity or adversity, they still present themselves to us as a wonderful nation, over whose destiny the hand of Omnipotence specially interferences. Being the chosen people of God, and the only nation who acknowledged the government and supremacy of Jehovah, the prophets were sent to them; and the principal subjects concerning which predictions are recorded, have reference to the various changes and revolutions which have been experienced by their kingdom. It will therefore be profitable to view them successively, in their prosperity and adversity; and I design therefore to make a few remarks on each of these subjects.

That which rendered the people of God so celebrated unquestionably was the promise of the Messiah; and therefore, though the Almighty was watchful over all the descendants of Israel, he directed his peculiar regards to the tribe of Judah, as that from which the Saviour was to descend. To them therefore I shall confine my remarks, and refer at once to the predictions of Jacob, uttered concerning them when his end was fast approaching. They will be found in Gen. xlix. 8—12; and it will be well for our readers to refer to the passage before proceeding further. Uttered as they were before Judah himself was dead, they must be regarded as a clear proof of the inspiration of the Almighty.

The patriarch Abraham was the first to whom the promise of the Messiah was peculiarly made. That cheering hope which illumined the dark ages of the antediluvian world, must be regarded as a general, and not a particular promise; and when Adam was told that the seed of the woman should bruise the serpent's head, it was merely the declaration of what would occur, without any limitation as to the particular family that would be employed in accomplishing it. When the world was destroyed by water, it followed of necessity that Noah would be the progenitor of the Messiah; and though we can trace something of a promise to him, yet as from him many nations proceeded, we cannot look upon the limitation as complete until "to Abraham and his seed the promises were made." It was afterwards repeated by God to Isaac, he being expressly the child of promise; and by him was bequeathed to his son Jacob, and with it the promise of the land of Canaan, and all earthly renown and prosperity. But here also the difficulty before mentioned again presented itself, for the family of Jacob was numerous. It was possible that the temporal blessings bestowed on Jacob might be shared by all his sons; but not so the spiritual blessing. One man was to bring peace and salvation to all the ends of the earth; so that every portion of the universe should have cause to rejoice in the great work he would accomplish. A prophet was to arise like unto Moses, a Prince and a Saviour, who should bring redemption to Israel and remission of sins. Of course he could descend from but one of the patriarchs, and Judah was selected for this purpose.

As the words in which Jacob blessed his son Judah are indicative of peculiar plenty in the articles of wine and milk, an extract from the Travels of Dr. Shaw will serve as a proof of the correspondence of the event with the prediction. Referring to the grass and manner of grazing in this country, he says, "Besides the good management and economy of this plan, there is this further advantage, that the milk of cattle fed in this manner is more rich and delicious, as their flesh is more sweet and nourishing. It may be presumed, likewise, that the vine was not neglected in a soil so proper for it to thrive in."

Having thus explained the less striking feature in the prophecy, I proceed to point out—

1. *The temporal superiority of the tribe of Judah.* It cannot be doubted, that to a very considerable extent the government of the Almighty over his chosen people was carried on by inducements and threatenings relating only to the things of this world. Neither can we conceive any other method by which he could have accomplished his purposes. It would be useful therefore for those who are disposed to make this an objection to the sacred volume to consider, that the historical parts of it relate to God's government over a nation; that no nation can be influenced by the considerations of a future world, since its existence must terminate here; and that however misfortunes cannot in individual cases be ascribed to peculiar sinfulness, yet that no clearer proof can be afforded of the righteousness of a nation than its prosperity, nor can demonstration more effectually prove its guiltiness than the appalling spectacle of misery taking up its abode in the streets, and the voice of lamentation being heard amidst the ruin of its splendours. Now it would not be possible to adduce a more striking confirmation of the truth of these statements than is afforded by the history of the Jews. The success which evermore attended their arms, although their enemies were backed by all the advantages of wealth, prowess, and numbers, proclaimed aloud the protecting care of Jehovah; and the instances which are recorded of their failure and disgrace, are in every case ascribed to some transgression they had committed. This is a general fact, alike applicable to all the children of Israel; but we cannot fail to have observed, that the division of the people into tribes is always recognized, and that when accounts are furnished of the number of warriors, they are reckoned and classified under their respective heads. That this distinction would be preserved, seems to have been revealed to Israel in his dying moments, and therefore in the prophecy to which I have already referred, he represents Judah as the object of praise to his brethren. Not that this had any reference to the condition of the sons of Jacob in their own persons, but it was a prophecy of what would be the future destiny of their descendants. And accordingly we find that Judah was the largest tribe, and held the highest dignity in the ranks of the armies of Israel. It was this tribe which marched first to effect that overthrow of the Canaanites, which was a necessarily preparatory step to the establishment of their own kingdom; and upon every occasion in which allusion is made to it, it is represented as of great bravery. The first king who was selected as ruler in Israel was certainly a descendant of Benjamin; but David, who succeeded him, was of the tribe of Judah; and to the time of the Babylonish captivity, not only did Judah sway the sceptre of a tribe, but of the kingdom also: "thither the tribes went up, even the tribes of the Lord, to testify unto Israel, to give thanks unto the name of the Lord."

But we may go on to observe, that the condition of Judah in the land of her captivity was far more fortunate than that of the other descendants of Jacob, who were scattered on the face of the whole earth, where they still remain wanderers, unknown and uncared-for. We have no reason to believe that in the Babylonish captivity of Judah there was any thing peculiarly miserable, or any duties required at the hands of the captives, of that servile and disgraceful nature which embittered the last years of the continuance in Egypt of their oppressed and insulted forefathers. The Scriptures even afford us ample proof that this captivity was not only supportable, but even agreeable, for some of them refused to quit the state of ease and affluence which they enjoyed, when an opportunity presented itself

for them to return to their own land. An indiscriminate use of the terms captivity and slavery would lead to consequences as fatal as those which have resulted from a similarly improper application of other Scripture phrases. A captive may be regarded as one whom the right of conquest has brought under the dominion of others; but it by no means follows that slavery will ensue; for interest may prompt a nation to act with courtesy to their dependents, while all that is dreadful in human suffering is made the portion of that wretched being, who not only is deprived of every portion of personal liberty, but is also compelled to undergo the greatest toil, fatigue, and exertion, to satisfy the rapacity of cruel and unmerciful masters. To convey to such degraded beings the intelligence of their freedom, would, if every spark of human superiority was not quenched in their bosom, cause a simultaneous burst of joy and satisfaction, and each would desire to gain and enjoy his freedom: such, however, was not the conduct of the Jews, and we may therefore conclude that such were not their sufferings. It would be improper, too, not to notice, that in this captivity the Jews were allowed to live as a distinct people, under the government of their own laws, and with the privilege of appointing their own legislators. In ordinary cases, we are aware that the desire of the victor is to make the vanquished subserve to the institutions of his country, especially if they are brought from a distant land into the immediate district where these laws are put in force: but this was not the case with the Jews, as may be learnt from Ezra, i, 5; for when the proclamation was issued by Cyrus for the rebuilding of the temple, "the chief of the fathers" rose up, and at the 8th verse we learn, that the vessels which Nebuchadnezzar had taken away were delivered to the "prince of Judah;" both these passages evidently refer to some form of government still recognized among this extraordinary people. I know I might have selected more splendid passages of Jewish history as illustrative of the point I am endeavouring to prove; and the glowing descriptions of poetic imagery might have painted countless numbers of worshippers assembling to the most magnificent temple that ever was erected in the world; and here I might have sought, and here I should have found ample confirmation of the temporal superiority of the tribe of Judah: but I have chosen rather to prove that this was the case even in the days of her deepest distress, conceiving this evidence to be, if possible, more conclusive. B Z.

(To be continued.)

A LADY'S BIBLE CLASS ANSWER.

(See Christian's Penny Magazine, vol. ii, p. 308.)

Q. IV. What may we imagine were the feelings, and reflections of the friends of Tabitha? Acts ix, 41.

Sir,—I think it is very difficult to say what might have been the feelings and reflections of the friends of Tabitha, without having been in similar circumstances; for there must have been such a mixture of feeling, that one might call inexpressible, at seeing their benefactress restored to life again. However, I will remember two circumstances in my short history, that enable me in some measure to enter into their feelings: and if you think it not out of place, I will briefly notice them.

1st. A beloved father being hindered by sudden illness, and during the tumults of a then raging war, to return to his home for three days, without being able to apprise his distressed family of his situation; when they of course could expect nothing less than that some

evil, or perhaps death, had befallen him—I need not add that the joy on his safe return was beyond measure, and beyond description. At another time, a kind and tender husband was almost given up as having perished in the mighty deep. But to describe my feeling at that time, I can no more than before; one moment lamenting, at another praying; tossed between hope and fear, giving him at last over as lost! I prayed to God Almighty to make me resigned to my fate, and his divine will, knowing that all we possess here on earth, is only lent to us by our divine benefactor; and that we have to give a strict account how we have used or abused his blessings thus bestowed; knowing that the best and nearest relations must sooner or later part, to meet no more in this world. Whilst thus engaged, I received a letter: but I must confess my weakness, the postman seemed like an angel sent from heaven to me. However, knowing the hand-writing, I involuntarily knelt down to return thanks to God for the preservation of one so dear to me, before I read the letter. Now I think the feelings and reflections of the friends of Tabitha, must have exceeded mine by far; for they saw their benefactress a few moments before a lifeless corpse, and now by the mighty power of God, and the faith and prayer of Peter, restored to them alive; whilst mine was a groundless fear, theirs was awful reality; to them all hope of seeing their friend, or enjoying her bounty again in this world, was lost. Their minds must have been filled with wonder and awe at the mighty power of God, who is able to raise the dead by a word! And whilst they wondered, joy and love, and gratitude to Him, would surely fill their souls: perhaps also an anticipation of future benefits from their friend Dorcas.

This question led me to reflect on the meeting of friends and kindred in a future world. I was considering that those who are gone, and those who may go before us, are now as it were lying asleep: we see them no more, we hear their voices no longer. We shall go to them, but they shall not return to us: they are dead, and yet they live; and if we trust the word of God, we shall see them again, never more to part. May we indeed meet with all who are near and dear to us, in a world of perfect bliss, never more to experience the thought even of being separated from those whom we love and esteem, in a future world!

THE WRITER.

THE GREAT MISSIONARY.

No. III.

Paul assists in the Martyrdom of Stephen, A. D. 34.

PAUL entered upon his public life soon after the ascension of Christ, and the promulgation of the gospel by the apostles on the day of Pentecost. He is thought to have belonged to the "synagogue of the Cilicians," his countrymen, at Jerusalem, mentioned Acts vi, 9. As in London there are chapels belonging to the French, Dutch, Germans, Danes, Swedes, and others, so there were at Jerusalem *four hundred and sixty*, or as Vitringa, from some Jewish writers, says, *four hundred and eighty*, synagogues, besides the temple, in the time of the Apostles.

Zealous for the honour of their ancient religion, which yet they had greatly corrupted, and urged by the Jewish rulers, the zealous leaders of the synagogues at Jerusalem watched the proceedings of the increasing Christians. On the appointment of the seven deacons to their office, new vigour appears to have actuated the church, while God poured out of his Spirit upon its ministers, "and the word of God increased; and the

number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. And Stephen, full of faith and power, did great wonders and miracles among the people." Acts vi, 7, 8. This course of miraculous mercy provoked the infidel Jewish zealots, among whom was Saul of Tarsus; and their most able and eloquent men disputed with Stephen. But being unable to support their false interpretations of the Scriptures, and "not able to resist the wisdom and the spirit by which he spake," Acts vi, 10, proving from the Divine records the true Messiahship of Jesus Christ, they repeated their former wickedness, when they condemned our blessed Lord, hiring men to perjure themselves, accusing him of blasphemy. Matt. xxvi, 59, 60.

These abandoned wretches, with their more guilty employers, "stirred up the people, and the elders, and the scribes," seizing their innocent victim, and dragging him before the council. By these pretenders to true religion, holy Stephen was unrighteously accused and condemned, and most barbarously murdered under a false and hypocritical profession of zeal for God!

That Saul took a principal part in this iniquitous procedure, seems manifest from the incidental notices of him, in connection with this deed of blood. The evangelical historian remarks, "And the witnesses laid down their clothes at a young man's feet, whose name was Saul," Acts vi, 68. Here it must be observed, that, in case of the condemnation of persons for blasphemy, the witnesses against the accused were required by the law to commence the dreadful execution; the reason of which appears to have been, that none might be induced rashly to make such an accusation against their neighbours. That righteous requirement declares, "At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death. *The hands of the witnesses shall be first upon him to put him to death*, and afterwards the hands of all the people." Deut. xvi, 6, 7.

To accomplish the shedding of his blood under the sanction of the law, "false witnesses were suborned," Acts vi, 13, by the wicked Jews, and Saul seems to have taken a part of the superintendence of this shocking murder; in which, notwithstanding the infuriate zeal of the perpetrators, they observed the forms of the written law!

With eyes uplifted towards heaven, and his heart filled with divine peace, beholding "the glory of God, and Jesus standing on the right hand of God," holy Stephen willingly yielded to the brutal cruelty of his enemies. "And they stoned Stephen, invoking, and saying, Lord Jesus, receive my spirit!" Cherishing the temper of his blessed Lord and Saviour, he was grieved for the wickedness of his inhuman murderers; and, having nothing to occasion further solicitude for himself, in compassion for the barbarous wretches, who were arming themselves for his destruction, "he knelt down, and" with all his remaining powers, "cried with a loud voice, Lord, lay not this sin to their charge: and when he had said this, he fell asleep." Acts vii, 59, 60. With the peace of God in his soul, and with angelic serenity on his countenance, demonstrating the divinity of his religion by his godlike charity, he sweetly breathed out his spirit into the care of his almighty Saviour.

Hardened in the maliciousness of bigotry, "Saul," says the sacred historian, "was consenting unto his death." This is mentioned to show still further the enmity of the young man against the claims of Jesus as the Messiah. By which is intended, as the word signifies, not a mere consent only, but a cordial approbation of the bloody deed,—a consent with satisfaction and

pleasure. "At that time there was a great persecution against the church which was at Jerusalem." As soon as they had put Stephen to death, the murderous crowd were more greedy after the blood of others, and a determined effort was made on the part of the Jews, utterly to extirpate the rising church. Many were massacred by the savage bigotry of the people, as is manifest from the declaration of Paul, Acts xxii, 4; xxvi, 10; according to some, no less than *two thousand* were murdered on this occasion: but of this we have not authentic particular information. At this period there was no Roman procurator in Judea to restrain the outrageous zeal of the Jews, the government having recalled Pontius Pilate.

Luke states that the principal members of the church "were scattered abroad throughout all the regions of Judea and Samaria, except the apostles. And devout men carried Stephen to his burial, and made great lamentation over him. As for Saul," his malignity was far from being satisfied with the sacrifice of the holy martyr Stephen, and the dispersion of the newly-formed church. He sought the total destruction of the rising cause of Jesus. "Many of the saints," says Paul himself, "did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue," causing them to be *beaten with thirty-nine stripes each at one time*, "and compelled them to blaspheme" the name of Jesus, some of them being found so weak in their faith. He thirsted for the blood of all who called upon the name of Christ. Like a ferocious wild beast, a true Benjamite, ravaging as a wolf, Gen. xlv, 27, he "made havoc of the church, entering into every house, and," without regard to sex or age, "haling men and women, committed them to prison," Acts viii, 4.

Every one must wonder that Almighty God did not strike this persecutor in his wrath, and make him a fearful monument of his righteous indignation: but he was spared to magnify the exceeding riches of the Divine grace, as the most zealous, laborious, and successful ambassador of Christ among the Gentiles.

INCREASE OF ROMAN CATHOLICS IN ENGLAND.

ROMAN CATHOLICS increase in England and Wales, and many sincere Christians appear to be greatly alarmed at the fact. Probably none cherish more deeply-rooted abhorrence of the peculiarities of popery than we do: nor are we willing to allow that any are more decidedly attached to the glorious doctrines of the Reformation, for which Tindal, Hooper, Latimer, Ridley, and Cranmer, shed their precious blood. Still we indulge no dread of the acknowledged increase of popery. *First*, Because we know it is a gross corruption of Christianity, the "mystery of iniquity," and it shall be destroyed, "for the mouth of the Lord hath spoken it." *Secondly*, Because it never has flourished in the light of the Holy Scriptures; for that "brightness of the coming" of Christ is fatal to its maturity, as it will be to its very existence. Let "the Bible, the whole Bible, and nothing but the Bible," be honoured as authoritative in religion, and popery will perish. Truth, divine truth, in its native glorious splendour, will annihilate falsehood, error, and superstition.

Ignorance generates superstition, and both are the main pillars of popery. This is demonstrated by the faithful records of history, by the present condition of Europe, by the actual condition of our country. Let the friends of truth, the faithful disciples of Christ, zealously co-operate in the circulation of the Bible, and

the advancement of scriptural education, and, under the Holy Spirit, their triumph is certain over every profession of false religion.

NUMBER OF ROMAN CATHOLIC CHAPELS IN ENGLAND, WALES, AND SCOTLAND.

England, Wales, and Scotland, in 1833, had a total of Roman Catholic chapels of 497, of which 74 were beyond the Tweed. They had increased in England and Wales 65 since 1824, and in Scotland 23 since 1829. The counties in England possessing the greatest number of Catholic chapels are—Lancashire, 87; Yorkshire, 52; Staffordshire, 25; Northumberland and Middlesex, each 19; Warwickshire and Durham, each 14; Hampshire, 12; Lincolnshire, 11. There is no Catholic chapel in the counties of Rutland and Huntingdon. In Wales, Catholicism seems to have made but little progress, six out of the eleven counties not having a Catholic chapel in them, and there being only eight chapels in the entire principality. Inverness-shire and Banffshire appear to be the most Catholic counties in Scotland, there being seventeen chapels in the former, and twelve in the latter county.

"The Reformation Society," the editor of a daily paper remarks, "has been enabled to establish only *forty-six* stations throughout the whole of England, Wales, and Scotland, to counteract the rapid strides which popery seems to be making."

Our fear has been for several years, that the operations of that important Society are not altogether scriptural: and unless its directors and agents can truly say, "The weapons of our warfare are not carnal," they will not receive the abundant blessing of Almighty God.

ROMAN CATHOLICS IN THE UNITED STATES.

ROMAN CATHOLICS are most numerous in Maryland, Louisiana, and Florida. The former is regarded as the head-quarters of popery in the Union. They have one archbishop, about *fourteen* bishops, about a *thousand* priests, and about 600,000 members.

Maryland, discovered in 1606, was originally considered part of Virginia; but in 1632, Charles I granted it to Cecilius Calvert, Lord Baltimore, of Ireland. That Catholic nobleman called the province, MARYLAND, in honour of Henrietta-Maria, the queen of Charles I, the daughter of the famous Henry IV, king of France. Lord Baltimore sent over his brother, Leonard Calvert, with several Roman Catholic gentlemen, and about two hundred adventurers, who were followed by others of their persuasion, to avoid the penal laws; hence the prevalence of that denomination. Baltimore, the chief city, was so named in honour of the king's favourite; and here, as a matter of course, the great councils of the Roman Catholics are now held. The following account of an extraordinary conference will, we think, be welcome to our readers in England.

ROMAN CATHOLIC COUNCIL.

From the Baltimore Gazette.

Oct. 21, 1833. This assembly is now in session in this city—it was opened formally yesterday in the cathedral. The Most Rev. Dr. Whitfield, of course, presided, as archbishop of Baltimore, and celebrated the mass of the Holy Ghost on the occasion. Eight other bishops were present. A large body of priests, selected by the prelates as advising theologians, filled the chancel. The appearance of the sanctuary was exceedingly striking: the bishops wore caps and mitres, and were seated at each side of the altar; the priests in their

sacred vestments occupied the front before the platform. After mass, the bishop of Charleston delivered a discourse on the nature of church government, the object and utility of councils, and the peculiar benefit likely to arise from their celebration in this country.

The prelates hold their legislative sessions daily every morning at nine o'clock; the consultations of the prelates and theologians take place in the afternoon at four o'clock.

Oct. 24th. This day the prelates and theologians of the Catholic provincial council, now in session in this city, together with several other priests, celebrated the solemn office for the repose of the souls of the Right Rev. Drs. Fenwick, of Cincinnati, and De Neke, of New Orleans. The Right Rev. Dr. Rosati celebrated the high mass, attended by the proper officers. After the gospel, the Right Rev. Dr. Purcell, bishop of Cincinnati, ascended the pulpit, and preached a funeral oration, in which he ably portrayed, in accurate and pathetic language, the virtues and services of the deceased prelates, the former of whom fell a victim to the cholera, after years of laborious and successful exertion; the latter was taken away in the bloom of youth and the midst of his labours by the yellow fever. After the mass, Dr. Rosati performed the usual obsequies.

Oct. 28th. The Catholic provincial council terminated its session yesterday, the prelates having, after a high mass, celebrated by the Right Rev. Dr. Fenwick, bishop of Boston, and a sermon by the Right Rev. Dr. England, bishop of Charleston, solemnly affixed their signatures to the acts. The appearance of the sanctuary was the same as on the preceding Sunday; but a peculiar solemnity was added by two circumstances on this day. The clergy and prelates came in procession from the archbishop's residence, and entered at the front of the church, proceeding through the centre side of the principal altar, where they took their seats. This produced a very imposing effect; it was the first time that ten mitres were worn by one assembly in the United States. The officers of the council, and theologians, were also splendidly attired.

The second circumstance with which we were struck was the mode of subscribing the acts. Each prelate, in the proper order of his place, went alone to the altar, and subscribed the record which had been laid upon it by the secretary, after he had read the titles of the acts, and the fathers had given their verbal assent by the expression, *placet*, upon the question having been put by the archbishop.

The council adjourned to the third Sunday after Easter in the year 1837. Conformably to the discipline of the Catholic church, the acts of the synod will not be published until after they shall have been submitted to the examination of the supreme head of the church, that their conformity with the doctrine and the general discipline of the whole body of the other churches of the Catholic communion throughout the whole world might be thus ascertained; and thereby the essential unity of the entire collection of members be preserved and secured, whilst sufficient liberty is given to each special portion, to legislate according to its own peculiar circumstances.

A RELIGION WITH THE HOLY SPIRIT.

A GENTLEMAN of intelligence, who was born of Catholic parents, and educated in the Catholic faith, but abandoned the Romish church from a conviction of its apostasy and corruption, said to his brother, who is still a Catholic, — "Why, brother, as long as I was a Catholic, I never knew that there was a Holy Spirit."

To which the brother replied, "Well, I do not know that there is one now!"

The narration of what passed between these two men struck me with great force. A religion without a Holy Spirit! And this the religion of *two hundred millions* of mankind! It made me sorry. My religion, thought I, would be very imperfect without a Holy Spirit. I want a Sanctifier, equally as a Surety. I want one to act internally upon me, as well as one to act externally for me. What should I do with my title to heaven, without a *fitness* for it? As a sinner I am equally destitute of both. There can be no heaven without holiness: and whence has any man holiness but from the Holy Spirit? and is it likely He will act where He is not acknowledged? If priests can *pardon*, as they say, yet can they *purify*? Here were two men, educated in the Catholic religion, and attending weekly the Catholic church, and yet never having heard of the Holy Spirit! They had heard often enough of the Virgin Mary, and of this saint, and that saint, but never a word of the Holy Spirit, the Divine Sanctifier! But was it not their own fault? Is not the doctrine of the Trinity a part of the Catholic faith? It is: but that may be, and yet the priests never instruct the people in the character and office of the Holy Spirit, and in the necessity of His operations. But had these men never been present at a *baptism*, when *water*, according to Christ's direction, with *oil*, *spittle*, &c. as the church directs, is applied to the body, and the name of each Person of the Trinity is mentioned? Yes; but, poor men, they had never studied *Latin*. How should they know what *Spiritus Sanctus* means, when they hear it? Why should all the world be presumed to understand *Latin*? Oh! why should the worship of the living God be conducted in a *dead language*? But this is by the way. — These men knew not that there was a Holy Spirit: why did they not know it? I will tell you. Because so little is said of the Holy Spirit among the Catholics — so little use is made of Him — there is so little need of any such Agent, according to their system. They do not believe in the necessity of a change of heart. Why should there be a Holy Spirit? The priest does not want any such help to prepare a soul for heaven. *The Catholic system is complete without a Holy Spirit*. Therefore nothing is said of Him in the pulpit and in the confession box; and the sinner is not directed to seek His influences, or to rely on His aid. If I misrepresent, let it be shown, and I will retract. But if I am correct in the statement I make, look at it. Protestant, look at it — *a religion without a Holy Spirit!* Catholic, look at it, and obey the voice from heaven which says, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." This is one of her *capital crimes*. She does not speak against the Holy Ghost — No, she is *silent* about Him!

M. S.

THOUGHTS ON WESTMINSTER ABBEY.

Hail, hallowed fane! amidst whose mouldering shrines
Her vigils musing Melancholy keeps;
Upon her arm her harrow'd cheek reclines,
And o'er the spoils of human grandeur weeps.

Hail, awful edifice! thine aisles along
In contemplation wrapt I fain would stray;
And stealing from the idly busy throng,
Serenely meditate the moral lay.

What pleasing sadness fills my thoughtful breast,
Whene'er my steps these vaulted mansions trace,
Where their silent tombs lamented rest
The honour'd ashes of the British race.

MY SCRAP BOOK.

LEAF XX.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—SENECA.

THE following extraordinary and affecting Narrative is transcribed verbatim from an extremely rare quarto pamphlet (in my possession) printed in 1682; the complete Title of which is, "*A true History of the Captivity and Restoration of Mrs. Mary Rowlandson, a Minister's wife in New England. Wherein is set forth, the cruel and inhumane usage she underwent amongst the Heathens, for eleven weeks time: and her deliverance from them. Written by her own hand, for her private use: and now made publick at the earnest desire of some friends, for the benefit of the afflicted. Whereunto is annexed, a Sermon of the Possibility of God's forsaking a people that have been near and dear to him. Preached by Mr. Joseph Rowlandson, husband to the said Mrs. Rowlandson: it being his last sermon. Printed first at New England: and re-printed at London, and sold by Joseph Poole, at the Blue Bowl, in the Long Walk, by Christ's Hospital. 1682.*"

Of this pamphlet, and the melancholy events which it narrates, Mr. Cotton Mather gives the following brief statement. "The Indians thus recruited, on Feb. 10, fell upon the town of Lancaster, where they burned many houses, and murdered and captived more than forty persons. The worthy Minister of the town, Mr. Rowlandson, had been at Boston to intercede for some speedy succours; and though by this journey from home he was himself preserved, yet at his return he found his house on fire, his goods and books all burned, and which was worse, his wife, and children, and neighbours, in the hands of the worst barbarians in the world. This good man, like David at Ziklag, yet believed, for the recovery of his relations out of those horrible hands; which about four or five months after was accomplished with wonderful dispensations of Divine Providence, *whereof the Gentlewoman herself has given us a printed Narrative.*" (*Mather's Hist. New England*, book 7, p. 10.

MRS. ROWLANDSON'S NARRATIVE.

On the tenth of February, 1675, came the Indians with great numbers upon Lancaster. Their first coming was about Sun-rising. Hearing the noise of Guns, we looked out: several houses were burning, and the smoke ascending to heaven. There were five persons taken in one house; the father, the mother, and a sucking child they knocked on the head; the other two they took, and carried away alive. There were two others, who being out of their Garrison upon some occasion, were set upon; one was knock'd on the head, the other escaped. Another there was who running along, was shot and wounded, and fell down; he begged of them his life, promising them money (as they told me) but they would not hearken to him, but knocked him on the head, stripped him naked, and split open his bowels. Another seeing many of the Indians about his barn, ventured and went out, but was quickly shot down. There were three others belonging to the same garrison who were killed. The Indians getting upon the roof of the barn, had advantage to shoot down upon them over their fortification. Thus these marterous wretches went on burning and destroying before them.

At length they came and beset our own house, and quickly it was the dolefullest day that ever mine eyes saw. The house stood upon the edge of a hill; some of the Indians got behind the hill, others into the barn,

and others behind any thing that would shelter them: from all which places they shot against the house, so that the bullets seemed to fly like hail; and quickly they wounded one man among us, then another, then a third. About two hours (according to my observation in that amazing time) they had been about the house before they could prevail to fire it (which they did with flax and hemp which they had brought out of the barn, and there being no defence about the house, only two flankers at two opposite corners, and one of them not finished), they fired it once, and one ventured out and quenched it; but they quickly fired it again, and that took.

Now is that dreadful hour come, that I have often heard of (in the time of the war, as it was the case of others) but now mine eyes see it. Some in our house were fighting for their lives, others wallowing in their blood; the house on fire over our heads, and the bloody Heathens ready to knock us on the head if we stirred out. Now might we hear mothers and children crying out for themselves and one another, "*Lord, what shall we do!*" Then I took my children (and one of my sisters, hers) to go forth and leave the house: but as soon as we came to the door, the Indians shot so thick, that the bullets rattled against the house as if one had taken an handful of stones and threw them; so that we were fain to give back. We had six stout dogs belonging to our garrison, but none of them would stir, though another time, if an Indian had come to the door, they were ready to fly upon him and tear him down. The Lord hereby would make us the more to acknowledge his hand, and to see that our help is always in him. But out we must go, the fire increasing, and coming along behind us roaring, and the Indians gaping before us with their guns, spears, and hatchets, to devour us. No sooner were we out of the house, but my brother-in-law (being before wounded (in defending the house) in or near the throat), fell down dead; whereto the Indians scornfully shouted, and hallowed, and were presently upon him, stripping off his clothes. The bullets flying thick, one went thorow my side, and the same (as it would seem) thorow the bowels and hand of my dear child in my arms. One of my elder sister's children (named William) had then his leg broken, which the Indians perceiving, they knock'd him on the head. Thus were we butchered by those merciless Heathen, standing amazed, with the blood running down to our heels. My elder sister being yet in the house, and seeing those woful sights, the infidels haling mothers one way, and children another, and some wallowing in their blood, and her elder son telling her that her son William was dead, and myself wounded; she said "*And Lord let me die with them!*" which was no sooner said, but she was struck with a bullet, and fell down dead over the threshold. I hope she is reaping the fruit of her good labours, being faithful to the service of God in her place. In her younger years she lay under much trouble upon spiritual accounts, till it pleased God to make that precious Scripture take hold of her heart, 2 Cor. xii. 9, "*And he said unto me, My grace is sufficient for thee.*" More than twenty years after, I have heard her tell how sweet and comfortable that place was to her. But to return: the Indians laid hold of us, pulling me one way, and the children another, and said, "*Come, go along with us.*" I told them they would kill me: they answered, if I were willing to go along with them they would not hurt me.

O the doleful sight that now was to behold at this house! "*Come, behold the works of the Lord, what desolation he has made in the earth.*" Of thirty-seven persons who were in this one house, none escaped either present death or a bitter captivity, save only

one, who might say as he, Job i, 15, "*And I only am escaped alone to tell the news.*" There were twelve killed, some shot, some stabb'd with their spears, some knock'd down with their hatchets. When we are in prosperity, Oh the little that we think of such dreadful sights; and to see our dear friends and relations lie bleeding out their heart-blood on the ground! There was one who was chopp'd into the head with a hatchet, and stripp'd naked, and yet was crawling up and down. It is a solemn sight to see so many Christians lying in their blood, some here, and some there, like a company of sheep torn by wolves. All of them stripp'd naked by a company of hell-hounds, roaring, ranting, singing, and insulting, as if they would have torn our very hearts out; yet the Lord by his almighty power, preserved a number of us from death, for there were twenty-four of us taken alive, and carried captive.

I had often before this said, that if the Indians should come, I should chuse rather to be killed by them, than taken alive: but when it came to the trial, my mind changed: their glittering weapons so daunted my spirit, that I chose rather to go along with those (as I may say) ravenous bears, than that moment to end my days. And that I may the better declare what happened to me during that grievous captivity, I shall particularly speak of the several *Removes* we had up and down the Wilderness.

My first Remove. Now away we must go with these barbarous creatures, with our bodies wounded and bleeding, and our hearts no less than our bodies. About a mile we went that night, up upon a hill within sight of the town, where they intended to lodge. There was hard by, a vacant house (deserted by the English before, for fear of the Indians). I asked them whether I might not lodge in the house that night? To which they answered, "What, will you love *Englishten* still?" This was the dolefullest night that ever my eyes saw. Oh the roaring, and singing, and dancing, and yelling of these black creatures in the night, which made the place a lively resemblance of Hell. And as miserable was the waste that was there made of horses, cattle, sheep, swine, calves, lambs, roasting-pigs, and fowls (which they had plundered in the town), some roasting, some lying and burning, and some buyling, to feed our merciless enemies, who were joyful enough though we were disconsolate. To add to the dolefulness of the former day, and the dismalness of the present night, my thoughts ran upon my losses, and sad bereaved condition. All was gone; my Husband gone (at least separated from me, he being in the Bay; and to add to my grief, the Indians told me they would kill him as he came homeward), my Children gone, my relations and friends gone, our house and home, and all our comforts within door and without, all was gone (except my life), and I knew not but the next moment, that might go also. S. J. B.

(To be continued.)

ON AN HOUR GLASS.

The huddling stream not unobstructive flows,
Nor idly loiters to its destin'd main;
Each flower it feels that on its margin grows,
And hides those blush whose days are spent in vain.
Not void of moral, though unheeded, glides
Time's current, stealing on with silent haste;
For, lo! each falling sand his folly chides,
Who lets one precious moment glide to waste.

THE CONTRAST.

Whilst worldly joy to endless sorrow tends,
In joy eternal godly sorrow ends.

CHRISTIANITY IN THE BARBARY STATES.

PIRACY, murders, and captivity, have ever been associated in our minds with a recollection of the Barbary States. "Christian Slavery," however, was abolished in Algiers by the wisdom, humanity, and bravery of Lord Exmouth, in 1816: and about three years ago, the French took it, and made it a colony of that kingdom. Civilization, and we trust, true religion will soon flourish in that extensive country. TUNIS, one of the Barbary States, equal to Ireland in extent, seems to be feeling the beams of the "Sun of righteousness" arising upon it with divine health and salvation. What may we not expect to behold in Africa—while the North, the West, and the South, are receiving evangelical doctrine and the Holy Scriptures? The following is from the Rev. T. C. Ewald, agent of the British and Foreign Bible Society.

"Tunis, Aug. 14, 1833.

"Surely you will unite with me in thanksgiving to our Lord and Saviour, when I tell you, that, against hope, the Lord has opened a door here; and that his holy word finds access, not only to the cottage of the poor, but also to the palaces of the great and rich of this country! Jews and Mahomedans vie in reading and hearing the word of God. Since the 9th of July, when I entered my house, until this hour, my room was some days, unremittingly, from seven o'clock in the morning till evening at the same hour, crowded with Jews and Mahomedans; and the Lord gave me an opportunity to proclaim to them salvation by our Lord Jesus Christ. I have disposed of nearly 200 copies of the Holy Scriptures, mostly Arabic and Hebrew; of which I gave away gratis perhaps about a dozen. The Jews all prefer the edition of Van der Hooft; and I have no more left. They do not like the edition of our Society, on account of its small type. Old people do not use spectacles here, as in Europe. I beg you therefore to write to the Bible Society, if you have not yet done it, and request a good supply of that edition: 500 would not be too many. I also sold to the Greeks, who live here, a number of Modern-Greek Testaments; but as they are mostly poor people, I was obliged to sell them very cheap. To the Greek Papa I made a present of a few copies, for the poorest of his diocese. Only the Roman Catholics appear altogether inaccessible: the attempts which I have made with respect to them have hitherto been unsuccessful. I have arranged a room in my house for a Bible dépôt, where I can conveniently place more than 2,000 copies, without being damaged. Here I receive Mahomedans and Jews, and sometimes Christians also.—I shall deduct the expenses of this arrangement from the amount of the sale."

An answer to G. G. next week.

THE CHRISTIAN'S PENNY MAGAZINE may be delivered weekly in the Towns of the United Kingdom, by those Booksellers and Newsmen to whom Subscribers address their orders. Being unstamped, it cannot be transmitted by post as a Newspaper. But for the convenience of our country friends and others who cannot obtain the publication weekly, it is published every four weeks in parts, each including four numbers; excepting in June and December, in each of which a part is published containing six numbers. No extra charge is made for the wrapper: so that the whole annual expense of the Twelve parts will be 4s. 4d.

London: Printed and Published by G. WOOD AND SON, Poppin's Court, Fleet Street; to whom all Communications for the Editor (post paid) should be addressed;—and sold by all Booksellers and Newsmen in the United Kingdom.

Hawkers and Dealers supplied on Wholesale Terms, in London, by S. ELLIS, Paternoster Row; BRIDGES, Holywell Street, Strand; J. PARTIS, 16, High Street, St. Giles's; and W. N. BAKER, 16, City Road.

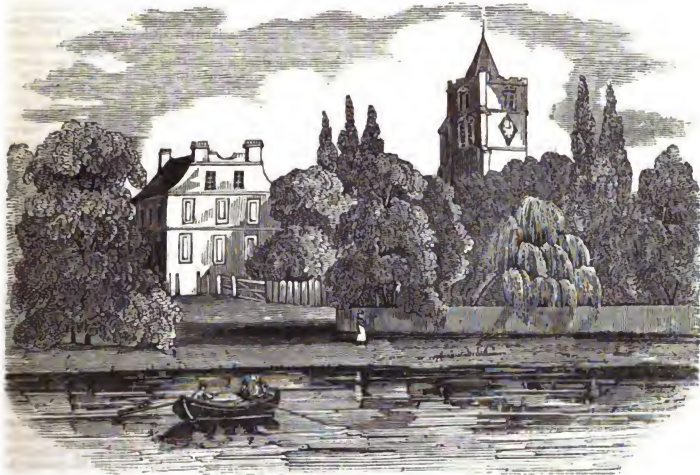
THE CHRISTIAN'S PENNY MAGAZINE.

Nº 89.

PUBLISHED EVERY SATURDAY.

FEBRUARY 15, 1834.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POPPIN'S COURT, FLEET STREET, LONDON.



FULHAM CHURCH.

FULHAM.

FULHAM, though a celebrated military station of the Danes in 869, derives its principal notoriety from its being the usual residence of the Bishop of London, where he has a palace. It is situated four miles west from London, on the north bank of the river Thames, over which there is a wooden bridge leading to Putney. Fulham church is both a rectory and a vicarage; and the churchyard contains the tombs of many of the bishops of London. Among these, none can excite stronger feelings of veneration for departed worth than that of the late amiable Dr. Porteus, who died in 1809.

Dr. Porteus being the first dignified patron of the British and Foreign Bible Society, a prelate of such a truly liberal catholic spirit, and of so excellent character, the pages of the Christian's Penny Magazine will be enriched by the following biography of that eminent man.

BIOGRAPHY OF BISHOP PORTEUS.

(From Wilks's Christian Biographical Dictionary.)

Dr. Beilby Porteus, bishop of London, was the youngest but one of nineteen children, and was born at York, on Vol. III.

the 8th of May, 1731. His father and mother were natives of Virginia, in North America, and were respectable and independent. In consequence of the desire of the bishop's father to give to his children a superior education, and of his ill health, he removed to England in 1720, and fixed himself in the city of York. After having been for several years at a small school at York, Mr. Porteus, then at the age of thirteen, was placed at Ripon, under the care of Mr. Hyde, an upright, sensible, judicious man; and from him, at an earlier age than is now usually the case, he was sent to Cambridge, where, by the recommendation and under the immediate superintendence of his elder brother, Mr. Robert Porteus, he was admitted a sizar at Christ's college, of which Dr. Rooke was at that time master, and the only person whom he then knew in the university. As under-graduate, Mr. Porteus was industrious and intelligent, and obtained the situation of tenth wrangler amongst the honorary degrees of his year. In 1752, he took his degree of Bachelor of Arts, and obtained the second gold medal, instituted by his Grace the Duke of Newcastle, as the reward of eminence in classical literature. In the spring of the same year, Mr. Porteus was elected fellow of his college, and became a resident in Cambridge. This he regarded as one of the happiest pe-

H

riods of his life. At this period he was summoned into Yorkshire, to the death-bed of his mother, with which he was long and deeply afflicted. On his return to college he found, that without his knowledge, his friends had been soliciting for him the situation of esquire beadle. He kept it, however, little more than two years, having determined to make up the deficiency in his income in a way more agreeable to himself, by taking private pupils. Mr. Porteus, at the age of twenty-six, took orders, being ordained deacon at Buckden, in the year 1757, by Dr. Thomas, then bishop of Lincoln; and not long after, priest, by archbishop Hutton, at York, where he preached the ordination sermon. At this time, Mr. Porteus published an excellent sermon, in answer to an infidel publication, entitled, "The History of the Man after God's own Heart." In consequence of that sermon, early in 1762, he was appointed domestic chaplain to archbishop Secker. On the 13th of May, 1765, Mr. Porteus married Margaret, eldest daughter of Brian Hodgson, Esq. of Ashbourne, in Derbyshire; and, in the course of the same year, he was presented, by the archbishop, to the two small livings of Rucking and Wittersham, in Kent; which, however, he soon resigned for the rectory of Hunton, in the same county, in addition to a prebend at Peterborough, which had been given him by his Grace before. Upon the death of Dr. Donne, in 1767, he obtained the rectory of Lambeth; and soon after this he took his degree of Doctor in Divinity, on which occasion he preached the commencement sermon. In 1768, Dr. Porteus was engaged, with Dr. Stinton, in revising and publishing the Works of Archbishop Secker, to which Dr. Porteus prefixed a review of the archbishop's life and character. After archbishop Secker's death, Dr. Porteus devoted his entire attention to the care of his two benefices, Hunton and Lambeth. Till his parsonage at the former place was ready for his reception, he resided at a small neat cottage in the village of Hunton, which was near enough to enable him to perform with ease his parochial duties, superintend the repairs, and make such alterations as the great capability of the situation suggested to his mind. To Hunton he was much attached, and enjoyed with peculiar pleasure the delights of retirement; but, though retired, he was not indolent. He discharged with zeal all the duties of his parish; preached almost every morning, lectured almost every afternoon, and by his visits, alike to the poor and the rich, he gained the affections of all his parishioners. In the winter he resided at Lambeth, actively engaged himself in the erection of the parsonage house, and sought, by every possible means, to improve that parish. He wrote, at this time, "A Letter to his Parishioners, on the more religious Observance of Good Friday." In the year 1769, he was appointed chaplain to his Majesty; and soon after obtained the mastership of the hospital of St. Cross, near Winchester. In consequence of this preferment, he for some years afterwards resided occasionally at St. Cross. At the close of the year 1772, and the beginning of the next, an attempt was made by him and a few other clergymen, among whom were Mr. Francis Wollaston, Dr. Percy late bishop of Dromore, and Dr. Yorke late bishop of Ely, to induce the bishops to promote a review of the Liturgy and Articles, in order to amend in both, but particularly in the latter, those parts which all reasonable persons agreed stood in need of amendment. Their efforts were, however, unavailing; for the bishops determined that nothing could be done.

The period had now arrived, when Dr. Porteus was to be called to that high station in the church, to which his character and talents so well entitled him, and which he afterwards filled with so much credit to himself, and so much advantage to his country. On the 20th of

December, 1776, he kissed the king's hand on his promotion to the see of Chester, a preferment on his own part perfectly unsolicited, and so entirely unlooked-for, that till a short time before it happened, he had not the smallest expectation of it. From various causes, it was not till the 4th of July, 1777, that he went to Chester, where he lost no time in entering with zeal and ardour into the functions of his office. On the 10th of March, 1779, a motion was made in the House of Commons, for leave to bring in a bill for the further relief of Protestant Dissenters, the purport of which was to exempt them from subscription to the articles, and to entitle them to the full benefit of the Act of Toleration, on their taking the oaths of allegiance and supremacy, and subscribing the declaration against popery. This measure they succeeded in obtaining, and to it the bishop gave his decided assent, after a clause had been introduced, requiring dissenting teachers to enter into a declaration, that they were Christians and Protestants, and would make the Scriptures the rule of their faith and practice. Early in 1781, Bishop Porteus successfully opposed a motion made by Earl Ferrers, "to lay such restrictions on the Catholics as would prevent their increase;" and proved to the House, that upon no principle should the Catholics be so persecuted. He, however, wrote an admirable treatise against the false and dangerous tenets of popery, in a letter to his clergy, which contains a statement of all the points at issue between the papists and protestants. In the year 1780, he was very actively engaged in procuring the enactment of an act for preventing certain abuses on the Lord's day.

On February 11th, 1783, the bishop preached before the Society for the Propagation of the Gospel; and he chose as his subject, "the civilization and conversion of the Negroes in the British West India islands." In the mean time his attention to the duties of his diocese was constant and unwearied; and amongst other things, he took infinite pains to establish an annual subscription for the relief of the poorer clergy. His efforts were also directed, with the same active zeal, to the establishment of Sunday schools.

The time had now arrived, when the bishop of Chester was destined to fill a still more distinguished situation in the English church. The high character he had long maintained, his zeal, his activity, his judgment, his powers of usefulness in every branch of his profession, and all these illustrated and adorned by a most unblemished life, and the most conciliating and attracting manners, naturally marked him out as the person best qualified to supply the vacancy, which had for some time been expected in the see of London. Accordingly, the very next day after the death of Dr. Lowth, which took place at the palace at Fulham, Nov. 3, 1787, the bishop, who was then at Hunton, received, by a king's messenger, a letter from Mr. Pitt, appointing him to that dignity. This appointment, like all that he had before filled, was, on his own part, perfectly unsought for and unsolicited. So far, indeed, from being desirous of a change of station, he had, on the contrary, many substantial reasons for wishing to retain the bishopric of Chester. After kissing the king's hand for his new see on the 8th of November, 1787, and being confirmed at Bow church on the 7th of December following, one of the first objects which engaged the bishop's mind, was the advancement of a society which had been set on foot about a year before, and which bore the title of, "The Society for enforcing the King's Proclamation against Immorality and Profaneness," of which he was elected the president, and which, by his perseverance, he established, and contributed to render very beneficial. On the 10th of July, 1788, Sir William Dolbein's Slave-carrying bill passed the Lords; an event which afforded

the bishop the utmost satisfaction. On the 23d of April in the following year, 1789, in obedience to the king's express command, he preached at St. Paul's, on the day of public thanksgiving for his majesty's recovery. The subject which he chose was "Trust in God;" and he enforced it with all that warmth and spirit and energy, which the peculiar circumstances of the case, and a scene so uncommonly grand and striking, could not fail to inspire.

More than two years had passed from the time of his taking possession of the see of London, before the bishop held his primary visitation; but the cause of the delay arose, as he himself observes, "from a wish to collect all the information he could from various quarters, and more particularly from the answers to the several queries which had been some months before circulated through the diocese." With these materials before him, he was enabled to select such topics for his charge as appeared the most important; and accordingly he insisted principally on the necessity of more constant residence, an increase of salaries to curates, and the improvement of our parochial psalmody. Not many months after his return from the visitation of his diocese, a decree given in his favour by the Court of Chancery, enabled him to prosecute a plan which he had long had much at heart, for improving the condition of the Negro slaves employed in the cultivation of the West India islands, and particularly for their better instruction in religious knowledge. In 1798, he prepared and delivered an admirable course of Lectures on the Gospel of St. Matthew. Early in 1800, his long and memorable contest with a clergyman in his diocese was brought to a favourable conclusion, by the latter suffering judgment to go by default, and the consequent forfeiture to the crown of a valuable living in Essex. The question thus terminated was of great importance to the church of England, as it was the means of putting an effectual stop to a species of simony at that time gaining ground; namely, purchasing the advowson of a living, and then taking a lease of the tithes, glebe-house, &c. for ninety-nine years, at a peppercorn rent, and entering into immediate possession of the premises and all the profits, just as if there had been an immediate resignation.

In April 1800, Lord Auckland presented a bill to the House of Lords, the object of which was, to render it unlawful for persons divorced for adultery to intermarry with each other. This unhappily failed; and it was a matter of very sincere regret to the bishop, that a measure, as he conceived, imperiously called for by the increasing profanity of the times, recommended by every motive of expediency, and sanctioned by the most express declarations of scripture, should not have been permitted to pass into a law. In the months of April and May, in the following year, 1802, he undertook, for the fourth time, the visitation of his diocese. This, at his advanced age, was an arduous and laborious undertaking; more particularly as from its increasing population, he thought it necessary to extend his confirmations to the more distant parts of the county of Essex, where they had never been held before. In the winter of 1805, the bishop, with that unceasing attention which he paid in every thing to the great concerns of religion, took considerable pains to suppress a custom, which he justly considered, in common with many others, as a most glaring violation of public decency, and which was evidently gaining ground in the fashionable world; namely, that of Sunday concerts at private houses, by professional performers, at which large numbers were assembled, and much disturbance created on the evening of that sacred day.

In the interesting and important discussions, which took place in parliament in 1805, on the great question

of Catholic Emancipation, when it was rejected by a large majority, he abstained from any public expression of his sentiments; but though he contented himself with giving only a silent vote, and against their claims, he gave it with a perfect conviction of its being a right one. It is well known that a society has been long established, under the title of "The Society for Promoting Christian Knowledge," which the bishop zealously and actively supported. Of the British and Foreign Bible Society he was also a vice-president. On the 12th of June, 1807, the bishop had the satisfaction of being present at the consecration of a new chapel, erected at his own expense in the parish of Sundridge. The summer of this year the bishop spent at Clifton, near Bristol, for the benefit of his health, which was then, and had been for some months before, in a very precarious and declining state. He derived, undoubtedly, considerable benefit from the clear salubrious air of Clifton; but still, though in some degree recruited, his constitution was evidently much enfeebled and broken. In the mean time his mind retained its wonted vigour; and, on his return to Fulham, he resumed, with undiminished assiduity, all the duties of his high station.

On the 8th of May, 1808, the bishop entered into his seventy-eighth year; and it is remarkable, that on the same day he preached his last sermon in St. George's church. Not many days after, on the 20th of the same month, he pronounced, in his official capacity, sentence of deprivation on the Rev. Francis Stone, a clergyman of his diocese, who, at the prosecution of the king's advocate, under the direction of government, had been clearly convicted, in the Consistory Court of London, of having preached, and afterwards published, a most profane and blasphemous sermon, in which, with a coarseness and vulgarity of language altogether unparalleled in modern theological controversy, he denied the grand essential doctrine of the church of England—the divinity of Jesus Christ. Notwithstanding the bishop's increasing debility, which rendered him unequal to any great exertion, he yet determined to make a last effort, in the course of the summer, to carry through parliament a bill, which he had long had much at heart, for encouraging the residence of stipendiary curates. The last acts of his life resembled those of his former days. Religion and morality he perpetually aimed to advance. But at length, on the 13th of May, 1809, after an illness of only a few days, and in the seventy-ninth year of his age, he expired. In obedience to express directions, which he left in writing, he was removed to Sundridge, and there interred in a vault in the churchyard, which he had some time before caused to be erected; and the inscription on the tomb simply records, in compliance with his own wish, the dates of his birth and death.

A FUNERAL THOUGHT.

Christ by his death has death destroy'd,
And broke the tyrant's power,
That Christians now of fear devoid,
May hail the parting hour.

Yes, we rejoice, though sharp the strife,
With kindred earth to join;
For death will be the gate of life,
And "dust to dust" refine.

The more extensive a man's natural capacity, the nearer he may arrive at the stature of the devil, if unrestrained by the grace of God.—*Macgowan.*

THE PROSPERITY OF THE JEWS.

(Continued from p. 42.)

THERE is however another feature in the case to which our attention is drawn, as being of a singularly remarkable character. "The sceptre was not to depart from Judah, nor a lawgiver from between his feet, until Shiloh came." Various opinions have been formed upon this subject, and learned and good men have differed widely in the interpretations they have affixed to the passage: it seems, however, that the opinion of Bishop Sherlock is most agreeable to the text, and I may therefore be permitted to adopt it. The expressions made use of evidently suggest the inference, that the coming of Shiloh was to be the time when the superiority of Judah was to cease: and as history is the best interpreter of prophecy, may I may state it as my own impression that it is the only interpreter of prophecy, we are clearly required to refer to the events which happened at our Saviour's coming, to see whether they really do authorize the view taken of this prediction. The term *sceptre*, refers to that rod or staff which peculiarized each tribe, and which by no means implies *kingly power*, but merely the dispensation of the laws. The lawgiver refers to the judge; and the whole passage implies, that there should not be wanting a person of the posterity of Judah to administer the laws over that tribe, until the Messiah, who is here described by the word *Shiloh*, should come. And accordingly we find, that soon after his appearance an end was put to the small relic yet remaining of the Jewish polity in church and state. The destruction of Jerusalem swept away every portion of their superiority; and so far from bearing rule we now behold them in a state of wretchedness and slavery, surpassing both in duration and intensity all that is recorded of other nations, and to which I hope in a subsequent paper more fully to allude.

Having thus attempted to bring before your notice some instances in which we can trace the temporal superiority of the tribe of Judah, I shall proceed immediately to define what I conceive to have been the true characteristics of its *spiritual superiority*. And it may be well here to remark (so that none may be induced to think they can trace a disposition to *partiality* in the dispensations of Providence), that the Jews not only were unconscious of their true privilege, but by neglecting it increased their misery and sorrow. In fact, to my own mind nothing appears more unfounded and unscriptural than insinuations of this description, which are but too frequently upon the lips of men. For let it but be granted, that every one will have to answer at the judgment only for the opportunities afforded them, and what becomes of the objection? Tyre and Sidon might have thought their Heavenly Father careless of their welfare; and as they beheld the mighty miracles wrought in the lands of Chorazin and Bethsaida, might have said, Ah! these are the favourites of heaven, the chosen people of an unjust God; but our Saviour for their consolation has declared, that the very fact of the absence of his special presence in their coasts, shall render their condition in the day of judgment more desirable and more tolerable than that of the highly privileged (but because negligent more severely punished) Chorazin and Bethsaida; I have rather stepped out of my course to make this remark, but the immense importance I attach to it must plead my excuse.

Now the only thing which rendered the spiritual history of Judah more famous than that of the other patriarchs, was the birth of the Messiah from among *their* descendants. We must therefore seek in Him,

his office, and his work, those peculiar features of glory and distinction to which I shall allude.

1. He fulfilled the expectations of the people. It is clear from historical evidence, that the Jews at all times were looking for the appearance of some extraordinary character, who should produce peculiarly beneficial effects upon their nation. The consideration of this distinction made them regard themselves with an eye of pride and self-satisfaction, while all the surrounding nations were looked upon with a considerable degree of contempt. The excitement of the Jews on this particular was of a singular character. It never was extinguished by any suffering they endured, but on the contrary increased with the apparent necessity for its speedy fulfilment. It seems also, I think, that the Jews were *always* expecting this Messiah to appear. The accounts that are given of the birth of male children under any thing like extraordinary circumstances, represent the parties as conceiving themselves destined to be the instruments of giving redemption to Israel; and our Lord seems to have alluded to this opinion in the words, "A woman when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of the child she remembereth no more the anguish, for joy that a *man* is born into the world." In the midst of their greatest distresses, this was the hope which administered consolation, and in the hour of desolation, destruction, and the sword, they forgot not the promised Shiloh, and the glory he was to be the harbinger of. At the time when our Saviour appeared upon earth, there is the strongest evidence for believing that the Jews were anxiously waiting his arrival, and that this anxiety had been used by some designing men in order to further their private ambition. To this Gamaliel evidently referred in his speech before the Jewish Sanhedrim, Acts v. 34—39. In consequence of the claimants who thus disturbed the minds of the people becoming numerous, the council appointed an assembly of learned Jews, whose express business was to investigate the merits of any person who should assume more than ordinary power or wisdom. The preaching of John the Baptist, and the rite which he instituted excited the attention of the rulers, and therefore we are told, John i. 19, "The Jews sent priests and Levites from Jerusalem to ask him, Who art thou?" It is not necessary to pursue this investigation further, since enough has been brought forward to establish the position, that the descendants of the father of the faithful fixed their hopes on the coming of some mighty personage. These expectations were all fulfilled in Jesus Christ, and thus he conferred peculiar honour on the tribe from whence he sprung. It may be objected, that so far from answering, he quite disappointed, the pre-conceived opinions of the people. The reply to this is obvious: the expectations of the Jews were founded on a *promise*; and how much soever their own prejudice and blindness of heart kept them from understanding its true tendency, that did not make the promise of none effect; so that the fulfilment of it was all that the Deity could do to accomplish the hopes of which it had been the cause. I think it will be conceded, that there was much in this to distinguish the tribe of Judah, or at the least to make him an object of praise among his brethren.

2. In Christ all prophecies were fulfilled. The religion of the gospel is but an enlargement upon the ancient belief of the patriarchs; and from the first moment of man's sinfulness, his gracious Creator has taught him to expect, and to put confidence in One who should become his atonement and intercessor. Now the possession of writings called prophecies is not in itself any peculiar honour, for most nations have claimed some degree of prescience concerning future

events, and have uttered predictions of what would take place in the world. It is not therefore the mere proclaiming of a prophecy, but the fulfilment of it that confers the dignity; and the more complicated the circumstances, of course the greater will be the honour in case of success. The readers of prophecy must have observed, that God claims peculiar honour in consequence of the knowledge he possesses of future events; and in many cases rears his divinity and superiority over other gods upon this single perfection of his nature. Reference to a few passages may be desirable and instructive: Isa. xli, 22, 23; xlv, 11; xlv, 9, 10. These quotations are sufficient to establish the above assertion. All these prophecies, upon which so much value was evidently set by their Divine Author, were placed in the custody of the Israelites. The greater part and the most important part of these predictions, have some direct or remote reference to the coming of Christ, his work and kingdom, and we are justified in believing, that the accomplishment of them was looked forward to with deep anxiety, not only by the Jews, but also by many Gentile nations. In Judea, at our Lord's coming, there were many who waited for the consolation of Israel; and the benevolent Christian must have felt the greatest joy at observing, that wise men from the East were among the first inquirers after the God-man, Christ Jesus. And it will be permitted me here to observe, that these Gentiles had formed most correct notions of the true character of our Redeemer: they regarded him as a man born into the world: they admitted his right to their adoration as God: they rejoiced at his arrival, doubtless because they felt how deeply they were benefited by it: and they received an express communication from God, in evident token of the Divine approbation. Let, therefore, all these circumstances be taken together; let it be remembered that the most celebrated kingdoms of the earth were now in the possession of copies of the prophetic writings; and it will appear quite manifest, that the tribe from whence sprung him of whom all the prophets bare record, was marked by a most signal display of honour and renown.

B. Z.

(To be continued).

EXPOSITION OF THE PARABLE OF THE UNJUST STEWARD.

In answer to G. G.

NOTHING affords us higher gratification than the assurance, that our labours are instrumental in promoting a reverential regard to the Holy Scriptures. Difficulties are found in the contemplation of the Divine works; and it would be strange if there were no difficulties perceived in the Divine word. Nature, however, is seen in its divinity the more fully, as the diligent student investigates the various properties of the diversified and innumerable creatures of God; and grace, in all its manifestations, laws, and lessons, is perceived more clearly, as the persevering humble disciple explores the sacred page, in devout dependance on the illumination of the Holy Spirit, praying with one in ancient times, "Open thou mine eyes, that I may behold wondrous things out of thy law." A correspondent writes,

"Sir,—Encouraged by the several very satisfactory illustrations you have given in your valuable periodical, I venture to ask the favour of an exposition of the parable of the unjust steward, in Luke xvi, more particularly verse the 9th, which will greatly oblige yours respectfully,

G. G.

Professor Brown gives the following outline of the general design of this parable:—"In the parable of the *steward* we are taught, that God will call us to an account for our use of every temporal enjoyment; and that, by a Christian foresight of this, we ought so to improve our uncertain riches in acts of piety and charity, as that, when we die, God and his angels may conduct us, as faithful stewards, to everlasting mansions of happiness, and the saints, whom we had relieved, may honourably welcome us thither, as an answer to their prayers for us:—and that, if we be not faithful in using the perishing enjoyments of this world, which God has merely committed to us as a trust, to be used for his glory and the good of others, we can have no proper evidence of our possessing the more excellent and substantial riches of true grace, which God gives men for their own, never to be taken from them."

Dr. Doddridge's exposition generally throws much light upon a difficult passage of the New Testament; and his paraphrase of this paragraph will be read with much satisfaction: we shall therefore give it to the fifteenth verse, reminding our readers, that the title of this section is,

"Christ delivers the parable of the unjust steward, and reproves the Pharisees for their covetousness and hypocrisy."

Our Lord then spake another parable, by which he intended to convince his hearers of the necessity of making a right use of their worldly enjoyments; and, having before rebuked the Pharisees for their envious and uncharitable temper, *he said also to his disciples that were about him, There was a certain rich man who had a steward in whom he had long put great confidence: and he was at last accused to him as having wasted his goods which had been entrusted to his care. And calling him, he said unto him, What is this strange account that I hear of thee? Can it be true that thou hast acted so unjust and base a part? Give an immediate and exact account of thy administration and management in this office; for thou canst no longer be steward with any honour to thyself or satisfaction to me while thou continuest under such imputations and suspicions as these.*

And upon this, as might be well imagined, the steward was much alarmed, and said within himself, in the reasonings of his own mind, *What shall I do in this unhappy situation of my affairs? for my lord is taking away my stewardship, and with it I shall lose my subsistence. I am not able to dig, or to apply myself to any other laborious work of husbandry; nor can I expect, under this load of infancy, to be trusted by another in the business I have been accustomed to; [and] I am utterly ashamed to beg my bread, after having lived so handsomely in the world thus long. And, after a pause, he added, I have at length bethought myself, and now know what I will do: an expedient offers itself to my mind by which I may secure myself friends, so that when I am removed from my office, they may receive me into their houses.*

And, in pursuance of this scheme, having called every one of his lord's debtors to him whom he could hope to oblige by so fraudulent a proposal, he determined to lower the several articles in his book which stood chargeable to the account of each, and said, for instance, *to the first, How much owest thou to my lord? And he said, An hundred baths of oil. And he said to him, Take thy bill in which thou hast acknowledged the receipt of it, and sit down directly, and write another, in which thou shalt acknowledge the receipt of but fifty, and I will alter my book agreeable to that. Then he said to another, And how much owest thou owe? And he said, An hundred homers of wheat. And he says to him, Take*

thy bill back and write down an acknowledgment of but *four score*; and remember how easy I have made thine account.

And when the master heard of it, though he could not but be sensible that it was an act of great injustice, yet he praised the unjust steward, as having done prudently however, and found out an artful expedient for his subsistence, by making friends who might shelter him for the present, and perhaps recommend him to some new trust, in hopes of sharing again in the spoils of his dishonesty. And thus, said the blessed Jesus, when he had concluded the parable, the children of this world are wiser in their way and generation, than is, they generally act a more prudent part with respect to their secular interests, than even those who may be called the children of light, or than good men themselves, who are enlightened by God to see where their true happiness lies, do with respect to theirs, which are so much more important (compare John xii, 36; 1 Thess. v, 5; and Eph. v, 8); for they seldom appear so thoughtful and active in the great concerns of religion, as worldly men are in pursuit of the momentary and precarious possessions of this present life.

And I also say to you, Endeavour to make yourselves sure friends with these riches, which may not improperly be called the *unrighteous* or *deceitful mammon* (as so little confidence can be reposed in them), that when you fail, and die out of this world, they may receive you into everlasting habitations, and you may for ever enjoy the reward of your pious charity and love, in an everlasting friendship with all those truly worthy persons who have been relieved by it.

Let this exhortation be regarded, not only by those that abound in wealth, but by all others: for he who, acting on strict principles of integrity and piety, is faithful in the smallest [trust] is, and would in fact appear to be faithful also in one of much greater importance if it were committed to him; and he who is unjust in the least matter, is, if he can attempt it with views of impunity, unjust also in much.

If therefore it appears that you have not been faithful in the management of the *unrighteous* or *deceitful mammon*, as I before called those precarious treasures, who will entrust you with the true [riches]? And I repeat it again, if you have not been faithful in what was really another's, and only was committed to your care and management for a little while, who do you think will give you [that which shall be] your own by an unalienable right and eternal possession? You cannot surely expect so high a reward without a behaviour correspondent to it.

But, as I formerly have said, I tell you now again, No domestic whatever can serve two different masters; for he assuredly will either hate and despise the one, and love the other; or at least he will adhere to the commands of the one and neglect those of the other; so, in like manner, you cannot faithfully serve God, and yet at the same time be the servants of *mammon*, having your hearts engrossed by worldly interests and pursuits. (Compare Matt. vi, 24.)

And the Pharisees also, who were extremely covetous, stood by and heard all these things; and they contemptuously derided him as a poor visionary, who did not understand human life, or only appeared to despise the world, because (as they supposed) it was out of his reach.

And he said to them, you Pharisees are they that justify yourselves before men, and find out a great many plausible excuses for possessing and pursuing the world as you do; but God knows your hearts, and knows that it is not by love to him but to yourselves, that you are animated, even in the most specious and pompous of your actions: for that which is highly esteemed among

men is, in many instances, an abomination before God, who observes the vile purposes from which it often proceeds, and cannot be imposed upon by any glittering misrepresentation or disguise. (Comp. 1 Sam. xvi, 7.)"

EXPOSITION OF LUKE xvi, 9.

Our esteemed Correspondent G. G. particularly regards verse the 9th: the difficulty probably appears to consist in "the *mammon of unrighteousness*," and the use of it as commanded—"Make to yourselves friends," &c. On the former clause, Doddridge remarks—

"Nothing can be more contrary to the whole genius of the Christian religion than to imagine, that our Lord would exhort men to lay out their ill-gotten goods in works of charity, when justice so evidently required they should make restitution to the utmost of their abilities. *Mammon*, or *wealth*, is here called *unrighteous* or *deceitful*, on account of its being so apt to fail the expectation of the owners; and in that view is opposed to *true riches*, ver. 11. 'The *mammon of unrighteousness*,' is plainly such a Hebraism as the 'steward of unrighteousness,' ver. 8, and the 'judge of unrighteousness,' chap. xviii, 6, which our translators have with perfect fidelity changed into the 'unjust steward,' and the 'unjust judge.'"

Dr. Guyse gives the following judicious exposition of the latter clause:—

"Use as much foresight and diligence about the concerns of eternity, as worldly-minded men do about the things of time. Instead of employing uncertain riches in any unrighteous way, use them in acts of piety and charity, with a subservience to real and everlasting happiness; that when flesh and heart, and all these enjoyments fail, and ye come to die, God may receive you, as faithful stewards, to eternal mansions in the heavens, the holy angels may take charge of your souls to conduct them to glory, and the poor members of Christ may receive you with joy in the other world, whose prayers were offered for you in this."

Mr. Scott's remarks will throw further light upon this important passage. He says,—

"Some indeed interpret the expression of the deceitfulness of riches, which impose upon those who expect happiness from them: and the clause, 'the *mammon of unrighteousness*,' afterwards called 'the *unrighteous mammon*,' is exactly similar to that before rendered 'the unjust steward,' which is literally, 'the steward of unrighteousness.'—The disciples of Christ, however, are directed to use riches, 'making to themselves friends'; that is, to expend them in acts of piety and charity, that many, being benefited by them, may pray for blessings on them as their benefactors. This alludes to the steward's *fulfilling* of his former resources, by being discharged from his place: yet, 'having made himself friends,' by his use of his master's property, he was received into their houses. Thus when the believer 'shall fail,' and be removed from his stewardship by death, those whom he has made his friends by his charitable assistance, 'will receive him into everlasting habitations.' Not that this will in any measure merit that blessed recompence, or that the poor whom he has relieved can have the disposal of it; or that all whom he has relieved are pious persons, or all removed to heaven: but, as the cries of the oppressed and neglected poor will testify against unfaithful stewards to their condemnation; so the prayers of widows and orphans, for their pious benefactors, will testify for them that they were faithful; and such believers as have died before them, may be considered as standing ready to welcome their benefactors to their everlasting habitations, when they quit this world."

MY SCRAP BOOK.

LEAF XXI.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—*Seneca*.

Mrs. Rowlandson's Narrative, continued.

THERE remained nothing to me but one poor wounded babe, and it seemed at present worse than death, that it was in such a pitiful condition, bespeaking compassion, and I had no refreshing for it, nor suitable things to revive it. Little do many think what is the savageness and brutishness of this barbarous enemy: even those that seem to profess more than others among them, when the English have fallen into their hands. Those seven that were killed at Lancaster the summer before, upon a sabbath day, and the one that was afterwards killed on a week day, were slain and mangled in a barbarous manner by one eye'd John and Marlborough's praying Indians, which Capt. Moseley brought to Boston, as the Indians told me.

The Second Remove. But now (the next morning) I must turn my back upon the town, and travel with them into the vast and desolate wilderness, I know not whither. It is not my tongue or pen can express the sorrows of my heart and bitterness of my spirit, that I had at this departure; but God was with me in a wonderful manner, carrying me along and bearing up my spirit, that it did not quite fail. One of the Indians carried my poor wounded babe upon a horse: it went moaning all along, *I shall die, I shall die*. I went on foot after it, with sorrow that cannot be exprest. At length I took it off the horse, and carried it in my arms till my strength failed, and I fell down with it. Then they set me upon a horse with my wounded child in my lap, and there being no furniture upon the horse's back, as we were going down a steep hill, we both fell over the horse's head, at which they like inhuman creatures laught and rejoiced to see it, though I thought we should there have ended our dayes, as overcome with so many difficulties. But the Lord renewed my strength still, and carried me along that I might see more of his power, yea, so much that I could never have thought of had I not experienced it.

After this it quickly began to snow, and when night came on, they stopt; and now down I must sit in the snow, (by a little fire, and a few boughs behind me) with my sick child in my lap, and calling much for water, being now, through the wound fallen into a violent fever. My own wound also growing so stiff that I could scarce sit down or rise up, yet so it must be, that I must sit all this cold winter night upon the cold snowy ground, with my sick child in my arms, looking that every hour would be the last of its life, and having no Christian friend near me, either to comfort or help me. Oh I may see the wonderful power of God, that my spirit did not utterly sink under my affliction; still the Lord upheld me with his gracious and merciful Spirit, and we were both alive to see the light of the next morning.

The Third Remove. The morning being come, they prepared to go on their way: one of the Indians got upon a horse, and they set me up behind him with my poor sick babe in my lap. A wearisome and tedious day I had of it; with what my own wound, and my child's being so exceeding sick, and in a lamentable condition with her wound. It may be easily judged what a poor feeble condition we were in, there being not the least crumb of refreshing that came within either of our mouths from Wednesday night to Saturday night, except only a little cold water. This day in the afternoon, about an hour by sun, we came to the place where they intended, viz. an Indian town called *Wenimesset*, northward of *Quabaug*. When we were come, Oh the number of Pagans (now merciless

enemies) that there came about me, that I may say as *David*, Psalms xxvii, 13. "*I had fainted, unless I had believed.*" The next day was the Sabbath: I then remembered how careless I had been of God's holy time: how many Sabbaths I had lost and mispent, and how evilly I had walked in God's sight; which lay so close upon my spirit, that it was easie for me to see how righteous it was with God to cut off the thread of my life, and cast me out of his presence for ever. Yet the Lord still showed mercy to me, and upheld me; and as he wounded me with one hand, so he healed me with the other. This day there came to me one *Robert Pepper* (a man belonging to *Roxbury*) who was taken in Capt. Beers his fight; and had been now a considerable time with the Indians; and up with them almost as far as *Albany* to see King Philip, as he told me, and was now come with them very lately into these parts. Hearing, I say, that I was in this Indian town, he obtained leave to come and see me. He told me he himself was wounded in the leg at Capt. Beers his fight, and was not able some time to go but as they carried him, and that he took oaken leaves and laid to his wound, and through the blessing of God he was able to travel again. Then I took oaken leaves and laid to my side; and through the blessing of God it cured me also; yet before the cure was wrought, I may say as it is, *Psalm xxxviii, 5, 6, "My wounds stink and are corrupt, I am bowed down greatly, I go mourning all the day long."* I sate much alone with a poor wounded child in my lap, which moaned night and day, having nothing to revive the body or cheer the spirits of her: but instead of that, sometimes one Indian would come and tell me, One hour, and your master will knock your child on the head; and then a second, and then a third, Your master will quickly knock your child on the head.

This was the comfort I had from them; miserable comforters are ye all, as he said. Thus nine days I sat upon my knees, with my babe in my lap, till my flesh was raw again: my child being even ready to depart this sorrowful world. They bade me carry it out to another wigwam: (I suppose because they would not be troubled with such spectacles). Whither I went up with a very heavy heart, and I sate down with the picture of death in my lap. About two hours in the night, my sweet babe like a lamb departed this life, on Feb. 18, 1676, it being about six years and five months old. It was nine dayes (from the first wounding) in this miserable condition, without any refreshing of one nature or other except a little cold water. I cannot but take notice how at another time I could not bear to be in the room where any dead person was; but now the case is changed: I must and I could lye down by my dead babe side by side, all the night after. I have thought since of the wonderful goodness of God to me, in preserving me so in the use of my reason and senses in that distressed time, that I did not use wicked and violent means to end my own miserable life. In the morning, when they understood my child was dead, they sent for me home to my master's wigwam; (by my master, in this writing, must be understood *Quannopin*, who was a Sagamore, and married King Philip's wife's sister; not that he first took me, but I was sold to him by another Narrhaganset Indian, who took me when I first came out of the Garrison). I went to take up my dead child in my arms to take it with me, but they bid me let it alone. There was no resisting, but go I must and leave it. When I had been a while at my master's wigwam, I took the first opportunity I could get to go to look after my dead child: when I came, I asked them what they had done with it? They told me it was upon the hill: then they went and shewed me where it was; where I saw the ground was newly digged, and there they told me they had buried it; there I left that child in the wilderness, and must

commit it and myself also, in this wilderness condition, to Him who is above all. God having taken away this dear child, I went to see my daughter *Mary*, who was at this same Indian town, at a wigwam not very far off, though we had little liberty or opportunity to see one another: she was about ten years old, and taken from the door at first by a praying Indian, and afterwards sold for a gun. When I came in sight she would fall a weeping, at which they were provoked and would not let me come near her, but bade me be gone: which was a heart-cutting word to me. I had one child dead, another in the wilderness I knew not where, the third they would not let me come near to. "*Me* (as he said) *have ye bereaved of my children, Joseph is not, and Simeon is not, and ye will take Benjamin also, all these things are against me.*" I could not sit still in this condition, but kept walking from one place to another: and as I was going along, my heart was even overwhelmed with the thoughts that I should have children, and a nation which I knew not ruled over them.

S. J. B****.

(To be continued.)

ANSWER TO A "SOLILOQUY ON LIFE*."

SIR,—I venture to answer your correspondent's lines, by "a Soliloquy on Death;" and as it respects the last verse, I feel enabled to do so with the greater confidence, having lately witnessed the triumphant death of a beloved child.—I am Sir, yours respectfully,

S. HOPKINS.

SOLILOQUY ON DEATH.

When earth was curst for man's offence,

And happiness to heaven had fled;

What could be left to thought or sense?

Earth's bosom must receive her dead:

Yes,—death's vast theatre became
That world which God alone could frame.

The thorn and thistle bloom to die,

And what avails a land of flowers?

They fade beneath the mildest sky,

They close, they droop, at sunset hours;
Plague, famine, earthquake, want, disease,
Work man's appointed destinies.

Yet death, although the worst of woes,

Does but unclose the gate of life:

For *Jesus* triumphs o'er our foes.

What sighs, cold sweats, or moaning strife

To those for whom a Saviour died!

They shall not in the grave abide.

S. H.

* See Christian's Penny Magazine, vol. ii, p. 368.

SAILORS AS WE WISH TO SEE THEM.

We cannot but rejoice in the prosperity of the "British and Foreign Sailors' Society," and pray that the Divine benediction may rest on the various operations of that noble Institution. The "Appeal" from the London Missionary Society, addressed to the Directors of the Sailors' Society, and contained in the "Pilot," the Magazine of that Society, appears sufficient to awaken the whole country to vigorous measures to evangelize our maritime population. Every one will read the following with sincere delight, and pray that such may be the character of all sailors.

"Conversing with Capt. Prynn on the subject of his engagements among sailors on the Thames, he gave me an account of a recent Bethel Prayer-Meeting on board a collier. He stated, that on one occasion, a few evenings ago, ten sailors engaged in prayer. On inquiry how long the meeting lasted, he observed, that it continued about two hours, and that a verse or two of a hymn was sung between each prayer. After the three masters

and seven sailors had offered up their devotions with a surprising ardour of spirit, and he had given them a short exhortation, one of the Ministers of the Society closed the edifying service with a few words of prayer and the benediction.

In hearing this account, so instructive and delightful, I was reminded of the statement of one of the pilots of the Honourable East-India Company's service, when spending an hour on board his brig at Gravesend, a few years ago. Himself a pious man, he felt pleasure in assuring me, that every one of the twelve hands he had on board in his service, every one was a man of prayer! I could not but rejoice with my friend, and say, "These are sailors as we wish to see them!"—OBSERVER.

Pilot, or Sailors' Magazine.

AMERICAN TEMPERANCE SOCIETY.

THE Executive Committee of the Eighth Ward Temperance Society, at their meeting last Monday evening, resolved, that they will visit, or cause to be visited, during the month of December next, every family in the ward, for the purpose of soliciting the name of each individual, that has not already signed the pledge of total abstinence from ardent spirit, and will make their report on Monday evening, the 23d of the same month. We understand they already number about 4000 members in the ward, pledged to total abstinence. We wish them God speed. May every friend of his country, every friend to human happiness and the souls of men, come up boldly to this good work, until the use of ardent spirits as a drink is banished from our city. Among the many interesting facts stated by their secretary, at the late meeting in Dr. Brodhead's church, we have room only for the following:—

A young man of fine talents, an only son, finished his collegiate course with honour, studied with a distinguished lawyer, was admitted to practice, and commenced his career with fair prospects of wealth and distinction; but his love for wine and brandy soon lured him from his office, his ambition flagged, and drunkard was written upon his forehead. One stormy evening, as he was attempting to go home from the drain shop opposite his father's house, he fell in the street, a carriage ran over him, and separated a portion of the scalp from the skull. In this condition, covered with blood and filth, he was conveyed to his father, who on seeing him fainted, and was taken from the room. A surgeon soon arrived, found the wound severe and mortal, dressed it, and after a sound sleep the young man recovered his senses. In the morning his agonized father entered the room, and exclaimed, "My God! my son, where did you learn to be a drunkard?" "*At the side-board in your own parlour,*" exclaimed the degraded son. "When I was a child, you always kept ardent spirits, gave it to your friends, drank it yourself, and often gave it to me, and there I learned to love it!" Thus the broken-hearted father had the additional grief, as many other fathers have done, of feeling that his example had destroyed his child! And now will any parent, with such facts before him, continue to be the tempter of his children and domestics, by drinking or keeping the article in his house.—*New York Paper*, Nor. 23, 1833.

Would it not be worth while for the Temperance Societies in our large towns to adopt the plan above resolved upon?—EDITOR.

P. N.'s favour shall appear next week.

London: Printed and Published by C. WOOD AND SON, Poppin's Court, Fleet Street: to whom all Communications for the Editor (post paid), should be addressed;—and sold by all Booksellers and Newsmen in the United Kingdom.

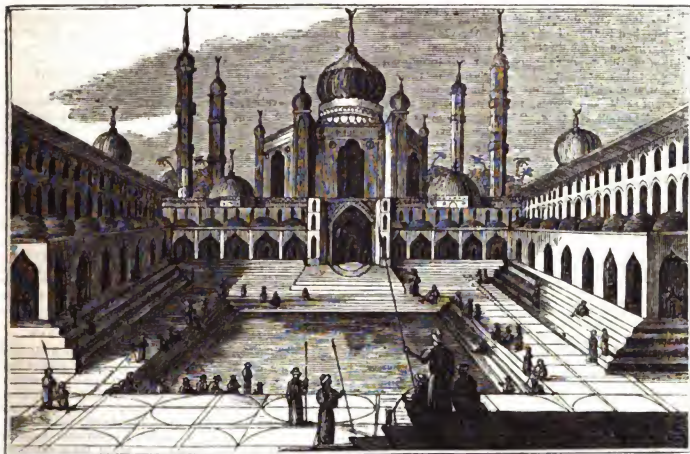
THE CHRISTIAN'S PENNY MAGAZINE.

Nº 90.

PUBLISHED EVERY SATURDAY.

FEBRUARY 22, 1834.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POPPIN'S COURT, FLEET STREET.



THE MOSQUE OF ABRAHAM AT ORFAH, THE ANCIENT "UR OF THE CHALDEES."

ABRAHAM, "the Friend of God," emigrated from the city of his fathers, "Ur of the Chaldees," 3755 years ago. The history of the changes of that celebrated "city of fire," since Abraham, by the Divine command, left it, on account of its idolatry, must be very instructive: this, it may not be possible to attain; but the following account of its present state, from "Buckingham's Travels," cannot fail to be read with interest.

DESCRIPTION OF ORFAH.

Orfah is seated on the eastern side of a hill, at the commencement of a plain; so that while its western extremity stands on elevated ground, its eastern is on a lower level; and, with very trifling variations, the whole of the town may be said to be nearly flat. The wall by which it is surrounded encloses a circuit of from three to four miles, and appears to trace out, in its course, an irregular triangle; the west side of which runs nearly north and south; the southern side, east-south-east and west-north-west; and the third, or longest side, on the north-east, connecting the two others by a line of north-west and south-east. The length of the shortest of these sides is a mile, and the space within it is well filled; there being few open places in the town, and where trees are seen, they are ge-

nerally in streets or courts, or before coffee-houses or places of public resort.

The town is bounded on the west by modern burying-grounds, gardens, hills, and vales; on the north, by rising land; on the east, by a fertile plain, terminating at the foot of a bare ridge of hills; on the north-east, by this same plain, extending to an horizon like the sea, where it runs into the sandy desert; and on the south-west, by a high hill, nearly overlooking the town, and crowned with the walls of a ruined castle. The houses are all built of stone, and are of as good masonry, and as highly ornamented, as those of Aleppo. They have mostly a small door of entrance from the street, with an open court, and divans, in recesses below; while the upper story is laid out in rooms of reception, more expensively furnished. Above this is the terrace, on which, in many instances, are raised central benches, railed around, so as to form sofas, or beds, as occasion may require; and it is here that the morning pipe is enjoyed, the evening meal taken, and the whole of the night passed, in summer, by the inhabitants. The Harem, or the wives and children of the family,—which that word strictly means, without reference to any number of either,—live here as much apart from the males as throughout the rest of Turkey, generally occupying a small suite of rooms by

themselves, at the other end of the court, into which there is no communication but by passing across that court, and thus being publicly seen by all the inmates of the dwelling.

The streets are narrow, but having a paved causeway on each side, with a central channel for water, and, being more or less on a sloping ground, they are generally clean. On the outer doors of many of the dwellings here, I had observed, as at Beer and Aleppo, the inscription of *Mash Allah*, with a date beneath, which I now learned was a privilege granted to pilgrims only. The exclamation itself is one generally used in common discourse, to express wonder and admiration, and has here, no doubt, the same application. The date attached is that of the year of the *Hejira* in which the pilgrimage of the dweller was performed. In commenting on this practice, they never fail to compare it with what they consider the absurd usage of the Christians, who mark their arms and bodies with various figures of saints and angels, to commemorate a similar event. "Ours," say they, "is a confession to all who pass our dwelling of the pious work we have performed, and is never concealed even from the eye of the stranger, since we are not ashamed of the precepts of our prophet. The emblems of the Christian, on the contrary, are not to be seen but when his body is uncovered, and then it is but to show how men can deface the beauty of the human form, which came in the perfection of excellence from the hand of its Maker."

The bazars are numerous and well supplied, and are separated, as usual, into departments, each appropriated to the manufacture and sale of particular commodities. The shoe bazar is small, but peculiarly neat and clean, being wider than the others, and roofed over with a fine arched covering of masonry, whitewashed within, and admitting the light and air from without through grated windows at the top. Most of the other bazars are also covered, and are always fresh, cool, and sheltered both from rain and sunshine. That in which muslins, cottons, and other piece-goods are sold, is equal to any of the bazars either at Smyria, Cairo, Damascus, or Aleppo. It is from twenty to twenty-five feet wide, including the benches, of the shops on each side, which are all fitted up as divans, with carpets and cushions. It is, at least, from thirty to forty feet high, and covered in throughout its whole length by a range of fine domes, in succession, admitting light and air by a sort of lantern-windows in the roof.

This bazar is amply furnished with the manufactures of India, Persia, and Asiatic Turkey, and with some few Cashmere shawls and Angora shalloons; but English articles, which are held in the highest estimation, are extremely rare. I repeatedly heard, indeed, expressions of wonder, as well as regret, from dealers in this bazar itself, at the failure of the usual importations of British goods from Aleppo. Formerly, it appears, there were many English merchants established there, who furnished regular supplies of cloths, shalloons, printed cottons, arms, hardware, and glass. At this moment, there is not one of these establishments existing; and the few bales of cloth, which are to be had from the remaining Frank dealers of Aleppo, are complained of, as being of a much worse quality, and higher price, than those they had been accustomed to receive. If the English factory at Aleppo should ever again recover from its decline, there is little doubt but that its trade would be soon as extensive as ever, since the superiority of British goods, of every description, seems to have been better learnt by privation of them, than by their actual use.

The khans, or caravanserais, are numerous, and some few excellent. The Khan *Khoolah-Oghlee*, on the skirts of the town, in which the merchandize of our

caravan was lodged, could accommodate, in its central court, a hundred camels, with their lading; in the stables around it, as many horses, mules, and asses; and, in the chambers above, nearly two hundred persons. At the head of it, is a good reservoir of water, replenished by a constant running stream, and overhung by a thick-foliaged tree, beneath which the passengers enjoy the pleasures of water, shade, and repose. The Khan-el-Goomrook, in which we were lodged in the town, has already been described. The chambers below and above could not be less than a hundred, many of them large enough to admit eight or ten persons to sit at a time, most of them furnished with mats, carpets, and cushions, and all forming convenient apartments for the stranger, during the period of his sojourning here. This khan communicates, by one of its gates, with the great domed bazar already described, and by another gate with the street. Over this last, is a mosque, expressly for the accommodation of the devout traveller, since it is never visited but by those within the khan, the passage to it being by flights of steps, ascending upward from its inner court. The stranger is thus furnished with every convenience he can need, without the necessity of quitting the walls of his abode; as he has stabling, water, lodgings, and food, close at hand, to be brought to him prepared in any way he may desire; with a house of prayer, in which to offer up his devotions to his Creator.

The mosques, that are crowned with minarets, and seen from without, amount in number to about fifteen. That of Ibrahim el Khaleel has already been described: it is the most beautiful in its exterior, though not the largest; and it is also held in the highest reverence and esteem, from its lake teeming with the fish therein preserved in honour of that patriarch.

DESCRIPTION OF THE MOSQUE OF ABRAHAM.

At noon, when the Hadjee and his friends went into the mosque of Abraham to prayer, I was suffered to accompany them into the inner court, which presented an appearance of as great regularity as the exterior of the edifice. In the wing buildings, we saw several venerable mufitis, or doctors of the church and the law, each occupying a small carpeted apartment looking over the waters of the lake, and all of them occupied in reading.

Fronting the inner façade of the mosque, was a large square court, formed by uniform ranges of buildings on three of its sides, and closed on the fourth by the mosque itself. These buildings were apparently colleges attached to the mosque; for, in the chambers of them, were male youths of different ages, from ten to twenty, all occupied in studying under masters, and divided by their ages into classes. Their studies here are purely theological, being confined to reading the Koran, learning the prayers, precepts, doctrines, and traditional history of their prophet, and his faith.

Around three sides of this court runs a piazza, which is broad, lofty, and well paved. The columns of its arcade are of white marble with yellowish veins, like those at the mosque of the vizier, and were each probably taken from the ruins of some more ancient edifice. The arches between these columns, the springs of which they support, are of a very singular kind, being broad and flat at the spring, like the Norman and Saxon arch, and then drooping into a fanciful figure in the middle, so as to present an appearance of being crushed down by the superincumbent weight.

The door of the mosque, which opens to the north, is of a fine hard wood, panelled, and very richly carved. Over it are a number of inscriptions, in white letters of relief, on an azure ground, the characters slanting, in

the Turkish and Persian form, rather than in the Arabic, which are generally erect. The interior of the mosque presents only an oratory, ascended to by steps, the niche of prayer in the southern wall, some large ostrich eggs and lamps suspended from the roof, and the rich Persian carpets, with which all its pavement is covered.

The open square of the court is filled with trees, among which are several towering cypresses, from amid the dark spires of which the whitened domes and tall minarets rise with the finest effect. The other trees are so thickly planted as to yield a constant and welcome shade, and the whole is one of the most agreeable spots that can well be conceived.

We went from hence along the southern side of the lake, where we now observed, through a grated window, the tomb of a saint, it being opened on this day, peculiarly devoted to his memory, for the prayers of the devout. Our party went into this, and repeated their orisons, the tomb itself being included in a mosque. The minaret of this was a square tower, in which were four open windows at the top, having a Corinthian pilaster on each side, and a pillar in the centre, supporting the springs of a double arch. The pilasters and columns were all on high pedestals, and the capital badly executed, while the arches were of the horse-shoe form, so that this had been probably a Christian church of the Lower Empire, and not originally a Mohammedan or a Turkish building."

Of the various changes which this interesting city has undergone since the time of the patriarch Abraham, we may perhaps give an account in a future Number.

THE PROSPERITY OF THE JEWS.

(Continued from p. 52.)

3. THE moral character of this great Messiah tended yet further to confer dignity on his ancestry. Many a conqueror, whose name shines brightest in the records of history, and of whose deeds the most glowing descriptions are given, demand of us admiration and respect. The philosopher who pursued to a great extent his inquiries into the worship of nature, and found out many of those mighty secrets which had been concealed for many centuries, requires us to bestow on his discourses our highest approbation: and the splendours of royalty, the pageantry of wealth, and the magnificence of power, strive, by their flattering aspect, to induce us to say, surely this is the most distinguished of all nations in the earth. But let us not forget, that the laurels of the warrior are bedewed with the tears of widows and orphans, and his chariot wheels dyed with the blood of butchered fellow-creatures: and though we would never deny to the inquirer into nature all the merit he deserves, yet we must remind him also of his numerous faults and imperfections, and of the few who are benefited by his researches; nor let the pomp and splendour of the world forget, that yet a few days, and he who looks the brightest shall be clothed in sadness, and he who wears the dazzling insignia of office shall be food for the worms. Surely in all these things there is vanity. Every nation has to a considerable extent possessed all these advantages, and yet the world owes them no marvellous debt of gratitude. How different from all that human reason would deem great, was the greatness of the Saviour; how far removed from the expectations of the worldling were the advantages he offered. In his whole walk and demeanour we trace the steps of infinite benevolence and unwearied assiduity to alleviate the sufferings of afflicted mortals. No action of his life was devoid of utility, no word that he uttered fell powerless to the

ground; and amidst all the opposition that power and prejudice and rage could suggest, he still maintained his purity unsullied, and though tempted in all points, was without sin. Search then the records of the past, examine the characters of those whose names are most honoured and respected, trace them in every connection of life, and where will you find such a splendid display of moral rectitude and loveliness, as that which many prophets and wise men had in vain desired to see, but which was exhibited to the people of Judea during the ministrations of the founder of our religion. And so long as it is certain that peace and goodwill are more desirable than war and bloodshed, so long will I maintain that the character of our Saviour conferred greater honour on the tribe from whence he sprang, than could the production of the most renowned warrior have done.

4. But the reason of all this virtue being found in our Lord, tends still more completely to exalt the tribe of Judah. For we must never forget, that the Divinity of the Saviour was the whole cause of his superiority to his brethren. It is not possible for the most contemplative of our species adequately to conceive the extent to which this feature in the Messiah tended to increase this distinction, which his birth conferred on the Jews. Doubtless the votaries of heathen worship would not fail to admire and adore the family into which one of their idols had fallen: and even to this day we are aware of the great value set upon any thing which is said to have descended into the world by some extraordinary means. Instances of this may be found in the Mohammedan superstitions; and no doubt also among those Christians who inhabit that part of the world where Jesus lived and died. But how shall we express the honour conferred by the Mighty God, the Everlasting Father, assuming the garb of mortality, and living amongst us as a man among men. This is rather a theme for reflection than for description, since it has connection with a subject too lofty for human language to explain, and too beneficent for human ignorance duly to appreciate.

5. The last feature I shall mention, is the benefits that have accrued to the Gentile world through the death of Christ. One of the motives presented to the mind of Abraham, to induce him to undertake the migration into Canaan was, that in him all the families of the earth were to be blessed; and doubtless the holy patriarch rejoiced to think, that through his instrumentality, benefits of a most exalted nature were to accrue to every nation on the earth. I cannot but express it as my own firm conviction, that we are bound to understand these words in the sense which I am sure must be most consonant to the feelings of Christian benevolence. It will be remembered, that shortly before the uttering of the promise, the earth had been divided according to their families, and there can therefore be no doubt that God's intention was to declare, that every creature should have cause to rejoice in the birth of the promised seed. No part of Scripture at all encourages or authorizes the supposition, that the death of the Saviour had reference only to the inhabitants of a few countries; but, on the other hand, we are everywhere told, that *the world*, in its largest signification, were the objects of the Divine compassion: and therefore I feel authorized in indulging the hope, that He who has made no man for nought, whose tender mercies are over all his works, and who declares the death of a sinner to be no source of gratification to him; in his own way, and by means of which we can form no conception, render the atonement of Christ influential for those who can at least use the plea which an inspired apostle has expressly put into their mouth, Rom. x, 14—17; "How then shall they

call on him in whom they have not believed," &c. But though there may remain, on the minds of some, doubts as to the future destinies of the heathen, we may confidently point to the civilized and Christian nations of the world, as proofs of the benefits derived from the religion of Christ. The laws and institutions of countries are to a considerable extent framed according to its precepts. Many vices of a low and degrading character disappear at the approach of Christianity, and the whole moral aspect of a great portion of the world has undergone vast improvements through the gospel. And even now we may confidently affirm, that if every man were to read his Bible for himself, and strive to practise its precepts, a far greater amount of virtue would appear. Viewed as a whole, therefore, we may confidently refer to this, as a splendid honour to the Jewish people. From them, as concerning the flesh, Christ came, through whom the glad tidings of salvation are spread to every corner of the globe. Man now, of whatever country or religion, is freely invited to the banquet of love; and the light which was sent for the enlightenment of the Gentiles, will, it may confidently be expected, ere long have dispersed the shades of night, and brought a long enslaved world under the peaceful dominion of their Redeemer, Christ the Lord. And surely in that joyful day, when all shall know the Lord, *from the least even to the greatest* (I quote the words of God), we shall not fail to ascribe praise and honour to that tribe from whence has proceeded the blessings of Redemption.

Such is a brief sketch of the peculiar distinctions of the Jewish people; and since it is admitted by all, that the history of no nation is more interesting and instructive, I shall be most happy if these few remarks shall induce our readers to make more minute investigation into the Jewish history. I am most anxious for it to be well considered, that there is *no partiality* with God; and the next essay, on the subjection and misery to which the Jews are reduced, will amply prove, that of them to whom much was given, much has been required, and that their sufferings have been more than commensurate with their privileges.

The inference which a review of this subject seems naturally to suggest, is the devout adoration that is due to the Saviour of the world. One individual conferred all these distinctions on the Jews: how great then must that individual have been! The conceptions which Christians form of the greatness of their Master can never exceed the boundaries of truth, and it therefore becomes them often to meditate on the effects which his coming has produced on the world, and the ultimate blessings we are entitled to expect from the dispensations of his grace. The rejectors of the Gospel, I am sure, are quite ignorant of the noble and soul-elevating subjects which it places before them, or they would renounce their own heartless systems, and submit to the righteousness of God. Be it ours then, who are so greatly blessed as to be made acquainted with some at least of the purposes of Jehovah, to act consistently with our high and holy calling. The hopes and fears, the expectations and promises, which cheer us, have reference to a future state of existence: it becomes us therefore to be careful, that no solicitude about the things of this world should conceal from us the hope of our calling. Marching under the banner of one so renowned and victorious as the Saviour, we cannot but be safe: only let us be careful that we make a proper and diligent use of the innumerable and inestimable privileges he has conferred upon us, and wait with patience for the time when he shall remove us from this wilderness to the heavenly Canaan, where there will be nothing to hurt or destroy throughout all the growing ages of a happy eternity. B. Z.

RELIGION IN FRANCE.

The attention of the readers of this Magazine was directed to this important subject in the Number of the 11th of January, in a paper under the above title; but as the remarks more particularly alluded to other parts of the Continent than France, a few additional observations will not perhaps be unacceptable, in reference to that country. It is with gratitude Christians should remember, that more than three hundred years have now rolled on, since the light of the Reformation dawned on Europe, and Christendom was awakened, through the kind providence of God, from its quiet acquiescence in the enormous absurdities inculcated by the Roman church. When we remember that in France the doctrines of the Reformation early began to make some progress, and that the subsequent sufferings of our Protestant brethren there, were unparalleled as to their severity and extent, our sympathies should be called forth towards that country; and as Christians we should remember the debt of obligation, which, under God, we owe as a Protestant nation to the Continent, for the great men who were raised up in various parts of it, who assisted to bring in the light of the Reformation, and who were made the instruments of powerfully attacking superstition, and of introducing a simple and pure worship of God, with all its train of benefits. The various changes to which all human affairs are subject, and the declensions into which the church has been permitted to fall, have been remarkably shown on the Continent; whilst in our highly-favoured land, we still retain our Protestant designation, Popery, though with weakened power, resumed her sway abroad, and threw over the nations her dark and blighting shadow. In France we have seen the most awful exhibitions, both during the reign of Roman Catholic principles, and under the horrors of infidelity and anarchy. The present state of France is very remarkable, and loudly calls for the utmost exertions of Christians, to extend the knowledge of the doctrines of the Gospel. The peace between this country and France, and more particularly the late political changes there, have presented unexpected and most extensive openings for the dissemination of religious knowledge and the circulation of the Scriptures.

It may be said that charity begins at home: true, but it should not end there; and as to France particularly, surely we ought, if we profess to act on the precepts of the gospel of peace, to endeavour to do her good, after the many long years of bloodshed and warfare in which this country has been engaged with her, from our earliest history. France has been called the natural enemy of England: may we let that odious designation drop; or if we still retain it, the Scripture even then meets us, and says, "Love your enemies." Let us account France, as it really is, a neighbour country; and then again the Divine command directs us, "To love our neighbour as ourselves." We should with this view endeavour to bring some of our *moral machinery* to bear on the wants of that country, which now seems loudly to call, "Come over and help us." We reflect with delight on the number of the benevolent institutions of this country, which have been justly styled the glory of Great Britain; and our minds are gratified in considering, that the variety of objects embraced, and the good attempted by them, principally arises from the collective energies of individuals; and the aggregate of funds to carry on so extensive a work, is formed from small subscriptions, transmitted from every part of the kingdom. Amongst these associations, whilst we admit that some stand prominently forward with paramount interest, and properly engage much of public attention, there are others which deserve at least to be generally

known, and which have great claims on the Christian world; and amongst such, there is a Society now in operation, which presents the means of *practical evidence* of our good feeling towards France, as well as other parts of the Continent.

About fifteen years since, "*The Continental Society*" was formed in London, the object of which is "to assist local native ministers in preaching the Gospel, and in distributing Bibles, Testaments, and religious publications over the continent of Europe, but without the design of establishing any distinct sect or party." The fifteenth anniversary of this association, whose labours have been much blessed of God, took place in London in May last, and it is lamentable to find a necessity for their Committee stating, that "their operations during the past year have necessarily been circumscribed, and indeed abridged, not because there were not openings for additional exertions, nor yet because there were not men to engage in the good work, but because there have not been means placed at their disposal for the prosecution of measures so desirable and important." Three agents who were employed in Germany were discontinued, and the scope for the exertions of this interesting Society must of course be much diminished for want of funds. This Society employs different agents abroad, such as travelling preachers and stated ministers. During the last year, the Society has employed three agents in and near Paris, eight in the north, one in the centre, three in the east, and six in the south east of France, one in the island of Corsica, one in Switzerland, three in Germany, and one in the island of Malta. They also employ another species of agents, called *colporteurs*, who travel the country and sell and distribute Bibles and Testaments, by which means a supply of the word of life has been scattered over the Continent. One of these *colporteurs* has been twelve years labouring for the Society. On his conversion he determined to devote his whole life to the service of his Master. He accordingly parted with a little farm, and went about selling Bibles and religious books. He has sown the good seed throughout the department of the north of France, there being scarcely a house which he has not visited during his twelve years' perambulations. Amongst other observations made by a foreign minister present at the anniversary, it was stated, "that during the last two or three years many hundred thousands of copies of the Scriptures had been circulated throughout France. Priests, schoolmasters, the mayors of parishes, and others, were continually writing for supplies: so that they were obliged in some degree to restrain the issues: and that the written word, which was previously not to be found in one bookseller's shop out of twenty, is now circulated by means peculiarly fit to obtain in a short time a wide circulation."

Amongst others, the name of that bright ornament of the Christian character, *Felix Neff*, the devoted pastor of the High Alps, is connected with this Society; and at this period great openings present themselves for good. "The fields are white to the harvest; but the labourers are few," and the means limited.

Having made this statement to those interested in the revival of religion abroad (and who ought not to be interested in it?) may the allusion to Religion in France induce some Christian friends, not merely to read over the statement of such pressing necessities as the spiritual wants of our fellow-creatures present, with a barren sympathy only, but practically to assist in the diffusion of the light of the Gospel more extensively on the continent of Europe.

The Reports of "*The Continental Society*," and extracts from its correspondence, may be obtained at the Society's office, Exeter Hall, Strand.

P. N.

WHAT WAS THE MARK SET UPON CAIN?

CAIN's brief biography, as given by the inspired writer, is most deeply instructive. Infidelity, in this first father of unbelievers, in his character, crime, and punishment, has received a most affecting illustration. May we be permitted to invite our young readers seriously and repeatedly to review it for their profit? Unbelief is the fruitful principle of every evil; while faith unites the soul to God, and, by the strength of his grace, produces every virtue, directing the soul to universal goodness here, and to life everlasting in heaven.

But what was the mark set upon Cain the murderer? This is a question which we have been repeatedly asked, and now we shall endeavour to answer it for the satisfaction of our friends. Conjectures the most extravagant have been formed respecting it; and some have imagined that it was the black shade of the Negro. Such need only be reminded, that the patriarch Noah must be regarded as our common parent, which annihilates such a notion.

Josephus says, that having settled at Nod, the city which he built, Cain, instead of being reformed by his punishment and exile, became more wicked and violent, and headed a band of thieves, whom he taught to enrich themselves at the expense of others; that he quite changed the simplicity and honesty of the world into fraud and deceit; invented weights and measures; and was the first who set bounds to fields, and built a fortified city.

LAW OF MENU, ILLUSTRATE THE MARK ON CAIN.

Among the laws attributed to Menu is the following appointment, which is more worthy of notice, because it is directly ascribed to Menu himself, as if it were a genuine tradition received from him. It describes so powerfully and pathetically the distressed situation of an outcast, that one is led to think it is drawn from the recollection of some real instance, rather than from a foresight of the sufferings of such a supposed criminal. Crimes, in general, have been thought by mankind susceptible of expiation, more or less, according to the degrees of their guilt; but some are of so flagrant a nature as to be supposed atrocious beyond expiation. Though murder be usually considered as one of those inexpiable crimes, yet there have been instances in which the criminal was punished by other means than by loss of life. A judicial infliction, of a commutatory kind, seems to have been passed on Cain. Adam was punished by a dying life; CAIN BY A LIVING DEATH.

"For violating the paternal bed, let a mark —— be impressed on the FOREHEAD WITH A HOT IRON;
For drinking spirits, a victor's flag;
For stealing sacred gold, a dog's foot;
For murdering a priest, the figure of a headless corpse.
With none to eat with them,
With none to sacrifice with them,
With none to be allied by marriage to them;
Abject, and excluded from all social duties,
Let them WANDER OVER THE EARTH;
Branded with indelible marks,
They shall be deserted by their paternal and maternal relations.
Treated by none with affection;
Received by none with respect.
Such is the ordinance of MENU."

Menu also says—"Criminals of all classes, having performed an expiation, as ordained by law, shall not

be marked on the forehead, but be condemned to pay the highest fine."

Mr. Taylor, the learned editor of Calmet's great Biblical Dictionary, has applied these principles to the illustration of Cain.—Cain had slain Abel his brother; this being a very extraordinary and embarrassing instance of guilt, and perhaps the *first* enormous crime among mankind which required *exemplary* punishment, the Lord thought proper to interpose, and to act as judge on this singularly affecting occasion. Adam might be ignorant of this guilt, ignorant by what process to detect it, and ignorant by what penalty to punish it; but the Lord (metaphorically) hears of it, by the blood which cried from the ground; and he detects it, by citing the murderer to his tribunal; where, after examination and conviction, he passes sentence on him:—"Thou art cursed from the earth, which hath opened her mouth to receive thy brother's blood; a fugitive and a vagabond shalt thou be in the earth." And Cain said to the Lord, "*Is my iniquity too great for expiation?* Is there no fine, no suffering, short of such a vagabond state, that may be accepted? Behold, thou hast banished me this day from the face of the land where I was born, where my parents dwell, my native country! and from thy presence also, in thy public worship and institutions; I must now hide myself from all my heart holds dear, being prohibited from approaching my former intimates, and thy venerated altar. I shall be a fugitive, a vagabond on the earth; and any one who findeth me may slay me without compunction, as if I were rather a wild beast than a man." The Lord said, "I mentioned an expiation formerly, on account of your crime of ungovernable malice and anger, bidding you lay a sin-offering before the sacred entrance; but then you disregarded that admonition and command. Nevertheless, as I did not take the life of your father Adam, though forfeited, when I sat in judgment on him, but abated of that rigorous penalty; so I do not design that you should be taken off by sudden death; neither immediately from myself nor mediately by another. I pronounce, therefore, a much heavier sentence on whoever shall destroy Cain. Moreover, to show that Cain is a person suffering under punishment, since no one else has power to do it; since he resists the justice of his fellow-men; since his crime has called me to be his judge, I shall brand his forehead with a mark of his crime; and then, whoever observes this mark will avoid his company: they will not smite him, but they will hold no intercourse with him, fearing his irascible passions may take offence at some unguarded word, and should again transport him into a fury, which may issue in bloodshed. Beside this, all mankind, wherever he may endeavour to associate, shall fear to pollute themselves by conference with him."—The uneasiness continually arising from this state of sequestration, led the unhappy Cain to seek repose in a distant settlement.

Evangelical writings in Russia.—Doddridge's Rise and Progress of Religion in the Soul, and Baxter's Call to the Unconverted, are now being translated into the Russian language by a bishop and an archbishop of the Greek church at St. Petersburg.

Infant School System, East Indies.—The Bishop of Calcutta recently presided at a large meeting in that city, at which it was determined to introduce Infant Schools in that presidency to a considerable extent. They have sent to this country for a proper master and mistress for a central school.

LADY ELIZABETH HASTINGS

Was born on the 19th of April, 1682. She was the daughter of Theophilus Earl of Huntington. In her early years she evinced much prudence, united to a sound judgment, good temper, and an excellent understanding. But in Lady Hastings these were not the only gems: she shone with a more resplendent lustre; and her heart was as excellent and as dignified as her person was lovely: it had early been impressed with the great importance of religion; and through life she discovered, that true religion imparted solid pleasures, and at her death yielded the most lasting and sweetest comforts. To piety she united a great mind, and considered that learning, when blended with piety, was profitable and desirable.

At the age of twenty-seven she was noticed by Mr. Congreve, under the name of "Aspasia," in the celebrated work entitled "The Tatler," who remarked, that "her countenance was the lively picture of her mind, which was the seat of honour, truth, compassion, knowledge, and innocence." Lady Hastings chose for her companions the wise and the good: she sought not the adulations of the giddy and frivolous, but despised that praise which to her appeared censure in disguise. Dr. John Sharp, archbishop of York, Robert Nelson, Esq. and other great men, all eminent for their piety, were among her intimate friends. She began every day with supplications and praises the most ardent and sincere; and by such exercise she was rendered more fit for the occupations and trials of her life. Her ladyship's never-failing rule was, to give the first place to *justice*, the second to *charity*, and the third to *generosity*. The last was exemplified in her ladyship in no ordinary degree. But her life, though useful, at length drew to a close: disease commenced, and she learned that through much tribulation the people of God are to enter the kingdom. She well knew that her sufferings were a purifying process, and that a time would arrive, when "all her sorrows would be left below, and earth exchanged for heaven."

Being much attached to learning, she considered which way she could best promote its extension, and how she could unite it with religion. After much consideration, she determined that colleges and schools were fit objects for her munificent donations; and she therefore annexed a codicil to her will, containing the devise of her manor of Whedale to the provost and scholars of Queen's College, Oxford, for the education of students for the ministry.

Her affliction was long and severe, but she bore it with the firmness of a great mind, and the true piety of a Christian. She expired the 22d day of December, 1739, aged fifty-seven.

Methodism in America.—Such has been the increase of the Wesleyan Methodists in the United States, that though in 1773 they numbered but 10 ministers and 1,160 members; they had in 1833, no less than 2,200 ministers and 548,593 members.

Cleanse thy morning soul with private and due devotions: till then, admit no business. The *first-born* of thy thoughts are God's, and not thine but by sacrifice. Think thyself not ready till thou hast praised him, and he will be always ready to bless thee. — *Quarles*.

Eying of God in our troubles is a sovereign help to true patience. — *Macgowan*.

MY SCRAP BOOK.

LEAF XXII.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells." — *SENeca.*

Mrs. Rowlandson's Narrative, continued.

WHEREUPON I earnestly intreated the Lord that he would consider my low estate, and shew me a token for good, and if it were his blessed will, some sign and hope of some relief. And indeed quickly the Lord answered, in some measure, my poor prayer: for as I was going up and down mourning and lamenting my condition, my son came to me, and asked me how I did? I had not seen him before since the destruction of the town; and I knew not where he was till I was informed by himself, that he was amongst a smaller parcel of Indians, whose place was about six miles off; with tears in his eyes he asked me if his sister Sarah was dead? and told me he had seen his sister Mary, and prayed me that I would not be troubled in reference to himself. The occasion of his coming to see me at this time, was this. There was, as I said, about six miles from us, a small plantation of Indians, where it appears he had been during his captivity; and at this time, there were some forces of the Indians gathered out of our company, and some also from them (amongst whom was my son's master) to go to assault and burn Medfield. In this time of the absence of his master, his dame brought him to see me. I took this to be some gracious answer to my earnest desire. The next day, the Indians returned from Medfield (all the company, for those that belonged to the other smaller company came thence to the town that now we were at). But before they came to us, Oh the outrageous roaring and hooping that there was! They began their din about a mile before they came to us. By their noise and hooping they signified how many they had destroyed (which at that time was twenty-three). Those that were with us at home, were gathered together as soon as they heard the hooping, and every time the others went over their number, these at home gave a shout, that the very earth rang again. And thus they continued till those that had been upon the expedition were come up to the Saggamore's wigwam; and then, Oh the hideous insulting and triumph that there was over some Englishmen's scalps that they had taken (as their manner is) and brought with them. I cannot but take notice of the wonderful mercy of God to me in those afflictions, in sending me a Bible. One of the Indians that came from Medfield fight and had brought some plunder, came to me and asked me if I would have a Bible; he had got one in his basket, I was glad of it, and asked him whether he thought the Indians would let me read? He answered, Yes: so I took the Bible, and in that melancholy time, it came into my mind to read first the 28th chapter of Deuteronomy, which I did, and when I had read it, my dark heart wrought on this manner, that there was no mercy for me, that the blessings were gone, and the curses come in their room, and that I had lost my opportunity. But the Lord helped me still to go on reading, till I came to chap. 30, the seven first verses: where I found there was mercy promised again, if we would return to him by repentance: and though we were scattered from one end of the earth to the other, yet the Lord would gather us together, and turn all those curses upon our enemies. I do not desire to live to forget this Scripture, and what comfort it was to me.

Now the Indians began to talk of removing from this place, some one way, and some another. There were now, besides myself, nine English captives in this place (all of them children, except one woman). I got an opportunity to go and take my leave of them; they

being to go one way, and I another. I asked them whether they were earnest with God for deliverance; they all told me they did as they were able: and it was some comfort to me that the Lord stirred up children to look to him. The woman, viz. good-wife *Justin*, told me she should never see me again, and that she could find in her heart to run away. I wished her not to run away by any means, for we were near thirty miles from any English town, and she very big with child, and another child in her arms two years old, and had rivers there were to go over, and we were feeble with our poor and coarse entertainment. I had my Bible with me, I pulled it out, and asked her whether she would read. We opened the Bible, and lighted on *Psaln 27*, in which *Psaln* we especially took notice of that *ver. ult.* "*Wait on the Lord, be of good courage, and he shall strengthen thine heart, wait I say on the Lord.*"

The Fourth Remove. And now I must part with that little company that I had. Here I parted from my daughter *Mary* (whom I never saw again till I saw her in *Dorchester*, returned from captivity) and from four little cousins and neighbours, some of whom I never saw afterward; the Lord only knows the end of them. Amongst them also was that poor woman before mentioned, who came to a sad end, as some of the company told me in my travels. Having much grief upon her spirit about her miserable condition, being so near her time, she would be often asking the Indians to let her go home; they not being willing to that, and yet vexed with her importunity, gathered a great company together about her, and stript her naked, and sat her in the midst of them, and when they had sung and danced about her (in their hellish manner) as long as they pleased, they knockt her on the head, and the child in her arms with her: and when they had done that, they made a fire and put them both into it; and told the other children that were with them, that if they attempted to go home, they would serve them in like manner. The children said she did not shed one tear, but played all the while. But to return to my own journey. We travelled about half a day, or a little more, and came to a desolate place in the wilderness, where there were no wigwams or inhabitants before: we came about the middle of the afternoon to this place; cold, and wet, and snowy, and hungry, and weary, and no refreshing for man but the cold ground to sit on, and our poor *Indian* cheer.

Heart-aking thoughts here I had about my poor children, who were scattered up and down amongst the wild beasts of the forest: my head was light and dizzy (either through hunger, or hard lodging, or trouble, or all together) my knees feeble, my body raw by sitting double night and day, that I cannot express to man the affliction that lay upon my spirit, but the Lord helped me at that time to express it to himself. I opened my Bible to read, and the Lord brought that precious Scripture to me, *Jer. 31, 16*, "*Thus saith the Lord, refrain thy voice from weeping, and thine eyes from tears, for thy work shall be rewarded, and they shall come again from the land of the enemy.*" This was a sweet cordial to me when I was ready to faint; and many and many a time have I sat down and wept sweetly over this scripture. At this place we continued about four days.

The Fifth Remove. The occasion (as I thought) of their moving at this time was, the English army being near and following them; for they went as if they had gone for their lives, for some considerable way; and then they made a stop, and chose out some of their stoutest men and sent them back to keep the English army in play while the rest escaped; and then like *Jehu* they marched on furiously with their old and with their young; some carried their old decrepit mothers, some carried one and some another. Four of them carried

a great Indian upon a bier, but going through a thick wood with him, they were hindered and could make no haste; whereupon they took him upon their backs and carried him one at a time till we came to *Bacnang River*. Upon a Fryday a little after noon we came to this river. When all the company was come up and were gathered together, I thought to count the number of them, but they were so many, and being somewhat in motion, it was beyond my skill. In this travel, because of my wound, I was somewhat favoured in my load: I carried only my knitting work, and two quart of parched meal: being very faint, I asked my mistress to give me one spoonful of the meal, but she would not give me a taste. They quickly fell to cutting dry trees to make rafts to carry them over the river: and soon my turn came to go over. By the advantage of some brush which they had laid upon the raft to sit on, I did not wet my foot, when many of themselves at the other end were mid leg deep, which I cannot but acknowledge was a favour of God to my weakly body, it being a very cold time. I was not before acquainted with such kind of doings and dangers. "*When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee.*" *Isa. 43, 2.* A certain number of us got over the river that night, but it was the night after the Sabbath before all the company was got over. On the Saturday they boyled an old horse's leg (which they had got) and so we drank of the broth as soon as they thought it was ready, and when it was almost gone, they filled it up again.

S. J. B*****.

(To be continued.)

A SINGULAR CARGO SHIPPED FOR INDIA.

THE Patriot newspaper contains the following remarkable paragraph. Surely there is reason to regret that any "British Manufacturers" should be found willing to contribute to the promotion of idolatry, by the making of "gods, which are yet no gods," but the contemptible means of superstitious delusion. We trust the manufacturers will quickly repent of their folly, and become ashamed of their speculation, or compliance with so unworthy an order for any speculator.

"*Christianity!*—A few days since certain eminent manufacturers of figures in St. Paul's churchyard, shipped off for India and the Ganges no less than five hundred newly-manufactured idols (false gods) for sale. The profits expected from this pious fraud are expected to be sufficient to make the Christian merchants happy for the remainder of their days! Two missionaries go out in the ship which is to convey the idols to the place of their destination. Thus the miserable natives of India will receive their "baue and antidote."

A noble contrast to this conduct will be found in the Christian's Penny Magazine, vol. i, p. 111.

NOVEL READING?

MR. EDITOR,

I shall feel much obliged if you will insert in your valuable publication the following question.

I am, Sir, yours respectfully,

A CONSTANT READER.

Is it right or consistent for a member of a Christian church to read Novels?

An answer from any of our Correspondents.—Ed.

SPIRITUAL ASTRONOMY.

Go lift the optic tube, and fill the eye;
Go tell the worlds that skim the blue expanse;
And let thine heart adore His majesty,
Whose word created them, whose wondrous glance
Surveys, controls, and guides the mighty whole,
Fills every sun with light, bids every planet roll.
Yet if thy soul hath felt conviction's wound,
There is no balm in all this gorgeous sight;
The sorrows that thy trembling heart confound,
No power in nature e'er can put to flight:
There is no voice from the revolving spheres
Can make a mourning sinner drop his fears.
But He that taught the universe to roll,
That gave th' extended heavens a fix'd decree,
Who made, and who alone can fill the soul,
In mercy's softest accents speaks to thee.
To every heart where penitence doth burn,
The great Jehovah's message is, "Return."
"Return to me, for mercy's my delight:
I am a Father, and my Son hath died;
And those appear most lovely in my sight,
Who in my mercy hope, who love to hide
Beneath the purple covert where I rest,
Ever delighting to make sinners blest."
Say, hast thou heard the voice, and doth thine heart
Transported leap for joy, and dost thou long
Midst heaven's immortal choir to take thy part,
To praise such wondrous mercy with a song
Befitting the high theme? Soon shalt thou mount,
And through eternity its acts recount.
Till then, let mercy ever be thy theme:
Praise, praise the Lord, because it still endures;
Rove o'er His works—"they gladly tell of Him,
When His own Spirit opens mercy's store."
The sun, the stars, the sea, the blooming field,
Some tribute to his pardoning mercy yield.
Gaze on the sky—thou fail'st to grasp its height:
With loftier mercy thou art ever blest.
Can thy thought measure in its eager flight
How far the golden east is from the west?
Ah, no! nor canst thou tell the distance vast
To which Jehovah all thy sins has cast!
For He who form'd creation's lovely frame,
Stoop'd from his throne to take a mortal form;
A man of sorrows and a curse became:
He bar'd his head to bear the rudest storm
That wrath divine e'er rais'd: our load he bore,
Then sunk it in his tomb to rise no more.
And from that tomb how beautiful did he spring!
Sun, thou art dimm'd! stars, ye have lost your light!
See, to the throne he mounts! his healing wing
Fills earth with blessings, heaven with fresh delight.
From thence he'll come again with bridegroom joy,
And in his praise I'll ever find employ.

JOHN COX.

YOUNG MEN'S SOCIETIES.

Several inquiries having been made, respecting the places where members may be admitted to the Young Men's Societies in London, information is particularly requested from the Secretaries.—EDITOR.

London: Printed and Published by C. WOOD AND SON, Poppin's Court, Fleet Street; to whom all Communications for the Editor (post paid) should be addressed;—and sold by all Booksellers and Newsmen in the United Kingdom.

Hawkers and Dealers Supplied on Wholesale Terms, in London, by STEWELL, Paternoster Row; BAKER, Holywell Street, Strand; J. PATTIN, 16, High Street, St. Giles's; and W. N. BAKER, 16, City Road, Finsbury.

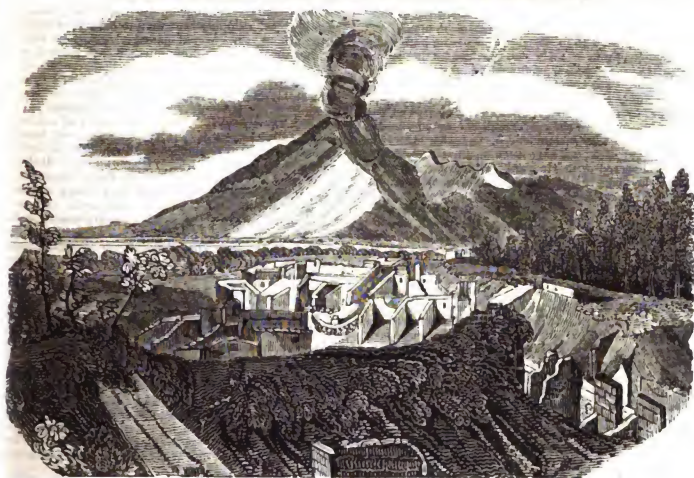
THE CHRISTIAN'S PENNY MAGAZINE.

Nº 91.

PUBLISHED EVERY SATURDAY.

MARCH 1, 1834.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POPPIN'S COURT, FLEET STREET, LONDON.



THE RUINS OF POMPEII.

"MYSTERIES OF RELIGION" are frequently referred to by freethinking Deists, and denounced as irrational. These are alleged as their reasons for rejecting Divine Revelation, and choosing, as they vainly pretend, to be guided by "the simple light of nature."

Nothing of a moral nature, however, can be more clearly demonstrated, than that their disbelief of the Holy Scriptures arises from the vicious pride of intellect — the alienation of the heart from God.

"Without controversy, great is the *mystery of godliness*, God was manifested in the flesh" (1 Tim. iii, 16), to accomplish the eternal salvation of a guilty world. This is the great and distinguishing, but glorious mystery of Christianity; and however offensive it may be to the proud, unhumiliated, undevout minds of irreligious men, it is that doctrine which is the anchor of the soul to every believer in the inspiration of the Scriptures.

Mysteries every Christian acknowledges: but this admission, instead of furnishing an argument against his creed, shows its reasonableness, and its perfect correspondence with all the dispensations of God, in CREATION, NATURE, and PROVIDENCE. Where can the sceptical Deist turn his eyes upon the works of God without meeting that which is mysterious? *Creation* exhibits mysteries which the proudest intellect cannot

fathom! *Nature* furnishes mysteries which baffle the wisdom of the proudest philosopher! *Providence* also is marked with mysteries, which, while they strike the boldest minds with solemn awe, bear manifest indications of the infinitely wise and righteous government of the Almighty Creator!

Consuming conflagrations, overwhelming inundations, and volcanic eruptions, are mysteries of Divine Providence: but they are facts which none, however sceptical, can presume to question; and mystery is legibly written on the ruins of Herculaneum, Pompeii, and other celebrated cities. Eternity will serve for the development to the servants of God of the reasons of all that has appeared *mysterious* in *general* and *sacred* providence, leading the glorified church to "sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints!" Rev. xv, 3.

POMPEII was a flourishing town in Campania, near to Herculaneum, fifteen miles from Naples and seven from Portici. Pompeii with Herculaneum was destroyed by a dreadful irruption of Vesuvius, in the first year of the emperor Titus, A.D. 79. The precise situation of these two cities was unknown for more than 1600 years:

but in 1713 Herculaneum was discovered about twenty-four feet under-ground by some labourers digging for a well; and Pompeii about the year 1753, nearly twelve feet below the surface. Immense labour has been bestowed in clearing away the rubbish from these cities, the various curiosities have been collected into a museum at Portici, and several valuable works have been published descriptive of these antiquities. Perhaps that in two volumes duodecimo, by the "Society for the Diffusion of Useful Knowledge" will be found most interesting, though one was published in six vols. folio, by order of the king of Naples.

That part of this city which was first cleared is supposed to have been the main street of Pompeii; but this is much to be doubted, as the houses on both sides, with the exception of a few, were evidently the habitations of common citizens, and were small, and provided with booths. The street itself likewise is narrow: two carriages only could go abreast; and it is very uncertain whether it ran through the whole of the town; for, from the spot where the moderns discontinued digging, to that where they recommenced, and where the same street is supposed to have been again found, a wide tract is covered with vineyards, which may very well occupy the place of the most splendid streets and markets, still concealed underneath.

Among the objects which attract a particular attention, is a booth in which liquors were sold, and the marble table within which bears the marks of the cups left by the drinkers. Next to this is a house, the threshold of which is inlaid with a salutation of black stone, as a token of hospitality. On entering the habitations, the visitor is struck by the strangeness of their construction. The middle of the house forms a square, something like the cross passages of a cloister, often surrounded by pillars: it is cleanly, and paved with party-coloured mosaic, which has an agreeable effect. In the middle is a cooling well; and on each side a little chamber, about ten or twelve feet square, not lofty, and painted with a fine red or yellow. The floor is of mosaic, and the door is made generally to serve as a window, there being but one apartment which receives light through a thick blue glass. Many of these rooms are supposed to have been bed-chambers, because there is an elevated broad step, on which the bed may have stood, and because some of the pictures appear most appropriate to a sleeping-room. Others are supposed to have been dressing-rooms, on this account, that on the walls a Venus is described, decorated by the Graces, added to which, little flasks and boxes of various descriptions have been found in them. The larger of these apartments served for dining-rooms, and in some are to be met with suitable accommodations for cold and hot baths.

Most of the houses consist of one square, surrounded by rooms. In a few, some decayed steps seem to have led to an upper story, which is no longer in existence. Some habitations, however, probably belonging to the richer and more fashionable, are far more spacious. In these a first court is often connected with a second, and even with a third, by passages: in other respects their arrangements are pretty similar to those above described. Many garlands of flowers and vine-branches, and many handsome pictures, are still to be seen on the walls. The guides were formerly permitted to sprinkle these pictures with fresh water, in the presence of travellers, and thus revive their former splendour for a moment: but this is now strictly forbidden; and indeed not without reason, since the frequent watering might at length totally rot away the wall.

One of the houses belonged to a statuarius, whose workshop is still full of the vestiges of his art. Another appears to have been inhabited by a surgeon, whose

profession is equally evident from the instruments discovered in his chamber. A large country-house near the gate undoubtedly belonged to a very wealthy man, and would, in fact, still invite inhabitants within its walls. It is very extensive, stands against a hill, and has many stories. Its finely-decorated rooms are unusually spacious; and it has airy terraces, from which you look down into a pretty garden, that has been now again planted with flowers. In the middle of this garden is a large fish-pond, and near that an ascent, from which, on two sides, six pillars descend. The hinder pillars are the highest, the middle somewhat lower, and the front the lowest: they appear, therefore, rather to have propped a sloping roof than to have been destined for an arbour. A covered passage, resting on pillars, incloses the garden on three sides; it was painted, and probably served in rainy weather as an agreeable walk. Beneath is a fine arched cellar, which receives air and light by several openings from without; consequently its atmosphere is so pure, that in the hottest part of summer it is always refreshing. A number of amphoræ, or large wine vessels, are to be seen here, still leaning against the wall, as the butler left them when he fetched up the last goblet of wine for his master. Had the inhabitants of Pompeii preserved these vessels with stoppers, wine might still have been found in them; but as it was, the stream of ashes rushing in, of course forced out the wine. More than twenty human skeletons of fugitives, who thought to save themselves here under ground, but who experienced a tenfold more cruel death than those suffered who were in the open air, were found within this cellar.

The cemetery lies before the gate of the high road. The tomb of the priestess Mamea is very remarkable: it was erected, according to the epitaph, by virtue of a decree of the decemvirs. In the midst of little boxes of stone, in square piles, and on a sort of altar, the family urns were placed in niches; and without these piles the broken masks are still to be seen. In front of the cemetery, by the road-side, is a beautiful seat, forming a semicircle, which will contain twenty or thirty persons. It was probably overshadowed by trees eighteen hundred years ago, under which the women of Pompeii sat in the cool evenings, while their children played before them, and viewed the crowds which were passing through the gate.

The great amphitheatre proudly rears its walls over every other edifice on the same elevated spot. It is a stupendous structure, and has twenty-four rows of seats, the circumference of the lowest of which is about 750 feet. It is estimated to have contained about 30,000 spectators. The upper walls are much injured, having partially projected above-ground long before the discovery of Pompeii.

The destiny of the Pompeians must have been dreadful. It was not a stream of fire which encompassed their abodes: they could then have sought refuge in flight. Neither did an earthquake swallow them up; sudden suffocation would then have spared them the pangs of a lingering death. *A rain of ashes buried them alive in DEGREES.* We will read the delineation of Pliny. "A darkness suddenly overspread the country; not like the darkness of a moonless night, but like that of a closed room, in which the light is on a sudden extinguished. Women screamed, children moaned, men cried. Here, children were anxiously culling their parents; and there, parents were seeking their children or husbands their wives; all recognized each other only by their cries. The former lamented their own fate; and the latter, that of those dearest to them. Many wished for death, from the fear of dying. Many called on the gods for assistance: others despaired of the existence of the gods, and thought this the last eternal

night of the world. Actual dangers were magnified by unreal terrors. The earth continued to shake, and men, half distracted, to reel about, exaggerating their own fears, and those of others, by terrifying predictions."

MAHOMETANISM AND POPERY COMPARED.

POPERY, the gross corruption of Christianity, and Mahometanism, as Dr. Prideaux calls it "a medley made up of Judaism, the several heresies of the Christians then in the East, and the old pagan rites of the Arabs, with an indulgence to all sensual delights," ought to be well understood by every intelligent Christian, especially in this inquisitive age.

Forster, in his "Mahometanism Unveiled," gives the following leading heads of correspondence between these two systems of imposture.

"1. Coincidence in time: the beginning of the seventh century stands as the common era for the commencement of the Papal and Mahometan tyrannies.

"2. Antithetical relation of place: Papal Rome held in the West, exactly the position which Mahometanism occupied in the East; was, in other words, the providential scourge to western, which Mahometanism was to eastern Christendom.

"3. Each despotism was, in its very essence, a union of the spiritual and temporal power; and such a union as neither time nor change, which loosen every bond of merely human policy, has been able to dissolve.

"4. The Pope was the acknowledged temporal and spiritual head of the Roman or Latin church: the Caliph the acknowledged temporal and spiritual head of the Mahometan world; inasmuch as to be styled, by both Christian and Jewish writers in the middle ages, the Pope of the Mahometans.

"5. The Roman pontiffs claimed to derive their authority, and that of their church, by regular succession from St. Peter, the first of the apostles: the Caliphs claimed to derive theirs by regular succession from Mahomet, according to their creed the last and greatest of the apostles of God.

"6. The Papal and Mahometan tyrannies alike advanced the claim to universal sovereignty.

"7. They alike enforced their pretensions by persecutions and the sword.

"8. Mahometanism instituted the Saracen holy wars: Popery originated the Christian crusades.

"9. Popery, among other first-fruits of the crusades, produced the Mendicant orders: Mahometanism, the parallel mendicant orders of Dervises, Fakirs, Santons, &c. &c.

"10. Mahometanism was the parent, Popery the nurse, of the schoolmen.

"11. The Christian princes of the West all held their crowns by authority of the Roman pontiffs, to whom accordingly they did fealty and homage for them: all Mahometan princes held theirs, on a like tenure, by authority of the Caliphs.

"12. Popery and Mahometanism alternately appear, first as the extinguishers, and secondly as the restorers, of letters." — Vol. ii, pp. 116, 117.

FORSTER'S REMARKS ON MAHOMETANISM AND POPERY.

"The character of that inveterate and sanguinary warfare between the Papal and Mahometan tyrannies, the spirit of which still outlives the vicissitudes of ten centuries, combines with their contemporaneous rise, progress, and decay, and with all the heads of the general analogy specified in these pages, to mark the prophetic

relation of the two powers, as indeed the great heads of that Antichrist foretold by Christ and his apostles, and vividly foreshown in the Scriptures of both Testaments. If, in the earlier ages of Mahometanism, in obedience to the precepts of the Koran, the successors of Mahomet carried a war of religion and persecution into the heart of France and Italy, in the era of the crusades; the self-named successors of St Peter, in the genuine spirit of Mahometanism, exchanging the sword of the Spirit for the arm of flesh, bore the terrors of war and persecution into the midst of Mahometan Asia. To the warlike fanaticism of the armed apostles of Islamism, was now everywhere opposed the kindred fanaticism of a military priesthood, arrayed under the banners of Papal Rome; and the common spirit of the hostile superstitions is hardly more legible in the annals of the crusades themselves, than in the history of those bloody wars between the Turks and Franks, by which the crusades were succeeded. Nor is it the least remarkable feature of coincidence in this rivalry of persecution, that while in more modern times the atrocities of the piratical states of Barbary have served to keep alive the character of the antichristian conflict of Mahometanism with Popery on the shores of the Mediterranean; the cruelties of the Portuguese in the East, and the dreadful enormities of the inquisition of Goa, have registered in notes of blood and fire, along the coasts of India, the character of the no less antichristian controversy maintained by the authority of the church of Rome against the Mahometan world!" — P. 140, 141.

THOUGHTS ON A RIGHT STUDY OF THE SCRIPTURES.

THE Holy Scripture was given to be searched, it was not given to be despised: it was written for our learning, not for our cavilling: to be inwardly digested, not to make us wise in our own conceit, but wise unto salvation. Questions on which hang all our hopes and fears, must not be speculated upon as if they were questions of physics or history, and explained till they become contradictions. Boldness in religion is one of the great evils of the present day: the more we cavil, the less we shall obey. We may be so involved in intricacies of our own weaving, that we may end by opposing the doctrine we undertook to clear. Oh! there is no security like a humble mind, a mind always distrusting its own wisdom, and always confiding in the wisdom of God. Scripture nowhere teaches us to indulge an audacious curiosity, it furnishes no invitation for ranging beyond the sphere allotted to our imperfect human condition. The Bible wisely represses all that spiritual vanity which would dive into unprofitable, because impenetrable mysteries. It teaches us all that is necessary for us to learn, and there it stops. It teaches what is of prime importance for us to know, that we are fallen creatures: it shows what we ought to believe, in order to our being rescued from this state of apostasy: it instructs us in all that is necessary to be done, to be restored to the favour of God. It is enough that it lays open the disease, presents the remedy, and offers God's Holy Spirit to render it effectual. In short, it reveals all that as probationary beings we should desire to know; and of all we know, it expects us to make a practical use. — Mrs. H. More.

There was a Temple of Concord among the heathens: but how rare is it to find a Temple of Concord among those who are the temples of the Holy Ghost. — Brooks.

THE GREAT MISSIONARY.

No. IV.

Paul's Conversion, A. D. 35.

We have already contemplated young Saul of Tarsus in his true character, that of a malignant bigot, with his hands embued in the innocent blood of Stephen and of the Jerusalem Christians. It will be proper still further to notice the testimony of the Holy Spirit concerning him, that we may more clearly perceive how gloriously the grace and mercy of God were magnified in his extraordinary conversion.

Self-deception, under the profession of true religion, it seems probable, never was so strikingly illustrated as in the person of this infatuated young man; and the more remarkable will it appear, when we consider that he was a person of superior intellectual endowments, and of the most cultivated mind. Sincere in the religious principles of his fathers, in which he had been carefully instructed, and in his attachment to the forms of worship, many of which were indeed of divine institution, Saul appears more like the incarnation of an evil spirit, than a professor of the holy and benevolent religion of Abraham, "the friend of God." He might not have been naturally of a cruel disposition, but, under the influence of error in matters of religion, implacable enmity filled his mind, and savage fierceness inflamed his countenance, while he beheld the devoted disciples assemble to worship their Giver and Saviour according to his new institutions.

"They that were scattered abroad," says the inspired evangelist, "went everywhere preaching the word." Acts viii, 4. Many of the people in Samaria received the gospel of Christ, "not in word only, but in power, and in the Holy Ghost, and much assurance;" "and there was great joy in that city," ver. 6. Philip was divinely directed to instruct the Ethiopian in the way of salvation, that he might return to his own country in Arabia, as an evangelical missionary to his ignorant and idolatrous nation. "But Saul," not wearied with his work of imprisonment and murder, "breathing out threatenings and slaughter against the disciples of the Lord, went unto the high-priest." Chap. ix, 1. This inspired language seems rather to describe the rage of a fierce tiger, than a refined citizen of the most civilized and religious country. In every word which he uttered he menaced their destruction, with all the eagerness of cruelty thirsting for their blood.

Saul desired of the pontiff "letters to Damascus, to the synagogues," and he seems to have readily obtained his request. This high-priest is thought to have been Caiaphas, the inveterate enemy of Christ, he by whom the Redeemer had been condemned; he would, therefore, gladly receive the young zealot; as it appears he did, granting him the authoritative warrants to prosecute his barbarous purposes.

Damascus was the flourishing metropolis of Syria, where many Jews had settled, having their licensed synagogues. An idea may be formed of their number from some notices in Josephus, who informs us that *ten thousand* of these people were massacred in one hour on an occasion during the Roman war; and at another time *eighteen thousand*, with their women and children! It will be proper here to remark, that in all the provinces of the Roman empire, the Jews were governed by a senate of their own; and in places where they were numerous, they had a chief magistrate, chosen by themselves, called *Ethnarch*.

Paul proceeded on his dreadful mission, accompanied by assistants equally bigoted and furious with himself. "And as he journeyed, he came near Damascus." Now was arrived the eventful moment, in which sovereign

mercy triumphed over this guilty murderer, terminating his wicked course by the effectual renovation of his heart, and the conversion of all his powers to God. "And on a sudden a light from heaven shone around him. And he fell to the ground, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus the Nazarene, whom thou persecutest: it is hard for thee to kick against the goads.

"And trembling and amazed he said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. For I have appeared unto thee for this purpose, to ordain thee a minister, and a witness, both of these things which thou hast seen, and of those things in which I will manifest myself unto thee: delivering thee from the people, and the Gentiles, to whom I now send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith which is in me." Sovereign mercy, in this case, showed its most glorious triumphs; not only in this renovation of heart and conversion to God, but in his being constituted an apostle of Christ, specially designated to the ministry among the nations of the Gentiles.

"And the men who travelled with him stood astonished, hearing indeed the voice, but seeing no man. But Saul arose, and though his eyes were opened he saw no man. But they led him by the hand and brought him to Damascus. And he was without sight, and neither ate nor drank." Acts ix, 29; xxvi, 16—18, Doddridge's translation.

What became of Saul's companions in this work of wickedness and death? Were they also converted to Christ? This is not intimated; they probably returned to Jerusalem, to inform the high-priest that their leader had become a convert to the faith concerning Jesus of Nazareth, and a zealous preacher of his resurrection and Messiahship.

Had it not been written by Divine inspiration, it would have been scarcely possible for the record of a conversion so marvellous to engage our implicit belief. For who, among all the deadly adversaries of Christ and of his church, seemed more ripened for the thunderbolts of the Divine vengeance? Whose name will be transmitted to posterity as the distinction of the most barbarous destroyer of the Saviour's sheep and lambs, and thirsting to shed their innocent blood, so emphatically as that of Saul? How gloriously illustrated do we here behold the encouraging declaration of Jehovah by his prophet, concerning his graciously receiving of sinners. "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord: for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. lv, 8, 9.

Surely this recovery of so violent and guilty a waster of the church of God, must serve as a perpetual encouragement to the greatest of sinners to cherish repentance, and to seek the manifestation of the Divine mercy. This was the design of its publication to the world, as declared by the apostle himself, not palliating his criminality, as is done by some of his learned apologists: "I was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief. Howbeit for this cause I obtained mercy, that in me first (or chiefly) Jesus Christ might show forth all long-suffering,

for a pattern to them who should hereafter believe on him to life everlasting." 1 Tim. i, 13—16. Neither Luke, in the Acts of the Apostles, nor Paul, in any of his Epistles, has given us precise information, from which we may be able to ascertain the age of this great missionary; but the learned agree that he was about thirty-four years of age at the time of his conversion.

DYING TESTIMONY OF THE REV. BASIL WOODD,

Late Minister of Bentinck Chapel, Paddington.

MR. EDITOR,

You have given us many valuable instances of the efficacy of the gospel of Christ to support the mind in that awful season when the phantoms of Time are fading away and vanishing before us, and the realities of Eternity are bursting on the sight. To the "Death-bed Testimonies" of these saints of former days, permit me to add (from the Rev. D. Wilson) the dying experience of one of the ornaments of our national church, who was no doubt well known to many of your readers. The state of mind exhibited by Basil Woodd in his last conflict, is precisely that in which the Christian should aim to *live* as well as to *die*.—C.

It was in the beginning of February 1831, that, after a long period of sorrow and of declining health, he fainted away in his chapel in the midst of the service; and though he recovered so far as to assist in the administration of the sacrament, he never regained any considerable vigour. His last discourse was delivered on the following Sunday (Feb. 13) from these words, "Christ in you, the hope of glory." It was in many respects, as I am informed, a most remarkable and affecting sermon. He was still able to take occasional drives for the benefit of the air, and to make remarks to the kind friends who accompanied him. A few of them are as follows:—

March 23. "If I should recover, and be permitted to labour a little longer, I hope I shall return with an increased conviction of the importance of eternity. I am thankful that God has condescended to use me as an instrument in his hand, and in some measure blessed my labours; but I desire to come to him as a sinner, in deep humility, ashamed and abased before him, relying only on the all-sufficient grace, the all-sufficient atonement of my blessed Saviour, for pardon and acceptance with him."

March 30. He spoke with great feeling respecting Bentinck Chapel, where he said he had laboured for forty-six years. He said he had much reason to be thankful that it had pleased God to permit him to labour there, adding, "I have good reason to hope that many have been born there." He also spoke with great thankfulness of the many charitable associations connected with the chapel.

On arriving at home, when he was quietly laid down, he closed his eyes, and began, as meditating aloud, to say, "I sometimes feel as if I were going home—sweet home! Oh, what mercy, to be with my Saviour, who has done so much for me! I have no righteousness of my own to stand in—none—none; clothed in his righteousness—He is my righteousness! What mercy to a poor sinful worm, called at an early age, and upheld, through his grace, in his ways ever since; so that, though I am encompassed with infirmity, I have not wickedly departed from my God, but he has led me on. I trust there is a place prepared for me in my Father's kingdom. Oh, what a mercy, to have a hope, sure and steadfast, through my Saviour, who has entered for us within the veil!"

April 5. After speaking of his bodily ailments, he proceeded as follows:—"It seems like a breaking up of nature; whether I shall rally or not, God only knows. I sometimes think I may recover, for with God all things are possible; but whether I live or die, I thank God I am prepared to do his will. When I feel as if I should not recover, the prospect before me, the near prospect of the glory that awaits me, almost overwhelms me. I can hardly bear to speak of it, or to think of it." (He stopped and wept, but soon regained his composure and went on.) "Thank God, not one doubt disturbs me!—if I live, to me to live is Christ, but to die will be great gain. God has been very merciful to me a sinner—very merciful. He has redeemed my soul from death by the precious blood of Christ. He is my Father in Christ. Jesus Christ is my Saviour, and in Him, my elder brother, I trust for acceptance with my Father, and lay my humble claim to the inheritance of the sons of God in glory everlasting; and I hope, my dear, I shall meet you there, and your dear family. God is a sovereign. He acts as a sovereign: sovereign in power, sovereign in wisdom, sovereign in love. He is too wise to be mistaken—too good to be unkind. I bow to his sovereignty. I do not understand it. I do not know why his purpose is thus and thus, but I know that all his purposes are directed by infinite wisdom, infinite mercy, and infinite justice too. I am brought into entire acquiescence with his will, whether it be for life or death."

As death approached, he said to one of the family, "Let my hand be placed upon the Holy Bible, that blessed book, which has been my guide and support through life, and may be my support in my last trial." At four in the morning of the day of his departure, he said, "Lord, now lettest thou thy servant depart in peace, that mine eyes may see thy salvation," which he repeated several times in the course of the day. At six in the evening he said, "Let me soon see that salvation! Good bye!—it will soon be over—it is hard work." These were his last articulate words.

Thus died in the Lord the reverend and good Basil Woodd, on Tuesday, April 12, 1831, in the seventy-first year of his age.

PSALM CXLIV, 3.

"Lord, what is man, that thou takest knowledge of him."

Lord! what is man? by nature frail,
His body form'd of clay;
Which fierce diseases oft assail,
And hasten its decay.

Lord! what is man? by sin defil'd,
Corrupt in every part;
How dark his mind, perverse his will,
And obdurate his heart!

Lord! what is man? by grace restor'd,
His mind and will renewed;
Form'd in the image of the Lord,
With heavenly gifts endued.

Lord! what is man? to glory brought,
Of endless bliss the heir;
Whose joys exceed the power of thought,
Or language to declare.

O bless the Lord, my soul, whose grace
Such wondrous deeds performs,
And puts such glorious comeliness
On poor polluted worms!

SCRIPTURE GAZETTEER.

(Continued from p. 22.)

EPHRAIM (*that brings fruit*), a city in the tribe of Ephraim, towards Jordan, thought by some to be the place whither Jesus retired with his disciples, some short time before his passion. John xi, 54.

ETHIOPIA, properly so called, is a very extensive country of Africa, comprehending Abyssinia, Nubia, and Adel. It is bounded by Egypt and the desert of Barca on the north, by the Red Sea and the Indian ocean on the east, by Ajan and the unknown parts of Africa on the south, and by other unknown countries on the west. There is frequent mention in the Scripture of Ethiopia; but it must be observed, that by this name we are not always to understand Ethiopia properly so called: for by the word Cush, which is generally translated Ethiopia, that country is meant which lies upon the eastern coasts of the Red Sea, and at that point of the sea which joins to Egypt. Zipporah, the wife of Moses, who was of Midian, upon the Red Sea, is called a Cushite, or Ethiopian.—In short, there are three countries, all different from one another, called by the name of Cush, which word is generally translated Ethiopia. 1. The land of Cush upon the river Gibon. 2. Cush upon the eastern shore of the Red Sea. 3. The land of Cush, situated above Thebais, and the Upper Egypt; and for want of making this distinction, several writers have fallen into very considerable errors.

EUPHRATES (*that makes fruitful*), a famous river, the source whereof is in the mountains of Armenia. It runs through the frontiers of Cappadocia, Syria, Arabia Deserta, Chaldaea, and Mesopotamia, and thence falls into the Persian Gulf. At present it discharges itself into the sea, through a channel which is common to this river and the Tigris; but formerly it had a particular channel of its own, and in Pliny's time there were footsteps of this old channel to be seen. Moses says (Gen. ii, 24), that the Euphrates is the fourth of those rivers, the source whereof was in Paradise. The Scripture calls it the great river, and assigns it for the eastern boundaries of that land which God promised to the Hebrews. Deut. i, 7. Profane authors inform us, that the Euphrates overflows its banks in the summer, like the Nile, when the snow upon the mountains of Armenia begins to melt. The violent tides in the Persian Gulf, cause a reflux higher than thirty leagues above the mouth of the Euphrates. The Arabians are persuaded that the waters of this river are very healing, and have the virtue of curing all sorts of diseases.

EZION-GEBER (*the wood of the man*), a city of Idumea, upon the banks of the Red Sea, and upon a gulf of that sea, called the gulf of Elan. After the Israelites had been some time at Ebronah, they came to Ezion-geber. Num. xxxiii, 35. At the port of Ezion-geber, Solomon equipped his fleet for the voyage to Ophir. Kings ix, 26. Near the mouth of this harbour there was a ridge of rocks, upon which the fleet of ships were lost that had been fitted out for Ophir by Jehosaphat, in conjunction with Ahaziah king of Israel. From these rocks the place took its name Ezion-geber, signifying the back bone of a man, which these rocks resembled. See Prideaux's Connection, part i, book 1.

G.

GABBATHA (*elevated*), a place in Pilate's palace, from whence he pronounced sentence of death upon

Jesus Christ, John xix, 13. This was probably an eminence, or terrace, or gallery, or balcony, paved with stone or marble, and pretty high: the Hebrew word Gabbatha signifies chiefly an eminence or elevation; and this place in the Greek was called the pavement.

GADARA, **GADARENES** (*walled*), a celebrated city beyond Jordan. Josephus says it was the capital of Peræa, situated eastward to the lake of Tiberias, sixty furlongs from the shore: Pliny affirms it to be upon the city Hieramace. It gave its name to a nation beyond Jordan; and St. Mark says (vi, 1), that our Saviour having passed the sea of Tiberias, came into the country of the Gadarenes. St. Luke (viii, 26) says the same; but St. Matthew (viii, 28) calls it the country of the Gergesenes. However, there are some Greek copies which read Gadarenes. But we are told that Gergasa was near Gadara, and the territory belonging to it larger than that of this last city; and as the lands belonging to the one were included within the other, some of the Evangelists might say the country of the Gergesenes, others the country of the Gadarenes.

GALATIA (*white*), a province of Asia Minor, bounded on the west by Phrygia, on the east by the river Halys, on the north by Paphlagonia, and on the south by Lycaonia. It took its name from Galatæ, or the Gauls, who under their captain Leonorius (as Strabo informs us) left their own country in Europe, and having ravaged over Italy and Greece, passed into the Asiatic continent, and reduced a great part of it to their obedience; but being broken by Attalus, king of Pergamum, and driven out of other parts, they were at last confined to this province, where in a short time they established their own language, which St. Jerome informs us was in use in his time, and very much like that which the people of Trier in the European Gaul are known to speak.

GALILEE (*revolution of the wheel*), a province of Palestine, which extends itself chiefly into the northern parts thereof. The tribes which it contains are Issachar, Zebulun, Naphtali, and Asher, with some parts of Dan, and Paræa beyond Jordan. On the north it is bounded by Lebanon and Syria; on the west by Phœnicia, on the south by Samaria, and on the east mostly by the river Jordan, and the sea of Galilee. It is generally divided into two parts, the Upper and the Lower Galilee, whereof the former is called Galilee of the Gentiles, Mark iv, 15; either because it was chiefly possessed by the Gentiles, with Jews interspersed among them; or rather because it bordered upon Gentile nations, such as the Phœnicians, Syrians, and Arabians. The whole country, according to Josephus, was fruitful and well cultivated, and the people laborious and industrious. Our Saviour was called a Galilean because he was brought up at Nazareth, a city of Galilee. His disciples, and Christians in general, were called Galileans, because the apostles were of Galilee. The Jews did not believe that a prophet could come out of Galilee, John viii, 61, 62. Their language and accent were different from those of the other Jews of the country. St. Peter (Matt. xxvi, 78) was known to be a Galilean by his accent.

GATH (*a press*), a celebrated city of the Philistines, and one of the five principalities, 1 Sam. i, 6—17. It is famous for having given birth to Goliath. David made a conquest of it in the beginning of his reign, and it continued subject to the kings, his successors, till the declension and decay of the kingdom of Judah. Rehoboam rebuilt and fortified it. 2 Chron. xi, 8. King Uzziah retook it.

MY SCRAP BOOK.

LEAF XXIII.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—SENeca.

Mrs. Rowlandson's Narrative, continued.

THE first week of my being among them, I hardly ate any thing: the second week I found my stomach grew very faint for want of something; and yet 'twas very hard to get down their filthy trash: but the third week (though I could think how formerly my stomach would turn against this or that, and I could starve and die before I could eat such things, yet) they were pleasant and savoury to my taste. I was at this time knitting a pair of white cotton stockings for my mistress, and I had not yet wrought on the Sabbath day: when the Sabbath day came, they bad me go to work; I told them it was Sabbath day, and desired them to let me rest, and told them I would do as much more to-morrow: to which they answered me, they would break my face. And here I cannot but take notice of the strange Providence of God in preserving the Heathen. They were many hundreds, old and young, some sick and some lame, many had *popooses* at their backs, the greatest number (at this time with us) were *squaws*; and they travelled with all they had, bag and baggage; and yet they got over this river aforesaid: and on Monday they set their wigwams on fire, and away they went. On that very day came the English army after them to this river, and saw the smoke of their wigwams, and yet this river put a stop to them. God did not give them courage or activity to go over after us: we were not ready for so great a mercy as victory and deliverance: if we had been, God would have found out a way for the *English* to have passed this river as well as the *Indians* with the *squaws* and *children*, and all their luggage. "Oh that my people had hearkened to me, and Israel had walked in my sayings, I should soon have subdued their enemies and turned my hand against their adversaries." *Psalm* 81, 13, 14.

The Sixth Remove. On Monday (as I said) they set their wigwams on fire, and went away. It was a cold morning, and before us there was a great brook with ice on it: some waded through it up to their knees and higher; but others went till they came to a beaver-dam, and I amongst them, where thorough the good Providence of God, I did not wet my foot. I went along that day mourning and lamenting, leaving farther my own country, and travelling into the vast and howling wilderness; and I understood something of *Lot's* wife's temptation, when she looked back. We came that day to a great swamp, by the side of which we took our lodging for the night. When I came to the brow of the hill that looked toward the swamp, I thought we had been come to a great *Indian town* (though there were none but our own company), the *Indians* were as thick as the trees; it seemed as if there had been a thousand hatchets going at once: if one looked before one, there was nothing but *Indians*, and behind one, nothing but *Indians*; and so on either hand: I myself in the midst, and no Christian soul near me; and yet how hath the Lord preserved me in safety! Oh the experience that I have had of the goodness of God to me and mine!

The Seventh Remove. After a restless and hungry night there, we had a wearisome time of it the next day. The swamp by which we lay was, as it were, a deep dungeon, and an exceedingly high and steep hill before it. Before I got to the top of the hill, I thought my heart and legs and all would have broken and failed me. What through faintness and soreness of body, it was a grievous day of travel to me. As we went along, I saw a place where *English* cattle had been; that was

a comfort to me, such as it was; quickly after that, we came to an *English path*, which so took with me that I thought I could freely there have *lyen down* and died. That day, a little after noon, we came to *Squawheag*; where the *Indians* quickly spread themselves over the deserted *English* fields, gleaning what they could find: some pickt up ears of wheat, that were crickled down; some found ears of *Indian corn*; some found ground-nuts, and others sheaves of wheat that were frozen together in the shock, and went to thrashing of them out. Myself got two ears of *Indian corn*, and whilst I did but turn my back, one of them was stolen from me, which much troubled me. There came an *Indian* to them at that time, with a basket of *horse-liver*: I asked him to give me a piece: What (says he), can you eat horse-liver? I told him I would try, if he would give a piece, which he did; and I laid it on the coals to roast; but before it was half ready, they got half of it away from me; so that I was fain to take the rest and eat it as it was, with the blood about my mouth, and yet a savoury bit it was to me; for to the hungry soul every bitter thing is sweet. A solemn sight methought it was, to see whole fields of wheat and *Indian corn* forsaken and spoiled; and the remainders of them to be food for our merciless enemies. That night we had a mess of wheat for our supper.

The Eighth Remove. On the morrow morning we must go over the river, i. e. *Connecticut*, to meet with King Philip, two cannoos full they had carried over, the next turn I myself was to go; but as my foot was on the cannoo to step in, there was a sudden outcry among them, and I must step back; and instead of going over the river, I must go four or five miles up the river farther northward. Some of the *Indians* ran one way, and some another. The cause of this rout was, as I thought, their espying some *English* scouts. In this travel up the river, about noon the company made a stop and sate down, some to eat and some to rest them. As I sate among them musing of things past, my son Joseph unexpectedly came to me: we asked each others welfare; bemoaning our doleful condition and the change that had come upon us. We had husband, and father, and children, and sisters, and friends and relations, and house and home, and many comforts of this life; but now we might say as *Job*, "Naked came I out of my mother's womb, and naked shall I return; the Lord gave, and the Lord hath taken away, blessed be the name of the Lord." I asked him whether he would read? He told me he earnestly desired it. I gave him my Bible, and he lighted upon that comfortable Scripture, *Psalm* 118, 17, 18. "I shall not die, but live, and declare the works of the Lord: The Lord has chastened me sore, yet he hath not given me over to death." Look here, mother (says he), did you read this? And here I must take occasion to mention one principal ground of my setting forth these few lines, even as the *Psalmist* says, To declare the works of the Lord, and his wonderful power in carrying us along, preserving us in the wilderness while under the enemies hand, and returning of us in safety again; and his goodness in bringing to my hand so many comfortable and suitable scriptures in my distress. But to return: We travelled on till night; and in the morning we must go over the river to Philip's crew. When I was in the cannoo, I could not but be amazed at the numerous crew of *Pagans* that were on the bank on the other side. When I came ashore they gathered all about me, I sitting alone in the midst. I observed they asked one another questions, and laughed and rejoiced over their gains and victories. Then my heart began to fail, and I fell a weeping; which was the first time to my remembrance that I wept before them. Although I had met with so much affliction, and my heart was

many times ready to break, yet could I not shed one tear in their sight; but rather had been all this while in a maze, and like one astonished; but now I may say, as *Psalm* 137, 1. "*By the rivers of Babylon, there we sat down, yea, we wept when we remembered Zion.*" There one of them asked me, Why I wept? I could hardly tell what to say; yet I answered, they would kill me. No, said he, none will hurt you. Then came one of them and gave me two spoonfuls of meal, to comfort me, and another gave me half a pint of pease, which was more worth than many hushels at another time. Then I went to see King Philip: he bade me come in and sit down, and asked me whether I would smook (an usual complement now a days, amongst saints and sinners). But this no way suited me: for though I had formerly used tobacco, yet I had left it ever since I was first taken. It seems to be a bait the devil layes to make men lose their precious time. I remember with shame how, formerly, when I had taken two or three pipes, I was presently ready for another; such a bewitching thing it is: but I thank God, he has now given me power over it: surely there are many who may be better employed than to lye sucking a stinking tobacco-pipe.

S. J. B*****.

(To be continued.)

ON EDUCATION.

Practical Lectures on Parental Responsibility, and the Religious Education of Children. By S. R. Hall, of the Seminary for Teachers, Andover, America. Revised. London, Religious Tract Society, 18mo. cloth, pp. 195.

EDUCATION, always important to individuals and to the community, seems still more so at the present period. Parental responsibility, also, far too little understood, and still less regarded, requires in these times especially to be pressed on public attention. These subjects are, it seems manifest, not understood by any people better than by the Americans: and their valuable treatises on religious education, which have recently been republished in England, render the British community greatly indebted to that astonishing country. Albot, Alexander, Hall, Hawes, and Spragne, are names which will be pronounced with gratitude by thousands on this side the Atlantic, for their invaluable little works for parents and the young. These Eleven Lectures on Education will be, as they truly deserve to be, esteemed a treasure by many a parent in Britain; and doubtless be the means of qualifying them "to train up their children in the way they should go,"—"bringing them up in the nurture and admonition of the Lord."

CHANGE PRODUCED BY DEATH.

THOUGH we believe that death will completely cleanse the holy soul from its remaining pollutions, that it will exchange defective sanctification into perfect purity, entangling temptations into complete freedom, suffering and affliction into health and joy, doubts and fears into perfect security, and oppressive weariness into everlasting rest; yet there is no magic in the wand of death, which will convert an unholty soul into a holy one. If we die with our hearts running over with the love of the world, there is no promise to lead us to expect that we shall rise with them full of the love of God.

Mrs. H. More.

THE SAVIOUR'S DEVOTION.

"And it came to pass in those days, that He went into a mountain to pray, and continued in prayer all night to God."

On yonder mountain a form is seen

Alone at close of day:

It is the Lord of heaven and earth,

Departed there to pray.

On the hard stone behold Him kneel,

Who is the Lord of all.

Oh! why should He be thus engag'd!

Why on His Father call?

Not for Himself the Prince of Peace

Continues thus in prayer:

He has no sins, that He should ask

Forgiveness of them there.

'Tis for a God-forgotten world

The King of Glory sues,

That we that kingdom may regain,

Which by our sins we lose.

Let us not then un mindful be,

That if our God forgive,

'Tis for our Saviour's sake alone

We are allowed to live.

A. S. M.

BLESSEDNESS OF THE PRESENCE OF GOD.

If, friendless, in a vale of tears I stray,
Where briars wound, and thorns perplex my way,
Still let my steady soul thy goodness see,
And with strong confidence lay hold on Thee;
With equal joy my various lot receive,
Resign'd to die, or resolute to live;
Prepar'd to kiss the sceptre, or the rod,
While God is seen in all, and all in God.
I read his awful name emblazon'd high
With golden letters on th' illum'd sky;
Nor less the mystic characters I see
Wrought in each flower, inscrib'd on every tree;
In every leaf that trembles in the breeze
I hear the voice of God among the trees;
With Thee in shady solitudes I walk,
With Thee in busy crowded cities talk;
In every creature own thy forming power,
In each event thy providence adore.
Thy hopes shall animate my drooping soul,
Thy precepts guide me, and my fears control.
Thus shall I rest, unmov'd by all alarms,
Secure within the temple of thine arms,
From anxious cares, from gloomy terrors free,
And feel myself omnipotent in Thee.
Then when the last, the closing hour draws nigh,
The earth recedes before my swimming eye;
Teach me to quit this transitory scene
With decent triumph and a look serene;
Teach me to fix my ardent hopes on high,
And, having lived to Thee, in Thee to die.

Wesleyan Missionary Society.—The receipts of this Society for the year 1833, were, for General Missionary Purposes, 48,800*l.*, and upwards of 5,000*l.* for the Special West India Fund; making the total income of the Society for the last year, upwards of 53,800*l.*

London: Printed and Published by C. WOOD AND SON, Poppin's Court, Fleet Street; to whom all Communications for the Editor (post paid) should be addressed.—and sold by all Booksellers and Newsmen in the United Kingdom.

Hawkers and Dealers Supplied on Wholesale Terms, in London, by SMITH, Paternoster Row; BRACKN, Holwell Street, Strand; J. PATER, 16, High Street, St. Giles's; and W. N. BARNES, 16, City Road, Finsbury.

THE CHRISTIAN'S PENNY MAGAZINE.

N^o 92.

PUBLISHED EVERY SATURDAY.

MARCH 8, 1834.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POPPIN'S COURT, FLEET STREET, LONDON.



VIEW OF A STREET AND MOSQUE IN BAGDAD.

BAGDAD.

BAGDAD, a celebrated city of Irak Arabia, and capital of a pachalik under that name about 800 miles in length and 100 in breadth, seated on the eastern bank of the river Tigris, has by many authors been improperly called Babylon. Bagdad indeed, like many ancient cities of the East, exhibits numerous ancient ruins. At the distance of about twelve miles stand those of an ancient tower, which the Turks, Jews, and Arabians believe to be the remains of the ancient tower of Babel. This ruin is about 147 feet high, and its diameter is about 100 feet. It is called *Akkerkoof*, but more generally *Kaar Nimrod*, or *Nimrod's Palace*. Mr. Buckingham conjectures it to have been part of a country residence of one of the early khalifs of Bagdad, or even of one of the Persian sovereigns who resided at El Madeien for the luxury of cool and fresh air.

Bagdad, for many years the capital of the Saracen empire, was built by the khalif, Al Mansur, A. D. 762, from the materials brought principally from the ruins of the ancient cities of Ctesiphon and Seleucia, which had arisen at the expense of fallen Babylon; and its rise and history will serve to illustrate the condition of several of the magnificent cities mentioned in the Scriptures.

Vol. III.

Gibbon, in his pompous style, thus describes the origin of this Saracenic metropolis: "Mecca was the patrimony of the line of Hashem, yet the Abassides were never tempted to reside either in the birth-place or the city of the prophet. Damascus was disgraced by the choice, and polluted with the blood of the Omniades; and, after some hesitation, Almansor, the brother and successor of Saffah, laid the foundations of BAGDAD, the imperial seat of his posterity during a reign of five hundred years. The chosen spot is on the eastern bank of the Tigris, about fifteen miles above the ruins of Modain: the double wall was of a circular form; and such was the rapid increase of a capital, now dwindled to a provincial town, that the funeral of a popular saint might be attended by eight hundred thousand men and sixty thousand women of Bagdad and the adjacent villages. In this city of peace, amidst the riches of the East, the Abassides soon disdained the abstinence and frugality of the first caliphs, and aspired to emulate the magnificence of the Persian kings. After his wars and buildings, Almansor left behind him in gold and silver, about 30,000,000*l.* sterling; and this treasure was exhausted in a few years by the vices or virtues of his children."

Bagdad is described by travellers of the last century as being remarkable for its magnificence, and contain-

L

ing a population of 300,000 souls: but if that were correct, this once famous city has rapidly declined. Mr. Buckingham's description cannot fail to be interesting, as that intelligent traveller visited it only a few years ago. That gentleman says,—It was with the earliest blush of dawn that we first gained sight of Bagdad, at a distance from us of about four or five miles. As it seemed to stand on a perfectly level plain, it presented no other prominent objects than its domes and minarets, and these were neither so large nor so numerous as I had expected to have seen rising from the centre of this proud capital of the khalifs, whose empire once extended from the Pillars of Hercules to the Chinese Wall, and from the Indian Ocean to the Frozen Sea.

The city of Bagdad stands on a level plain, on the north-east bank of the Tigris, having one of its sides close to the water's edge. The whole of the country to the north and east, as far as can be seen in riding around its walls, is one flat waste, with scarcely a tree or a village to be perceived throughout its whole extent; but, as the roads from the interior traverse this level plain, it is occasionally enlivened by the appearance of troops and parties of horsemen, passing to and fro from the city at all hours of the day.

The interior of the town offers fewer objects of interest than one would expect, from the celebrity which the name of Bagdad has obtained as an Oriental emporium of wealth and magnificence. A large portion of the ground included within the walls is unoccupied by buildings, particularly on the north-eastern side; and even where edifices abound, particularly in the more populous quarter of the city, near the river, a profusion of trees are seen; so that, on viewing the whole from the terrace of any of the houses within the walls, it appears like a city arising from amid a grove of palms, or, like what Babylon is supposed to have been, a walled province rather than a single town.

The streets of Bagdad, as in all other eastern towns, are narrow and unpaved, and their sides present generally two blank walls, windows being rarely seen opening on the public thoroughfare, while the doors of entrance leading to the dwellings from thence are small and mean. These streets are more intricate and winding than in many of the great towns of Turkey, and, with the exception of some tolerably regular lines of bazaars, and a few open squares, the interior of Bagdad is a labyrinth of alleys and passages.

The Serai, or palace of the Pasha, is an extensive rather than a grand building, on the banks of the Tigris, and containing most of the public offices.

The Mosques, which are always the prominent objects in Mohammedan cities, are here built in a different style from those seen in most other parts of Turkey. The most ancient of these is thought to be the "Jamah el Sookh el Gazel," so called from its standing in the market where cotton thread is sold.

The Jamah el Merjameeah, a mosque not far distant from this, has some remains of equally old and very rich Arabesque work on its surface. The body of the mosque itself is modern, and its interior presents nothing remarkable, but its door of entrance is very fine. This is formed by a lofty arch of the pointed form, bordered on each side by a succession of rich bands, exquisitely sculptured, going up the sides, and meeting at the top, nearly in the form of the arch itself. The outermost of these is followed by a large moulding of sufficient diameter to be called a column, did it not arch over at the top to crown the lesser bands there described.

The Jamah el Khassakey, like the two former mosques, has but a small portion of the original edifice remaining. In this is seen a niche of prayer, peculiarly re-

markable. These niches are generally simple and undecorated recesses, directing the worshipper towards the Kaaba at Mecca; and they have been held to denote, at the same time, the invisibility of God, which is supposed to be expressed by having them perfectly plain and empty, in contradistinction to similar recesses in the temples of the infidels, which were invariably occupied by idols, or figures of human beings.

The domes of Bagdad are said to be in the Persian taste, richly ornamented with glazed tiles and paintings; the colours chiefly green and white; but much inferior to the rich and stately domes of Egypt, and especially those of the Mamlouk sepulchres at Cairo. The minarets, ornamented in the same manner, and offering the same bright assemblage of colours, are not to be compared to the plain and grave dignity of some of the Turkish towers at Diarbekr, Aleppo, and Damascus, nor to the lighter elegance of many of those in the larger towns on the banks of the Nile.

Both on the domes and minarets of Bagdad, the high green rod, with a globe surmounted by the crescent, as represented in most of the Eastern scenery exhibited on the English stage, is however frequently seen, though this is not common in other parts of Turkey. The number of the mosques in this city is thought to exceed a hundred; but of these, not more than thirty can be distinguished by their particular minarets or steeples: the rest are probably mere chapels, oratories, tombs, and venerated places, resorted to by the populace for prayer.

The population of Bagdad is variously estimated at from fifty to a hundred thousand. It is less than that of Aleppo, but greater than that of Damascus, so that about eighty thousand may be near the truth. The chief officers of the civil and military government are from the families of Osmanlies, or Constantinople Turks, though they are themselves mostly natives of this city. The merchants and traders are almost all of Arab descent; and the lower orders of the people are a mixture of Turkish, Arabic, Persian, and Indian blood, in all their different varieties. There are some Jews, and Christians also, who preserve their distinct classes; while the strangers in the town are composed of Koords, Persians, and Desert Arabs, of each of which there are generally a considerable number.

Mr. Buckingham was at Bagdad in the month of July, and he says, the weather was so intensely hot, that it required the greatest exertion of a person blessed with youth and health in full perfection to move out in the day-time. The state of the atmosphere at this period, as indicated by the scales of two excellent thermometers, carefully examined and compared, may be judged from the following facts. The lowest degree at which the mercury stood, at the first peep of dawn, which is generally the coldest portion of the twenty-four, was 112° of Fahrenheit; at noon it stood at 119°; at a little before two o'clock, at 122°; by sunset it subsided to 117°; and at midnight 114°. This was the case within the last twenty-four hours; the air being perfectly calm, the sun almost blood-red, as seen through a dull mist, and the atmosphere literally on fire. There was indeed scarcely any perceptible difference between the heat of the day or that of the night, as long as the individual kept in the shade. If exposed to the sun, its rays were scarcely to be borne; natives of the country even died in great numbers from the excessive heat; and nothing but the shelter and comforts afforded by wealth and ingenuity, in the house of the British representative, could have made a residence here at all tolerable to a European. In the winter, however, the climate is cold, the latitude being about 33° north, and many snow-clad mountains within a short distance, from which bleak winds descend.

THE ANATOMY OF DRUNKENNESS,

By Robert Macnish, Member of the Faculty of Physicians and Surgeons of Glasgow. Fourth edition. Glasgow, W. R. M'Phun, pp. 266.

DRUNKENNESS, especially gin-drinking, seems to be the popular pest of our country. Patriotism must surely be most laudably directed to the counteraction and extermination of this monstrous evil, far more to be dreaded than even the fatal cholera. Amongst other valuable publications which illustrate the enormity of drunkenness, Macnish's treatise deserves a distinguished place. A perusal of this work would benefit every influential individual, and make him the determined enemy to every species of intoxication, and the zealous patron and advocate of Temperance Societies, as one of the most effectual means of benefiting his country.

In eighteen distinct chapters, this volume contains a mass of most interesting matter. Leaving the *moral consequences* of drunkenness to be treated of by the divine, this intelligent medical gentleman, in chap. x, details the effects of this brutish habit, as it regards the state of the liver — state of the stomach — state of the brain — state of the kidneys — state of the bladder — state of the blood and breath — state of perspiration — state of the eyes — state of the skin — state of the hair — inflammations — gout — tremors — palpitation of the heart — hysteria — epilepsy — sterility — emaciation — corpulency — premature old age — ulcers — melancholy — madness — delirium tremens! Having enlarged on these in their respective sections, he proceeds as follows:—

DR. MACNISH'S GENERAL REMARKS ON DRUNKENNESS.

Such are the principal diseases brought on by drunkenness. There are still several others which have not been enumerated; nor is there any affection incident to either the body or mind, which this vice does not aggravate into double activity. The number of persons who die in consequence of complaints so produced, is much greater than unprofessional people imagine. This fact is well known to medical men, who are aware that many of the cases they are called upon to attend, originate in liquor, although very often the circumstance is totally unknown either to the patient or his friends. This is particularly the case with regard to affections of the liver, stomach, and other viscera concerned in the digestion. Dr. Willan, in his report of the diseases of London, states his conviction, that considerably more than *one-eighth* of all the deaths which take place in persons above twenty years old, happen prematurely through excess in drinking spirits. Nor are the moral consequences less striking: Mr. Poynter, for three years under-sheriff of London and Westminster, made the following declarations before a Committee of the House of Commons: "I have long been in the habit of hearing criminals refer all their misery to drinking; so that I now almost cease to ask them the cause of their ruin. This evil lies at the root of all other evils of this city and elsewhere. Nearly all the convicts for murder with whom I have conversed, have admitted themselves to have been under the influence of liquor at the time of the act." "By a due observation for nearly twenty years," says the great Judge Hale, "I have found, that if the murders and manslaughters, the burglaries and riots and robberies and tumults, the adulteries, fornications, rapes, and other great enormities, that have happened in that time, were divided into five parts, four of them have been the issues and product of excessive drinking, of tavern and alehouse meetings."

According to the Caledonian Mercury of Oct. 26, 1829, no fewer than *ninety males, and one hundred and*

thirty females, in a state of intoxication, were brought to the different police watch-houses of Edinburgh, in the previous week, being the greatest number for many years. Nor is Glasgow, in this respect, a whit better than Edinburgh. On March 1, 1830, of *forty-four* cases brought before the police magistrate in Glasgow, *forty* were for drunkenness; and it is correctly ascertained, that more than *nine thousand* cases of drunkenness are annually brought before the police from this city and suburbs—a frightful picture of vice. In the ingenious Introductory Essay attached to the Rev. Dr. Beecher's Sermons on Intemperance, the following passage occurs, and I think, instead of exaggerating, it rather underates the number of drunkards in the quarter alluded to. "Supposing that one half of the *eighteen hundred* licensed houses for the sale of spirits which are in the city, send forth each a drunken man every day, there are in Glasgow *nine hundred* drunken, day after day, spreading around them beggary, and wretchedness, and crime!" Had the author given to each licensed house one drunkard on an average, I do not think he would have overstepped the bounds of truth. As it is, what a picture of demoralization and wretchedness does it not exhibit!

THE VALUE OF THE BIBLE TO SAILORS.

PERHAPS few details of a more interesting character than the following have ever been perused by any of our readers. They are extracts from "A Narrative of a Voyage to the South Seas, with the Shipwreck of the Princess of Wales Cutter, on the Crozets uninhabited islands; with an Account of a Two Years' Residence on them by the Crew, and their Deliverance by an American Schooner; by C. M. Goodridge, one of the survivors, recently returned to this country."

Mr. Goodridge states, that "in going down the river, Captain Cox, the then active and zealous agent of the 'Merchant Seamen's Bible Society,' presented us with a Bible. We thought little of the gift at the time, but the sequel will show that this proved to be the most valuable of all our stores." They quitted the shores of Britain, May 10, 1820, proceeded to the South Seas, and December 24, made the westernmost of the Crozets, where they continued "sealing" till the beginning of February, 1821. Eight men were occupied on shore, supplied with provisions from the ship every six or seven days, while those on board were employed in salting the skins, &c. In the night of March 17, the ship struck upon the breakers, when, after much labour and suffering, all hands succeeded in effecting a landing on a more accessible part of the island. The next day they succeeded in saving the captain's chest, the mate's chest, and some planks. Several other articles were obtained from the wreck; but "the last thing we saved," says the narrator, "and which we found floating on the water, was what proved the most invaluable of gifts—it was the identical Bible put on board by Captain Cox at Gravesend, on our sailing out of the river Thames. But too often are the gifts of Bible Societies ill appreciated; and this had undoubtedly been the case with us up to this time, but it soon became our greatest consolation. What made this circumstance more remarkable was, that although we had a variety of other books on board, such as our navigation books, journal, log book, &c., this was the only article of the kind that was found; nor did we discover the smallest shred of paper of any kind except the Bible; and still equally surprising was it, that after we had carefully dried the leaves, it was so little injured, that its binding remained in a very serviceable condition. Some portion of each day was set apart for reading it, and to its influence we were indebted for

an almost unparalleled unanimity during the whole time we were on the island. If ever there was a fulfilment of the promise, Eccles. xi, 1. *Cast thy bread upon the waters, for thou shalt find it after many days*; this simple fact must bring it home to every, even the least contributor to that most valuable of all institutions, the Merchant Seamen's Bible Society; for it was fulfilled even to the very letter. The Bible, when bestowed, was thrown by unheeded: it traversed wide oceans; it was scattered with the wreck of our frail bark, and was indeed found upon the waters after many days; and not only was the mere book found, but its value was also discovered, and its blessings, so long neglected, were now made apparent to us. Cast away on a desert island, in the midst of an immense ocean, without a hope of deliverance, lost to all human sympathy, mourned as dead by our kindred; in this invaluable book we found the herald of hope, the balm of consolation, the dispenser of peace, the soother of our sorrows, and a pilot to the harbour of eternal happiness."

This affecting statement refers only to those saved from the ship. The eight persons on the island, disappointed of their usual supply of provisions, feared the wreck of the vessel, and their fears were confirmed by pieces of it washed ashore on their island. Seals being scarce in December, and other means of support growing scanty, "they determined," says Mr. Goodridge, "on visiting the island on which we were thrown, but without the least expectation of finding any remnants of the vessel, much less of meeting those they had long considered as buried in the ocean."

"They started in their boat early in the morning of the 13th of December, 1821, and reached our island about ten o'clock, fortunately landing in the very cove we had chosen for our residence; and the joy of all hands on meeting can much better be conceived than described. It happened that one of the sealing party, when they went ashore, had taken a Bible with him, which, on some previous occasion, had been presented to him by the Bible Society, and that this book had also proved as valuable a friend to them, as that given by Captain Cox had been to us; and it added considerably to our joy of meeting, that a unity of sentiment on the subject of our religious exercises prevailed among us: our daily reading was rather enforced by the addition to our number. When the boisterous state of the weather would sometimes confine us to our hut for two or three days together, the comfort afforded by such a resource will be much more fully conceived; and several now read the sacred Scriptures with pleasure and profit, who had scarcely looked into a Bible since the period of leaving school."

Surely after reading such an affecting record, in connection with the various details of the many dreadful shipwrecks which have recently been published, nothing will be wanting to recommend the claims of the "British and Foreign Sailors' Society," and similar institutions, designed to promote the religious interests of our great maritime population.

God never disappoints desires after spiritual things.—A man may be as diligent as it is possible for any man to be in business of the earth, and yet he may miscarry; but give me any man or woman that ever was diligent in seeking the things of God and eternal life, that ever did miscarry. I verily believe at the day of judgment there will not be one man found that shall be able to say, "Lord, I did improve what talents thou didst give me to the uttermost to save my soul; but, Lord, because I was not able to do any more without thy grace, thou didst deny thy grace to me, and therefore now I must be damned!"—*Burroughs.*

CHRISTIAN YOUNG MEN'S SOCIETIES.

(In answer to the Inquiry, p. 64.)

MR. EDITOR,

The interest manifested, and the encouragement and support given to "The London Christian Young Men's Society" through the columns of your valuable Magazine, demand an immediate compliance with the wishes expressed in your last week's publication. I am happy, therefore, in being able to furnish you with a few interesting particulars respecting the Society's present state and prospects. Though in its infancy, the good which has already been effected affords sufficient proof that in proportion as it grows and is blessed with the smile of Heaven, so will its power and benign influence be felt and acknowledged. Already in the Associations the timid Christian has been invigorated and strengthened, and principles of piety, of love and good works, been developed, which have enhanced the Christian character, promoted fresh industry, and elicited its happy results.

Three Associations of Christian Young Men have for some time been formed for mutual improvement and edification, and meet as follows:

At 18, London Wall, on Thursday Evenings, at Eight o'clock.

At the Wesleyan Sunday School Room, corner of Church Street, Spitalfields, on Monday Evenings, at Eight o'clock.

At Honduras Street Sunday School Room, Old Street, on Wednesday Evenings, at Half-past Eight o'clock.

An Association has also been formed at Deptford, in connection with the late Rev. J. Barker's Chapel; and it is expected, that others will soon become very numerous throughout the Metropolis. Sunday School Rooms are well adapted for the Meetings, and if these can be obtained by the Teachers, there can be little fear for the success of the undertaking. Persons of respectability and influence will present themselves as Presidents, and One Shilling, and in some cases only Sixpence a Quarter from each Member will be found sufficient to defray all expenses.

I intended to have made some remarks on the subject of Mr. Wire's excellent Lecture on the Study of Ecclesiastical History, delivered to the Society last week; but to avoid prolixity, will only briefly add for the benefit of your numerous readers, that Dr. Bennett has kindly consented to give the next public Lecture to the Society, and to the Young People of London generally, at Silver Street Chapel, Falcon Square, on Thursday Evening, the 13th inst. to commence at Seven o'clock.

I am, Sir, your obliged and humble Servant,

JOHN REMFRY,
Secretary to the Society

27, Bunhill Row,
March 1, 1834.

EDUCATION IN FRANCE.

THE number of children of both sexes who learn to read is nearly 2,000,000. But almost half the communes of France refuse to tax themselves voluntarily to assist the Government in spreading the blessings of popular instruction. The number of schools is:—Elementary Primary, 35,007; Superior Primary, 373; Private, 9,092; Total, 44,472. Number of Pupils:—Boys, 1,175,248; Girls, 731,773; Total, 1,907,021. Total expense of Primary Instruction, 10,162,706 f. 19 c.; portion of this expense paid by the communes, 7,693,793 f. 50 c.; distributed by the departments, 2,054,051 f. 41 c.; by the state (difference at its charge) 405,841 f. 30 c. Number of communes taxed ex officio, 19,032. Amount of the taxes, 1,994,319 f. 60 c.—*L'Instituteur*, a Journal of Primary Instruction.

THE GREAT MISSIONARY.

No. V.

Paul's Admission to the Christian Church, and Entrance upon the Office of Apostle.

SAUL seems to have made no secret of the dire commission with which he had been entrusted by the high priest. For we find that information concerning it had reached Damascus previously to his arrival; and that its contents had been correctly published among the disciples. Acts ix, 14. Probably it was a subject of exultation at Jerusalem among the bigoted Jews, who already triumphed in the confident expectation that now the new doctrine of Jesus would altogether be extirpated. Believers were still to be found at Jerusalem, at least the apostles; and they, having knowledge of the wicked conspiracy thus made a public boast, would naturally send information to their brethren in the metropolis of Syria, and in the adjoining countries, to admonish them to provide immediately against the impending danger.

Serious alarm must have been excited in the minds of the disciples at Damascus by the intelligence thus received; and a suspicious caution would naturally awaken them to use the utmost vigilance. Any new candidate for religious communion with them, especially one from Jerusalem, would have been regarded with apprehension as a spy. But what must have been their astonishment at an application for admission to the ordinances of Christ among them, on behalf of the murderous persecutor Saul, their most dreaded enemy? Reluctance almost invincible would naturally pervade their minds; but how surprising to behold this reluctance overcome by means of a miraculous interposition! Divine condescension appears truly remarkable in the means graciously adopted to allay the apprehension of the Damascene believers, in the introduction of the new apostle, their late persecutor and sworn enemy, to their confidence and affection.

Saul, having sat down in silence and fasting "during three days and three nights," without the use of his eyes, and having no one to offer him any expression of sympathy, revolved in mind his recent inhuman proceedings, and investigated with severe scrutiny the secret motives by which he was actuated. His mind, illuminated by the Holy Spirit to understand the spirituality of the Divine law, and perceive the criminality of his pernicious conduct and his murderous disposition, would be deeply dejected with conscious guilt: it was indispensable therefore that a messenger of mercy should be sent to relieve and console him; and this was graciously done by a special commission from the exalted Saviour to his servant Ananias.

"And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus: for behold he prayeth." Diligently, and with much scrupulous formality, Saul had said his prayers before this day; but now, mere repetitions, as had been his previous custom, would by no means satisfy his awakened mind. He prayed earnestly, "in spirit and with the understanding also," for the blessings of divine grace and the renovation of his heart. This the Saviour assured to his servant, adding, "He hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here

he hath authority from the chief priests to bind all that call on thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel. For I will show him how great things he must suffer for my name's sake." Acts ix, 10—16.

How natural were the fears of Ananias, after having heard of the cruelties of Saul! And how condescending was the grace of the glorified Redeemer, thus to manifest himself to his servant, and grant him such a satisfying assurance! Having been favoured with the vision, the holy man was satisfied; and filled with affectionate compassion towards a fellow-sinner so signally reclaimed, he gladly obeyed the command of his divine Lord.

"And Ananias went his way, and entered into the house; and putting his hands on him, said," with genuine Christian affection, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou earnest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." Ver. 17.

No doubt could have remained on the mind of Paul as to the reality of the appearance of the Lord Jesus, on the road to Damascus: but if the least temptation to question it should have arisen, this benevolent and fraternal address of Ananias would have removed it, especially as his words of sympathy, and "the laying on of his hands," were accompanied with the Divine blessing in the restoration of his sight. "And immediately there fell from his eyes as it had been scales, and he received sight forthwith." On this occasion Paul was endowed with those extraordinary gifts, which demonstrated his appointment to his high office, and that he was "not a whit behind the very chiefest apostles." 2 Cor. xi, 5.

Voluntary submission to the appointed ordinances of Christ was a necessary evidence of true discipleship; Saul therefore immediately "arose, and was baptized." Filled with astonishment at the Divine forbearance towards him, while exercising his cruelties upon the innocent disciples, and with shame in reflecting upon his own criminal madness and folly, he could not sufficiently admire the merciful interposition of Christ, for his deliverance from the precipice of destruction; yet he was faint with sorrow and fasting during the three nights and days: but "when he had received meat he was strengthened." Ver. 19.

The church in Damascus being satisfied, by the testimony of Ananias, and by Saul's submission to baptism, every member of it rejoiced to see their most dreaded enemy so surprisingly transformed into a tender-hearted friend and brother. Doubtless they commemorated together the dying love of their Redeemer, enjoying the hallowed sweetness and satisfaction of Christian friendship in "the communion of saints." "Then," with mutual congratulations, and in the exercise of genuine affection and confidence, "was Saul certain days with the disciples who were at Damascus." He delighted in the holy intercourse with which they were privileged: but he was not content to be merely a worshipper. He remembered the terms of his divine ordination, and felt the constraining influence of the love of Christ. "And straightway he preached Christ in the synagogues, that he is the Son of God." Nothing could have been more unexpected. "But all that heard him were amazed, and said, Is not this he that destroyed them who called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?" How natural was their astonishment at beholding so altered a character. "But Saul increased the more in strength, and confounded the Jews who dwelt at Damascus, proving that this is very Christ." Ver 20, 21.

SCRIPTURE GAZETTEER.

(Continued from p. 70.)

GAZA, a city of the Philistines: by Joshua (xv, 47) made a part of the tribe of Judah. It was one of the five principalities of the Philistines, situated towards the southern extremity of the promised land. In the Hebrew text it is called Aza or Haza, with an *Hain* or *Ain*, which the Septuagint sometimes express by a *G*. Stephen says, in his time it was called Aza by the Syrians. It was situated between Raphia and Askelon. The advantageous situation of Gaza was the cause of the many revolutions to which it has been subject. It first of all belonged to the Philistines, and then to the Hebrews. It recovered its liberty in the reigns of Jotham and Ahaz, and was re-conquered by Hezekiah. 2 Kings xviii, 8. It was subject to the Chaldeans, who conquered Syria and Phœnicia. Afterwards it fell into the hands of the Persians. They were masters of it when Alexander besieged, took it, and destroyed it. That, or at least the little town of Gaza was rebuilt, and was afterwards possessed by the Kings of Egypt. Antiochus the Great took and sacked it. The Maccabees took it several times from the Syrians. Alexander Jannæus took and destroyed it. Gabinius repaired it, and there are coins to be seen which were stamped in this city. Augustus gave it to Herod the Great, but it was not under the obedience of his son Archelaus. St. Luke (Acts viii, 26) says, that Gaza in his time was a desert place; but he meant, in all probability, the great city of Gaza, which was once very populous. The Emperor Constantine gave Mejuma the name of Constantia, in honour of his son, and granted it the honours and privileges of a city, independent of Gaza. But the Emperor Julian deprived it both of its name and privileges.

GERAR (*pilgrimage or combat*), a royal city of the Philistines, situate not far from the angle where the south and west sides of Palestine meet; and the country to which it gave name extended itself into Arabia Sabæa. There were kings in this city whose names were Abimelech, in the times of Abraham and Isaac; and these two patriarchs being under a necessity to dwell for some time at Gerar, thought fit, for the preservation of their lives, to say that their wives were only sisters.

GERIZIM (*cutters*), the name of a mountain near Shechem, in the tribe of Ephraim, in the province of Samaria. The city of Shechem lay at the foot of two mountains, Ebal and Gerizim, the former whereof was a very barren mountain, but the latter fruitful. God had commanded that the Hebrews, after the passage of the river Jordan, should go to the mountains of Ebal and Gerizim; and that the twelve tribes should be divided, so that six might have their station on mount Gerizim, and six on mount Ebal; the former whereof were to pronounce blessings upon those who should observe the law of the Lord; the latter curses against those who should violate it. The Samaritans built a temple on mount Gerizim, and maintain, that God desired particularly to be adored on this mountain, producing the fourth verse of the twenty-seventh chapter of Deuteronomy, &c., in support of their opinion. But the Jews accuse them of corrupting the text. This dispute became the source of the most implacable hatred between the Jews and Samaritans; to which we find allusions made in various parts of the New Testament (see particularly John iv), and also in the Books of Maccabees.

GETSEMANE (*the fat valley*) may signify the oil press. This was a village in the Mount of Olives, whither Jesus sometimes retreated in the night time.

It was in a garden belonging to this village that he prayed, and was arrested by Judas and those who were conducted by this traitor. Matt. xxvi, 56.

GIBEAH (*a hill*), a city of the tribe of Benjamin, lying north of Jerusalem about twenty or thirty furlongs, and built upon a hill, as its name imports. This city is celebrated upon several occasions. It gave birth to Saul, the first king of Israel, for which reason it is frequently called Gibeah of Saul, or Gibeah the native place of Saul. It is also famous for its sins, and for that particularly of ill-usage the young Levite's wife, who was come to lodge at Gibeah, about the year of the world 2591. This crime was the cause of its total desolation. See Judg. xix.

GIHON (*valley of grace*), one of the four rivers, the source whereof was in Paradise. Bochart and others believe that Pison is the western channel that separates the confluence of the Tigris and Euphrates; and that Gihon is the eastern, which is formed after the union of those two rivers. As a proof of this opinion, they assert that the Land of Cush, wherein the Gihon runs, is Cissia, or the Chewrestan.

GILBOA (*revolution of enquiry*), a mountain celebrated for the death of Saul, and his son Jonathan. 1 Sam. xxxi, 12, &c. Eusebius and St. Jerome inform us, that this mountain was six miles from Bethsa, or Scythopolis. David, in that mournful song, which he composed in the honour of Saul and Jonathan, intimates that this mountain was fruitful: "Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings: for the shield of the mighty is vilely cast away," &c. 2 Sam. i, 6.

GILEAD (*the heap of testimony*): the mountains of Gilead were part of that ridge of mountains which runs from mount Lebanon southward, on the east of the Holy Land, gave their name to the whole country which lies on the east of the sea of Galilee, and included the mountainous region, called in the New Testament Trachonitis. Jeremiah (xxii, 6) seems to say, that Gilead begins from Mount Libanus: "Thou art Gilead unto me, and the head of Lebanon." Jacob, at his return from Mesopotamia, came in six days to the mountains of Gilead, Genesis xxxi, 27, &c., where this patriarch, with Laban his father-in-law, raised a heap of stones, in memory of their agreement and covenant, and called it Gilead, *i. e.* a heap of witness, and which Laban called Jegar-saha-dutha. These mountains were covered with a sort of trees, abounding with gum, called the balm of Gilead, which the scripture commends much. Jer. viii, 21; xvi, 11. The merchants who sought Joseph came from Gilead, and were carrying balm into Egypt. Gen. xxxvii, 25.

GILGAL (*revolution of the wheel*), a celebrated place lying to the west of Jordan, where the Israelites encamped at one time, after their passage over that river. A considerable city was afterwards built here, and became famous for many events, the remembrance whereof is preserved in history. Gilgal was about a league from Jordan, and at the like distance from Jericho. This name was given to it on account of the people being circumcised there. After this operation the Lord said (Josh. vi, 2) "This day have I taken away the reproach of Egypt from off you;" literally, "I have rolled away from off you," &c., for Gilgal signifies rolling. As the ark had been a long time at Gilgal, this place became celebrated afterwards, and the people continued for a long time to go thither on pilgrimage. It is thought that Jeroboam, or some of the kings of Israel, his successors, set up one of the golden calves there, and obliged his people to worship it. Hos. iv, 15. There had been idols, it seems, at Gilgal so early as the days of Ehud. See Judges iii, 19.

MY SCRAP BOOK.

LEAF XXIV.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—*SENECA.*

Mrs. Rowlandson's Narrative, continued.

Now the Indians gather their forces to go against *Northampton*. Over night one went about yelling and hooting to give notice of the design. Whereupon they fell to boyling of ground-nuts, and parching of corn (as many as had it) for their provision; and in the morning away they went. During my abode in this place, Philip spake to me to make a shirt for his boy, which I did; for which he gave me a shilling; I offered the money to my master, but he bade me keep it: and with it I bought a piece of horse flesh. Afterwards I made a cap for his boy, for which he invited me to dinner: I went, and he gave me a pancake, about as big as two fingers; it was made of parched wheat beaten and fried in bears-grease, but I thought I never tasted pleasanter meat in my life. There was a squaw who spake to me to make a shirt for her sannup; for which she gave me a piece of bear. Another asked me to knit a pair of stockings, for which she gave me a quart of pease. I boyled my pease and bear together, and invited my master and mistress to dinner: but the proud gossip, because I served them both in one dish, would eat nothing except one bit that he gave her upon the point of his knife. Hearing that my son was come to this place, I went to see him, and found him lying flat on the ground. I asked him how he could sleep so? He answered me that he was not asleep, but at prayer; and lay so that they might not observe what he was doing. I pray God he may remember these things now he is returned in safety. At this place (the Sun now getting higher) what with the beams and heat of the Sun, and the smook of the wigwams, I thought I should have been blind: I could scarce discern one wigwam from another. There was here one *Mary Thurston of Medfield*, who seeing how it was with me, lent me a hat to wear; but as soon as I was gone, the squaw who owned that *Mary Thurston*, came running after me and got it away again; here there was a squaw who gave me one spoonful of meal; I put it in my pocket to keep it safe; yet notwithstanding, somebody stole it, but put five *Indian corns* in the room of it: which corns were the greatest provision I had in my travel for one day.

The Indians returning from *Northampton*, brought with them some horses and sheep and other things which they had taken; I desired them that they would carry me to *Albany* upon one of the horses, and sell me for powder; for so they had sometimes discoursed. I was utterly hopeless of getting home on foot, the way I came. I could hardly bear to think of the many weary steps I had taken to come to this place.

The Ninth Remove. But instead of going either to *Albany*, or homeward, we must go five miles up the river, and then go over it. Here we abode awhile. Here lived a sorry Indian who spake to me to make him a shirt; when I had done it he would pay me nothing. But he living by the river side, where I often went to fetch water, I would often be putting him in mind, and calling for my pay: at last he told me, if I would make another shirt for a papoos not yet born, he would give me a knife, which he did, when I had done it. I carried the knife in, and my master asked me to give it to him, and I was not a little glad that I had any thing they would accept of, and be pleased with. When we were at this place, my master's maid came home, she had been gone three weeks into the *Narrhaganset*

country, to fetch corn, where they had stored up some in the ground: she brought home about a peck and a half of corn. This was about the time that their great Captain *Naananto* was killed in the *Narrhaganset* country.

My son being now about a mile from me, I asked liberty to go to see him; they bade me go, and away I went; but quickly lost myself, travelling over hills and through swamps, and could not find the way to him: and I cannot but admire at the wonderful power and goodness of God to me, in that though I was gone from home, and met with all sorts of Indians, and those I had no knowledge of, and there being no Christian soul near me, yet not one of them offered the least imaginable miscarriage to me. I turned homeward again, and met with my master; he shewed me the way to my son. When I came to him, I found him not well, and withal he had a boyl on his side which much troubled him: we bemoaned one another awhile, as the Lord helped us, and then I returned again. When I was returned, I found myself as unsatisfied as I was before. I went up and down moaning and lamenting, and my spirit was ready to sink with the thoughts of my poor children: my son was ill, and I could not but think of his mournful looks; and no Christian friend was near him to do any office of love for him, either for body or soul. My poor girl, I knew not where she was, nor whether she was sick or well, or alive or dead. I repaired under these thoughts to my Bible (my great comfort at that time), and that Scripture came to my hand, "*Cast thy burthen upon the Lord, and he shall sustain thee.*" *Psalm* lv, 22.

But I was fain to go and look after something to satisfy my hunger; and going among the wigwams, I went into one, and there found a squaw who showed herself very kind to me and gave me a piece of bear. I put it into my pocket, and came home; but could not find an opportunity to broil it, for fear they would get it from me, and there it lay all that night in my stinking pocket. In the morning I went again to the same squaw, who had a kettle of ground-nuts boyling, I asked her to let me boyl my piece of bear in her kettle, which she did, and gave me some ground-nuts to eat with it, and I cannot but think how pleasant it was to me. I have seen bear baked very handsomely amongst the *English*, and some liked it, but the thoughts that it was *bear*, made me tremble; but now that was savory to me that one would think was enough to turn the stomach of a brute-creature.

One bitter cold day, I could find no room to sit down before the fire: I went out, and could not tell what to do, but I went into another wigwam where they were also sitting round the fire: but the squaw laid a skin for me, and bid me sit down, and gave me some ground-nuts, and bade me come again, and told me they would buy me if they were able; and yet these were strangers to me that I never knew before.

The Tenth Remove. That day a small part of the company removed about three quarters of a mile, intending farther the next day. When they came to the place where they intended to lodge, and had pitched their wigwams, being hungry, I went back again to the place we were before at to get something to eat, being encouraged by the squaw's kindness, who bade me come again. When I was there, there came an Indian to look after me; who when he found me, kicked me all along. I went home and found venison roasting that night, but they would not give me one bit of it. Sometimes I met with favour, and sometimes with nothing but frowns.

The Eleventh Remove. The next day in the morning, they took their travel, intending a day's journey up the river; I took my load at my back, and quickly we

came to wade over a river, and passed over tiresome and wearisome hills. One hill was so steep that I was fain to creep up upon my knees, and to hold by the twigs and bushes to keep myself from falling backward. My head also was so light, that I usually reeled as I went: but I hope all those wearisome steps that I have taken are but a forwarding of me to the heavenly rest. "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me." Psalm cix, 75.

The Twelfth Remove. It was on a Sabbath morning that they prepared for their travel. This morning I asked my master whether he would sell me to my husband? He answered *Nay*, which did much rejoice my spirit. My mistress, before we went, was gone to the burial of a papous; and, returning, she found me sitting and reading my Bible; she snatched it hastily out of my hand, and threw it out of doors; I ran out and catcht it up and put it into my pocket, and never let her see it again. Then they packed up their things to be gone, and gave me my load; I complained it was too heavy: whereupon she gave me a slap in the face, and bade me go. I lifted up my heart to God, hoping that redemption was not far off, and the rather that their insolency grew worse and worse. But the thoughts of my going homeward (for so we bent our course) much cheered my spirit, and made my burden seem light and almost nothing at all. But to my amazement and great perplexity, the scale was soon turned: for when we had gone a little way, on a sudden my mistress gives out she would go no further, but turn back again, and said I must go back with her, and she called her sennup and would have had him gone back also, but he said he would go on, and come to us again in three days. My spirit was upon this (I confess) very impatient, and almost outrageous. I thought I could as well have died as went back. I cannot declare the trouble I was in about it: yet back again I must go. As soon as I had an opportunity, I took my Bible to read, and that quieting Scripture came to my hand—Psalm xli, 10, "*Be still, and know that I am God:*" which stilled my spirit for the present, but a sore time of trial I concluded I had to go through.

S. J. B*****.

(To be continued.)

THE SACRIFICE AT LYSTRA.

Suggested by one of the Cartoons.

The men of God the people taught
Where pagan rites were seen before;
Paul and his friends salvation brought
To Lycaonia's distant shore:
They preach'd the gospel there, 'tis said;
The sound awoke the sleeping dead.
Pardon and peace for those that turn
From idols to the living God!
The heavenly flame began to burn,
For there was *one* who never trod
As yet upon his mother earth,
Since his own mother gave him birth.
A cripple heard, and faith was given
To feel, believe the words they said,
Receive the message sent from heaven—
His heart the great Apostle read:
The Holy Spirit through him spoke,
The fetters from his limbs were broke.
Arise, and stand upon thy feet!
Said Paul, in loud and steadfast tone.
Ready the gracious call to meet,
Who health and ease had never known,

Now walk'd and leap'd, and prais'd that Lord
Who thus to perfect health restor'd.

Thus, independence on that grace,
And with the word of God in hand,
Which from the mind can error chase,
Behold the two Apostles stand!—
One in the act of praise and prayer,
The other seems in anguish there;

Whose piercing eye from far perceiv'd
The mad procession moving on;
The people had been quite deceiv'd
Except that now restored one:
They saw this more than second birth,
They thought their gods were now on earth.

Behold! the stately bull advanc'd!
Behold! the pagan rites begin!
The priests all kneel, as if entranc'd;
The sacrifice for all their sin
Must now be slain, for lifted high
An arm is rais'd, and he must die.

Behold! the altar richly wrought,
Behold! the flame which on it burns,
Behold! those lovely children taught
To bear and use the mystic urns;
All is prepar'd, and music's sound
Is heard to float melodious round.

But *one* is pressing through the crowd,
His crutches, bauls, all thrown aside;
While firm he stands, he cries aloud,
His hands are rais'd, he means to chide
The mad delusion all around
The ignorance which still is found.

And hear the two Apostles cry,
While one his clothes asunder rent,
"Oh do not such presumption try,
For God to you his servants sent.
We are not gods, but fellow-men
Beseeching you to turn again

From heathen vanities to Him
Who made the air, and earth, and sea,
And all things which exist therein;
Who is, and cannot cease to be:
Who in times past the nations left
To do their will, of sense bereft.

Yet still His witnesses were found,
In rain from heav'n, and fruit, and oil,
In sea, in air, and on the ground,
By corn to crown the reaper's toil:
He fill'd their hearts with food and joy,
And did not guilty man destroy."

They said; and scarce restrain'd the men
From the vain sacrifice prepar'd:
They preach'd salvation, and again
The Saviour and their gods compar'd:
The mighty Lord of heaven and earth,
The vain conceits which had no birth
But in the mind deprav'd and turn'd
From that pure flame which once had burn'd
Within, and must again reform—
"Ye must be of the Spirit born."

S. HOPKINS.

London: Printed and Published by C. WOOD AND SON, Poppin's Court, Fleet Street; to whom all Communications for the Editor (post paid) should be addressed;—and sold by all Booksellers and Newsmen in the United Kingdom.

Hawkers and Dealers supplied on Wholesale Terms, in London, by STEHA, Paternoster Row; BRACK, Holywell Street, Strand; J. PATTIN, 16, High Street, St. Giles's; and W. N. BAKER, 16, City Road.

THE CHRISTIAN'S PENNY MAGAZINE.

Nº 93.

PUBLISHED EVERY SATURDAY.

MARCH 15, 1834.

PRINTED AND PUBLISHED BY G. WOOD AND SON, POPPIN'S COURT, FLEET STREET, LONDON.



ELIJAH FED BY RAVENS.

ELIJAH THE PROPHET was one of the most extraordinary men, whose characters are presented to our contemplation in the Holy Scriptures. He is famed for being the great restorer of the law of Moses, and the inspired reformer of the church of Israel. His mission to king Ahab — his boldness in reproving that unprincipled monarch — his raising of the widow's son to life — his public controversy with the idolatrous priests of Baal — his direction to put to death those impious impostors — his miraculous support — his retirement at Horeb — his communion with God — his calling down fire upon the idolatrous soldiers — and finally his mira-

VOL. III.

culous translation to heaven, — would each furnish ample materials for instructive meditation.

Elijah's miraculous supply of food during his seclusion at the brook Cherith, is selected for the present paper, partly because of it having been made a subject for objection by some infidels.

Mr. Hartwell Horne, in his "Critical Introduction to the Study of the Scriptures," from several commentators, especially Dr. Adam Clarke, answers the objectors. He remarks — "The circumstance of Elijah being fed by ravens (1 Kings xvii, 4) has excited the profane scoffs of unbelievers, as an incredible thing; and they

M

have attempted to be witty in their inquiries whence these unclean birds could have procured food for the prophet. Had these writers, however, consulted the original word of this passage, and also other places where the same word occurs, they would have found that ערבים (*oreim*) signifies Arabian. Such is the meaning of the word in 2 Chron. xxi, 16, and in Neh. iv, 7, where our version correctly renders it Arabians. Now we learn from the *Beresith-Rabba* (a rabbinical commentary on the book of Genesis), that there anciently was a town in the vicinity of Beth-shan (where the prophet was commanded to conceal himself); and we are further informed by Jerome, a learned writer of the fourth century, that the *Orbin*, inhabitants of a town on the confines of the Arabs, gave nourishment to Elijah. This testimony of Jerome is of great value, because he spent several years in the Holy Land, in order that he might acquire the most correct notions possible of the language and geography of the country, as well as of the customs and habits of the people, in order to enable him to understand, explain, and translate the Holy Scriptures. Although the common printed editions of the Latin Vulgate read *corvi*, crows or ravens, yet in 2 Chron. xxi, 16, and Neh. iv, 7, Jerome properly renders the same word ערבים (*oreim* or *oreim*) the Arabians. What adds further weight to these testimonies is the fact, that the Arabic version considers the word as meaning a people, *Orabin*, and not ravens or fowls of any kind. We may also add, that the celebrated Jewish commentator, Jarchi, gives the same interpretation. How, indeed (it has been well asked), could the holy prophet receive his meat from such unclean animals as ravens are, contrary to that law of which he was so intrepid a defender? How could he know that these impure birds had not been resting among carcases and carrion, before they brought him his meat? Besides, Elijah was supplied with bread and flesh every morning and evening for a whole year. How can such a long and careful attendance be ascribed to ravens? It is therefore most likely that some of the inhabitants of Oreb or Orbo furnished the prophet with food, being specially and divinely directed to do so."

Mr. Horne's reasoning *ought*, perhaps, to satisfy any *isfidel*: because it meets him on his own ground, rejecting, or at least omitting, the idea of miracle; but on several grounds we are not satisfied with such a reply. The very fact of its passing over that which is most manifest in the text—the Divine direction where to go, and the same assurance of Jehovah that he should be miraculously supplied with food, is sufficient to lead us to reject such an interpretation. Besides, the geographical situation, eight miles from Jerusalem, in the heart of Palestine, and far from any Arab town, will not admit of its correctness.

Mr. Greenfield, the learned editor of the Comprehensive Bible, has a valuable note on this passage. He says, "Some have thought that the prophet Elijah, instead of being fed by *ravens*, was supplied by *merchants*, or *Arabians*, or the inhabitants of the city *Arbo*. But, 1. ערבים *oreim*, is never used singly to denote *merchants*; nor would God have said generally, that he had commanded the *merchants*, but have specified *what merchants* he had commanded. 2. The word is not read *oreim* but *araim* when it signifies *Arabs*; nor is it likely that they should be found in that district. 3. The inhabitants of ערבו *Arbo*, or *Orbo*, if any city of that name then existed, must have been called, according to the genius of the Hebrew language, ערבויים *arboyim*, or ערבנים *arboנים*, not ערבים *oreim*. 4. The solemn declaration of good Obadiah, that Ahab took an oath of *every people*, that he was not concealed among them, shows that his situation required the utmost privacy,

even to solitude, and that it was impossible for him to remain concealed among the inhabitants of any country. 5. When the brook was dried up, the prophet was obliged to quit his asylum, which he needed not to have done had a people been his suppliers, as they could have brought him water as well as food. 6. Hence we may conclude, that these *oreim* were true *ravens*, as it is rendered in nearly every version.

Dr. Gill remarks, in his commentary on these words, "I have commanded the *ravens* to feed thee there—whereby he should be provided with food to eat; by whom are meant not angels in the form of ravens, as some; nor, as others, Arabians, for there were none of that people near him; nor, as others, *merchants*, the word being sometimes used of them, for this was not a likely method for privacy; nor, as others, the inhabitants of a place called Oreb, or Orbo; so the Arabic version calls them *Orabin*; but we read of no such place near Jordan; the Jews speak of a city of this name near Beth-shean, whence these *Orabin* came, and some of them think they had their name from Oreb, in Judg. vii, 25. It seems better to interpret them of ravens, as we do, these creatures delighting to be in solitary places, in valleys, and by brooks; nor need it be any objection that they were unclean creatures by the law, since Elijah did not feed upon them, but was fed by them; and supposing any uncleanness by touch, the ceremonial law might be dispensed with in an extraordinary case, as it sometimes was; though it is very remarkable that such creatures should be employed in this way, which are birds of prey, seize on any thing they can, live on carrion, and neglect their young, and yet feed a prophet of the Lord; which shows the power and providence of God in it. Something like this Jerome relates, of a raven bringing a whole loaf of bread, and laying it before the saints, Paulus and Antonius."

The learned doctor adds, on ver. 6, and the *ravens brought him bread and flesh in the morning, and bread and flesh in the evening*, &c. "For his breakfast and supper, the two principal meals then in use; and as there were several employed, they could bring a sufficiency in a short time for each meal; and these provisions were ready prepared, the bread made and baked, and the flesh boiled, broiled, or roasted; whence they had it need not be inquired after; the Jews say they were fetched from Ahab's table, and others from Jehoshaphat's, and others, as probable as any, from the table of the 7000 who had not bowed the knee to Baal."

Mr. Watson, in his excellent Biblical Dictionary, has the following judicious observations:—"Suppose that Elijah was concealed from Ahab in some rocky or mountainous spot, where travellers never came; and that here a number of voracious birds had built their nests upon the trees which grew around it, or upon a projecting rock, &c. These flying every day to procure food for their young, the prophet availed himself of a part of what they brought; and while they, obeying the dictates of nature, designed only to provide for their offspring, Divine Providence directed them to provide at the same time for the wants of Elijah. What, therefore, he collected, whether from their nests, from what they dropped, or, under a supernatural influence, brought to him, or occasionally from all these means, was enough for his daily support. 'And the *oreim* furnished him bread or flesh in the morning, and bread or flesh in the evening.' But as there were probably several of them, some might furnish bread and others flesh, as it happened; so that a little from each formed his solitary but satisfactory meal. To such straits was the exiled prophet driven! Perhaps these *oreim* were not strictly ravens, but rooks. The word *raven* includes the whole genus, among which are some less impure than the raven, as the rook. Rooks living in numerous

Societies, are supposed by some to be the kind of birds employed on this occasion, rather than ravens, which fly only in pairs. But upon all these explanations we may observe, that when an event is quite miraculous, it is quite superfluous, and often absurd, to invent hypotheses to make it appear easy." *It ought to be sufficient, and so it is, with every believer, that the interposition is the omnipotent and infinitely wise agency of God!*

Bishop Hall is most celebrated for his practical improvement of the Sacred Histories, and this paper, therefore, shall be closed with a passage from his "Contemplations on Elijah." That pious prelate exclaims, "Oh, the strange caterers for Elijah; *I have commanded the ravens to feed thee there.* I know not whether it had been more miraculous to preserve him without meat, or to provide meat by such mouths. The raven, a devouring and ravenous fowl, that uses to snatch away meat from others, brings it to him. He that could have fed Elijah by angels, will feed him by ravens. There was then in Israel a hospitable Obadiah, that kept a secret table in two several caves, for a hundred prophets of God. There were *seven thousand* faithful Israelites, in spite of the devil, who had never bowed knee to Baal. Doubtless any of these would have had a trencher ready for Elijah, and have thought himself happy to have defrauded his own maw, for so noble a prophet. God rather chooses to make use of the most unlikely fowls of the air, than their bounty; that he might give, both to his prophet and us, a pregnant proof of his absolute command over all his creatures, and win our trust in all extremities. Who can make question of the provisions of God, when he sees the very ravens shall forget their own hunger, and purvey for Elijah? O God, thou that providest meat for the fowls of the air, will make the fowls of the air provide meat for man, rather than his dependence on Thee shall be disappointed. Oh let not our faith be wanting to Thee; Thy care can never be wanting to us."

ELIJAH FED BY RAVENS.

Mr. Newton's beautiful poem on this subject deserves to be here added as a supplement to this essay. Many of our readers probably never saw it, and to them it will be extremely welcome: those who possess the Olney Hymns will certainly approve of it in this place.

Elijah's example declares,
Whatever distress may betide,
The saints may commit all their cares
To Him who will surely provide:
When rain long withheld from the earth
Occasion'd a famine of bread,
The prophet, secur'd from the dearth,
By ravens was constantly fed.

More likely to rob than to feed,
Were ravens, who live upon prey;
But when the Lord's people have need,
His goodness will find out a way:
This instance to those may be strange,
Who know not how faith can prevail;
But sooner all nature shall change,
Than one of God's promises fail.

Nor is it a singular case,
The wonder is often renew'd;
And many can say, to his praise,
He sends them by ravens their food:
Thus worldlings, tho' ravens indeed,
Tho' greedy and selfish their mind,
If God has a servant to feed,
Against their own wills can be kind.

Thus Satan, that raven unclean,
Who croaks in the ears of the saints,

Compell'd by a power unseen,

Administers oft to their wants:
God teaches them how to find food
From all the temptations they feel:
This raven, who thirsts for my blood,
Has help'd me to many a meal.

How safe and how happy are they
Who on the good Shepherd rely;
He gives them out strength for their day,
Their wants He will surely supply!
He ravens and lions can tame,
All creatures obey his command:
Then let me rejoice in his name,
And leave all my cares in his hand.

CHRISTIAN MUSINGS.

(From the diary of a departed Christian.)

It is a truth, which we too little recognize or act upon in our passage through life, but which is not the less important, that vanity is deeply stamped on all terrestrial good; and in proportion as we are impressed with the unsubstantial and fleeting nature of worldly possessions, we should more intently fix our minds on the contemplation of that land which rises beyond the confines of the tomb, and those eternal realities which will succeed after this transient life is past. Amidst the hurry of business, and incessant occupations of life, or the blandishments of pleasure—in the eternal round of engagements, and the fatigue of the body, and the spiritual inactivity of the mind—we are too apt to treat very lightly, or overlook altogether the important consideration, that we are passing away. The earth on which we tread is, as it were, giving way beneath us, and yet we build on its sandy foundation as for eternity. But in the moments of seclusion and retirement, amidst the solitudes of nature, or our own bedchambers, where external objects have lost their force, and the noisy din of the world no longer rings in our ears, it is that the mind becomes open to receive moral impressions; the feelings become softened down, and the soul awakened to a more vivid impression of the things connected with its everlasting peace. If there be any real and satisfactory enjoyment, it is only when, in addition to our prospect or possession of happiness on earth, we see the ray of immortality glittering in the distance, and rising as the Polar Star, beyond the confines of the grave, like a radiant beacon to guide our course and light our steps. Of what avail would the pleasures of life be, if the cold hand of death terminated our existence for ever? How would our enjoyment of all the tender associations of life, the sympathies of friendship and the warmth of love, be blasted, if the grave, to which the loved and the lover are alike hastening, formed the dreary and desolate end of our hopes? But no! I hope in another and a better world to renew my intercourse with those whom I have loved in this: and, if such happiness may be given to the frail being of a day, to fall with them before the throne of the Most High in heaven, with whom I have knelt at his footstool on earth. P. N.

The works of Creation are the footsteps of God's wisdom: the work of Redemption is the face of his wisdom; a man is better known by the features of his face than by the prints of his feet.—*Charnock.*

God's wisdom is called "manifest wisdom:" as manifold as mysteries; variety in the mystery, and mystery in every part of the variety.—*Charnock.*

SEA SERPENTS.

MR. EDITOR,—Your explanations of several passages of Scripture have afforded much edification, for which accept my best thanks. At the same time I would request the favour of an illustration of the following texts,—“In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.” *Isaiah xxvii. 1.* “And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them.” *Amos ix. 3.*—My particular object is to ascertain whether there are, in reality, monstrous SEA SERPENTS. An answer, at your convenience, will oblige An Admirer of the Christian's Penny Magazine.

Inspired prophecy contains many bold and beautiful figures of speech, which cannot with propriety be interpreted literally. “I have used similitudes,” saith the Lord, “by the ministry of the prophets.”

“Leviathan, the piercing serpent”—“the crooked serpent”—“the dragon in the sea”—refer, according to the ancient Jewish commentators, especially to Pharaoh, king of Egypt, whose river Nile, which was his glory, contained monsters, and denoted the utter overthrow of his tyranny, by the omnipotence of God.

Dr. Gill, in his commentary on Amos ix. 3, remarks, “Bochart thinks that the whale, called the *Zygaena*, is intended; and which he, from various writers, describes as very monstrous, horrible, and terrible, having five rows of teeth, and very numerous; and which not only devours other large fishes, but men swimming it meets with; and, having such teeth, with great propriety may be said to bite.”

Whatever may be said as to the design of the prophet referring to despotic monarchs, who were the cruel oppressors of the people of God, all their allusions to natural history, so far as they have been examined, are found to be correct. “Whether there are, in reality, monstrous sea serpents,” is a question which many have recently proposed. Doubtless there are such monsters in the mighty deep, whatever may be said with regard to the exaggerations of some modern voyagers. Sharon Turner, in his instructive “Sacred History of the World,” has given a few of the testimonies of nautical men from different seas, on this very interesting subject, which, though not perfectly satisfactory, will yet be read with pleasure by many. A further extract from Dr. Gill, on Amos ix. 3, will prepare some of our readers for the intimated testimonies:—

“Hence it appears,” says the learned commentator, “that there are sea serpents as well as land ones, to which the allusion is. Erick Pontoppidan, the bishop of Bergen, speaks of a *see-worm* or sea snake, in the northern seas, which he describes as very monstrous and very terrible to seafaring men, being of seven or eight fathoms, each fold a fathom distant; nay of the length of a cable, a hundred fathoms, or 600 English feet; yea, of one as thick as a pipe of wine, with twenty-five folds. Some such terrible creature is here respected, though figuratively understood, and designs some crafty, powerful, and cruel enemy.”

TESTIMONIES CONCERNING SEA SERPENTS.

Several accounts have appeared, at various times, concerning a large sea serpent seen in different seas, it may not be right to omit entirely to notice them. They are not of that kind which authorize the judgment to rest its scientific belief upon them; but they seem too many, and too unconnected with each other, to be wholly passed by. Future facts must be waited for, before we can conclusively admit that such an animal exists; but

it may not be unuseful to notice a few of the more recent periodical statements:—

“On the 26th of June, 1827, about forty-five miles off Cape Ann (Massachusetts Bay), one was said to be seen by Captain White, of the Hope, about sixty feet long, with three fins on its back. It came within twenty-five feet.”—*Salem Gazette*.

“Five witnesses deposed that one appeared off Norway, on the 24th of August, 1827, of a dark colour. Its head and about twelve feet were out of water. It swam away in several bends, which had intervals of forty feet. From these it was calculated that the whole animal was 400 feet long; and as thick as a hoghead. On the 26th of August it was 260 fathoms off. On September the 3d, again at New-hand-spike. On the 5th, off Lysagen.”—*Christian Letter, New Times, 13th September, 1827*. This is the most extravagant account of any recent ones, and reminds us of Pontoppidan's wonders.

“Don Lopez, captain of an Havannah steamer, reported to the captain-general of that place, that on the 3d of January, 1830, at four miles from the coast, he saw the upper jaw of a great fish rise about ten feet above the surface of the water, with others of various sizes playing about it. About sixty feet from its mouth was a great fin or wing, nine feet high: its tail remained under water. It suddenly sunk, but rose ten minutes after, farther north. It was larger than a whale, and of a different shape.”—*Charleston Courier*.

“In February, 1830, a sea serpent was seen off the island of Lewis, in the Hebrides, for a fortnight, sporting in the arm of the sea called Broad Bay. It was from sixty to eighty feet long, of a white colour, with a mane.”—*Liverpool Courier, March, 1830*.

“Captain Hancock described one, as seen by him, in April, 1830, off St. Augustine's Bar, near Florida. His length from twenty to twenty-five feet, his jaws wide enough to receive a small barrel, with four rows of teeth; his head like an alligator's; his fins four to six feet long, like a seal's, and of the size of a common door; the tip of his tail sharp, like an harpoon. Leaping forward to catch a porpoise, he sprang five or six feet out of the water.”—*Savannah Georgian, April 23d*.

“The New York Gazette, of the 2d of September, 1831, stated that a sea serpent was seen in 1831, the second time for that summer, off Boar's Head, Hampton Beach, and was carefully observed by several persons for fifteen minutes.”

Dr. R. Southey informs us, that fragments of such an animal were thrown up about twenty years ago, on the late Malcolm Laing's estate, in the Orkneys, and that one of the pieces corresponded with Egge's account of a great serpent of this kind.

Such are some of the latest accounts which seem to relate to different animals of the serpent form; but the describers and the descriptions are not such as the cautious naturalist would deem satisfactory authorities.

Of all the suitors which come unto you, it seems there is none which hath any title to the heart but God, which challengeth it by the name of a Son; as if he should say, Thou shalt give it to thy Father, which gave it to thee. Art thou my son? my sons give me their hearts, and by this they know that I am their Father. Therefore if thou be his son, thou wilt give him thy heart, because thy Father desires it, thy Maker desires it, thy Redeemer desires it, thy Lord, and thy King, and thy Master desires it, who hath given his Son for a ransom, his Spirit for a pledge, his word for a guide, the world for a walk, and reserves a kingdom for thine inheritance. Canst thou deny Him any thing, who hath given the heir for the servant, the beloved for his enemy, the best for the worst?—*Smith*.

NATURE THE HANDMAID OF REVELATION.

The book of Creation proclaims much of God; and, as a mirror, reflects some of the attributes and perfections of its author: "for the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Rom. i, 20.

The book of Nature is also the handmaid of Revelation, as God is constantly referring in his Scriptures to objects in it, to convey to us (so far as such types can shadow them forth) some views of his character, as connected with the economy of Redemption.

Let us look abroad, and we shall find the most splendid ornament of the creation pointing to the Redeemer. The sun of the natural world rising on the darkness of nature, is but a faint illustration of "the Sun of righteousness rising with healing in his wings" (Mal. iv, 2) on the benighted heart of man.

Light, of which poets have so sweetly sung, the most diffusive blessing streaming over the universe of God, to display its otherwise covered glories, is a fit emblem of that "Teacher who came from God," who illustrated the glories of the Divine character, and pointed man through his own atonement and intercession to a reconciled Creator, bringing his creature "out of darkness into marvellous light." "I am the light of the world," (John viii, 12), seems a most beautiful and appropriate description of this widely-extended moral illumination. And what more expressive idea can we receive of God, in reference to his moral perfections, than that "he is light, and in him is no darkness at all" (1 John i, 5); and of the glory of his presence, than that he "dwelleth in light inaccessible?"

Still contemplating the firmament of heaven, if we gaze on "the thick-sown glories of that field of fire," we shall find some distinguished for peculiar associations or greater brilliancy. "The day-star," like the star of the East which led the sages to Jesus, should perform a similar office to us, though we have also "a more sure word of prophecy, whereunto we do well that we take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise." 2 Pet. i, 19.

Have we not noticed one star, which with peculiar lustre adorns even the morning sky? "I am the bright and morning star" (Rev. xxii, 16) can be most fitly predicated of him,

"The star which rose on time, throwing a ray
Of heaven's own light; and to the hills of God,
Th' eternal hills, pointed the sinner's eye;"

and who has said to his church, "Arise and shine, for thy light is come, and the glory of the Lord is risen upon thee."

Thus, by reflecting something of him, we can join in the sublime invocation of the Psalmist, when he thus calls on creation:

"Praise ye the Lord from the heavens!
Praise him in the heights!
Praise ye him, sun and moon!
Praise him, all ye stars of light!"

Psalm cxlviii.

And shall not the lower parts of the earth in a similar way aid in the mighty chorus? Yes! "Fire and hail, snow and vapours, stormy wind fulfilling his word; mountains and all hills, fruitful trees and all cedars, beasts and all cattle, creeping things and flying fowl," shall bring their tribute also. For "who is a rock, save the Lord?" inquires one rapt prophet; whilst another responds, "He is the rock, and his way is perfect." (Deut. xxxiii, 4.) The rain which fertilizes the earth, and the dew of heaven which softly falls and blesses it, are emblems of Him whose "doctrine shall drop as the

rain, whose speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." Deut. xxxii, 2.

If we turn to the varied relationships of life, we shall find their most tender connections shadowing forth the character of God. "As a father pitieth his children, so the Lord pitieth them that fear him" Ps. ciii, 13.

The charity of brother will remind us that there is "a friend that sticketh closer than a brother." (Prov. xviii, 24.) And in the book of Proverbs there is a most striking allusion, in "a brother born for adversity," which at once points us to Him who is not ashamed to call his children brethren." Heb. ii, 11.

The marriage union is chosen as a type to portray the love of God. "Thy Maker is thine husband, the Lord of hosts is his name." (Isa. liv, 5.) "A woman may forget her sucking child, yet, saith the Lord, will I not forget thee." (Isa. xlix, 15.)

From the earliest occupations of human affairs, whether of social or civil life, whether of peace or war, many are chosen to illustrate the character and offices of the Saviour.

In the regal capacity, He is "the King in Zion" (Ps. ii, 6); the "Ruler in Israel" (Mic. v, 2); "our Judge, our Lawgiver" (Isa. xxxiii, 22); "the Prince of Peace" (Isa. ix, 6); "the Prince of Life" (Acts iii, 15); "the only Potentate" (1 Tim. vi, 15).

We have "an Advocate with the Father" (1 John ii, 1); "a Daysman betwixt us" (Job ix, 33); "a Mediator" (1 Tim. ii, 5); "the Deliverer" (Rom. xi, 26); "Wonderful Counsellor" (Isa. ix, 6); "a Witness to the People" (Isa. lv, 4); and "the faithful Witness" (Rev. i, 5).

Even the battle of the warrior, though it is "with confused noise and garments rolled in blood" (Isa. ix, 5), amidst its startling avocations presents us with further intelligible illustrations. The "Captain of our salvation" (Heb. ii, 10) stands at the head of the hosts of the Lord. He is styled also "a Leader and Commander" (Isa. lv, 4); and he is to stand for "an Ensign of the people."

The implements of war too are called forward to designate some point in the character of this great Commander. His mouth is like "a sharp sword;" he is made "a polished shaft" (Isa. xlix, 2); and his word is "like as a fire, and like a hammer that breaketh the rock in pieces" (Jer. xxiii, 29).

P. N.

(To be continued.)

God searcheth the heart and trieth the reins.—The heart hath many valves and ventricles; but God searcheth all the valves, which cannot be espied and discerned but by a curious eye. God sees all the contrivances of it. The reins are partly hid, most inward, surrounded with fat. The most inward thoughts cannot be hid from God's piercing eye; for all is open before him, like dissected sacrifices, when the bowels are ripped up and all the inwards discovered. God is more within the soul of a creature than any one hidden thought can be, and knows it before the heart that mints it has a full discovery of it. What do the actings of sin in our fancies import, but as though God's eye could not pierce into the remoteness and darkness of our minds.—*Charnock.*

Jacob got the blessing by being clothed in the garments of his elder brother: so do believers.—*Mother.*
Without repentance, a sinner must irrevocably perish or God must change his nature.—*Charnock.*

God is a witness in his omniscience, that he might be a judge in his righteousness.—*Charnock.*

THE BLIGHTED BARGAIN ;

Or, how a Commission Merchant may lose a Consignment, and a Manufacturer see his Fabrics.

We will relate a little affair that occurred last winter. In an editorial tour in Massachusetts, we travelled in a crowded stage coach. At length we passed through a brisk little factory village, and the roaring waterfalls and clattering machinery served to set our thoughts and tongues in motion. The manufacturing business was the natural topic; and it presently appeared that one of the gentlemen was a northern manufacturer, and another, a commission merchant from one of the distant states. Mutual curiosity produced an interchange of names. The manufacturer readily recognized the name of a well-known vender of the kind of goods he manufactured. The merchant, in his turn, was well acquainted with the fabrics of the manufacturer, and their high reputation in the markets. *We* too, recognized in the name of the manufacturer, a subscriber to our Temperance paper, but having no personal acquaintance with him remained *in cog*. The manufacturer appeared inclined to try a shipment to a new market, and the merchant was evidently fishing for a consignment—praised the superior style of the manufacturer's fabrics—the increasing demand for them—could sell any amount, at the top of the market prices, and expected a speedy rise. Matters were evidently about adjusted for an early shipment of an invoice of 4 or 5000 dollars value, when the sight of a country grog-shop turned the subject to the Temperance effort. The merchant, intelligent on every other subject, was ignorant here. His mercantile papers had not told him, nor had he informed himself, of the nature and progress of the reform. He spoke lightly of it, and repeated some of the current slang of the opposition with apparent approbation. The manufacturer averted his head, bit his lips, and eyed the merchant narrowly; who continued his conversation, unconscious of having endangered his own reputation. Presently, the driver's horn announced our approach to the inn where the horses were to be shifted. On our arrival the party alighted. The manufacturer called for "hot coffee"—the merchant for "brandy." This was twice repeated within 20 miles, which evidently settled the matter of the consignment. When parting with each other, on the arrival of the manufacturer at his place of destination, the topic was renewed by the merchant, and cautiously evaded by the manufacturer.

Now for the result. The merchant has since failed: and the manufacturer, who had learned better than to entrust his property to a brandy drinker, has doubtless saved his five thousand dollars.—*New York Temperance Herald.*

Dishonesty.—Robbery is a sin literally forbidden only in one commandment, but by inference in all. What sin is committed, but some person is not robbed? Doth not idolatry rob God of his worship; blasphemy of his honour; Sabbath-breaking of his reserved time? Doth not irreverence rob our betters; murder rob a man of his life; theft of his goods; and false testimony of his name or right?—*Adams.*

Divine Fulness.—The fulness of the Godhead is in none but Christ, yet the fulness of God is in all the saints, Ephes. iii, 19. They are not shut out from any of the communicable attributes of God, but have their share of all that is in him, according to their capacities as creatures. Cast an empty barrel into the sea: all the sea is not in the barrel, but the barrel is in all the sea; the sea runs over it, under it, on every side of it: thus are we swallowed up in God.—*Cole.*

MY SCRAP BOOK.

LEAF XXV.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—*Servus.*

Mrs. Roselundson's Narrative, continued.

My master was gone, who seemed to me the best friend I had of an *Indian*, both in cold and hunger, and quickly so it proved. Down I sat with my heart as full as it could hold, and yet so hungry, that I could not sit neither; but going out to see what I could find, and walking among the trees, I found six acorns and two chestnuts, which were some refreshment to me. Towards night I gathered in some sticks for my comfort, that I might not lie a cold; but when we came to lie down, they bade me go out and lie somewhere else, for they had company (they said) come in more than their own. I told them I could not tell where to go; they bade me go look: I told them if I went to another wigwam they would be angry, and send me home again. Then one of the company drew his sword, and told me he would run me through if I did not go presently. Then I was fain to stoop to this rude fellow, and to go out in the night, I knew not whither. Mine eyes have seen that fellow afterwards walking up and down in *Boston*, under the appearance of a *Friend Indian*; and several others of the like cut. I went to one wigwam, and they told me they had no room. Then I went to another, and they told me the same: at last, an old *Indian* bade me come to him, and his squaw gave me some ground nuts; she gave me also something to lay under my head, and a good fire we had; and, through the Providence of God, I had a comfortable lodging that night. In the morning, another *Indian* bade me come at night, and he would give me six ground nuts, which I did. We were, at this place and time, about two miles from Connecticut River. We went in the morning to the river to gather ground nuts, and back again at night. I went with a great load at my back, for they, when they went, though but a little way, would carry all their trumpery with them. I told them the skin was off my back, but I had no other comforting answer from them than this, that it would be no matter if my head were off too.

The Thirteenth Remove. Instead of going towards the bay (which was what I desired), I must go with them five or six miles down the river into a neighbouring thicket of brush, where we abode almost a fortnight. Here one asked me to make a shirt for her papoos, for which she gave me a mess of broth, which was thickened with a meal made of the bark of a tree, and to make it the better she had put into it about a handful of pease, and a few roasted ground nuts. I had not seen my son a pretty while, and here was an *Indian* of whom I made enquiry after him, and asked him when he saw him? He answered me, that such a time his master roasted him; and that himself did eat a piece of him as big as his two fingers, and that he was very good meat: but the Lord upheld my spirit under this discouragement, and I considered their horrible addictedness to lying, and that there is not one of them that makes the least conscience of speaking the truth. In this place, on a cold night, as I lay by the fire, I removed a stick which kept the heat from me, a squaw moved it down again, at which I looked up, and she threw a handful of ashes in my eyes; I thought I should have been quite blinded and have never seen more: but lying down, the water ran out of my eyes and carried the dirt with it, that by the morning I recovered my sight again. Yet upon this and the like occasions, I hope it is not too much to say with *Job*, "Have pity upon me, have pity upon me, Oh ye my friends, for the hand of the Lord has touched me." And here I cannot but remember

how many times, sitting in their wigwams, and musing on things past, I should suddenly leap up and run out as if I had been at home, forgetting where I was, and what my condition was; but when I was without, and saw nothing but wilderness and woods, and a company of barbarous heathens, my mind quickly returned to me, which made me think of that spoken of *Sampson*, who said, "I will go out and shake myself as at other times, but he wist not that the Lord was departed from him." About this time I began to think that all my hopes of restoration would come to nothing. I thought of the *English army*, and hoped for their coming and being retaken by them; but that failed. I hoped to be carried to *Albany*, as the Indians had discoursed, but that failed also. I thought of being sold to my husband, as my master spoke; but instead of that, my master himself was gone and I left behind; so that my spirit was now quite ready to sink. I asked them to let me go out and pick up some sticks, that I might get alone and pour out my heart to the Lord. Then also I took my Bible to read, but I found no comfort here neither; yet I can say, that in all my sorrows and afflictions God did not leave me to have my impatience work towards himself, as if his ways were unrighteous: but I knew that he laid upon me less than I deserved. Afterward, before this doleful time ended with me, I was turning the leaves of my Bible, and the Lord brought to me some Scriptures which did a little revive me, as that, *Isaiah* lv, 8, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." And also that, *Psalms* xxxvii, 5, "Commit thy way to the Lord, trust also in him, and he shall bring it to pass."

About this time they came yelping from *Hadly*, having there killed three *Englishmen*, and brought one captive with them, viz. *Thomas Read*. They all gathered about the poor man, asking him many questions. I desired also to go and see him; and when I came he was crying bitterly; supposing they would kill him. Whereupon I asked one of them whether they intended to kill him? He answered me they would not. He being a little cheered with that, I asked him about the welfare of my husband: he told me he saw him such a time in the *bay*, and he was well, but very melancholy. By which I certainly understood (though I suspected it before) that whatsoever the *Indians* told me respecting him was vanity and lies. Some of them told me he was dead, and they had killed him: some said he was married again, and that the governor wished him to marry; and told him he should have his choice, and that all persuaded him I was dead. So likewise these barbarous creatures resembled him, who was a liar from the beginning.

As I was sitting once in the wigwam here, *Philip's* maid came in with the child in her arms, and asked me to give her a piece of my apron to make a flap for it. I told her I would not; then my mistress bade me give it, but still I said no. The maid told me if I would not give her a piece she would tear a piece off it: I told her I would tear her coat then; with that my mistress rises up, and takes up a stick big enough to have killed me, and struck at me with it, but I stepped out, and she struck the stick into the mat of the wigwam. But while she was pulling of it out, I ran to the maid, and gave her all my apron, and so that storm went over.

Hearing that my son was come to this place, I went to see him, and told him his father was well, but very melancholy: he told me he was as much grieved for his father as for himself; I wondered at his speech, for I thought I had enough upon my spirit, in reference to myself, to make me mindless of my husband and every one else; they being safe among their friends. He told me also, that awhile before, his master (together with other *Indians*) were going to the *French* for powder; but by the way the *Mohawks* met with them, and killed

four of their company, which made the rest turn back again, for which I desire that myself and he may bless the Lord; for it might have been worse with him had he been sold to the *French*, than it proved to be in his remaining with the *Indians*.

I went to see an *English* youth in this place, one *John Gilderd*, of *Springfield*. I found him lying without doors upon the ground; I asked him how he did? He told me he was very sick of a flux, with eating so much blood. They had turned him out of the wigwams, and with him an *Indian papoon*, almost dead (whose parents had been killed) in a bitter cold day, without fire or clothes; the young man himself had nothing on but his shirt and waistcoat—this sight was enough to melt a heart of flint. There they lay quivering in the cold, the youth round like a dog; the papoon stretch out, with his eyes and nose and mouth full of dirt, and yet alive and groaning. I advised *Jolin* to go and get some fire; he told me he could not stand; but I persuaded him still, lest he should lye there and die. And with much ado I got him to a fire, and went myself home. As soon as I had got home, his master's daughter came after me, to know what I had done with the *Englishman*? I told her I had got him to a fire in such a place. Now had I need to pray *Paul's* prayer, 2 *Thess.* iii. 2, "That we may be delivered from unreasonable and wicked men." For her satisfaction I went along with her, and brought her to him; but before I got home again, it was noised about, that I was running away, and getting the *English* youth with me; that as soon as I came in they began to rant and domineer, asking me where I had been? and what I had been doing? and saying they would knock me in the head. I told them I had been seeing the *English* youth, and that I would not run away; they told me I lied, and, taking up a hatchet, they came to me and said they would knock me down if I stirred out again, and so confined me to the wigwam. Now may I say with *David*, 2 *Sam.* xxiv, 14, "I am in a great strait." If I keep in I must dye with hunger, and if I go out I must be knocked on the head. This distressed condition held me that day and half the next, and then the Lord remembered me, whose mercies are great. Then came an *Indian* to me with a pair of stockings, which were too big for him, and he would have me ravel them out and knit them fit for him. I showed myself willing, and bid him ask my mistress if I might go along with him a little way; she said yes, I might, and I was not a little refreshed with that news, that I had my liberty again. Then I went along with him, and he gave me some roasted ground-nuts, which did revive my feeble stomach.

Being got out of her sight, I had time and liberty again to look into my Bible, which was my guide by day and my pillow by night. Now that comfortable Scripture presented itself to me, *Isaiah* liv, 7, "For a small moment have I forsaken thee: but with great mercies will I gather thee." Thus the Lord carried me along from one time to another, and made good to me this precious promise, and many others. Then my son came to see me, and I asked his master to let him stay awhile with me, that I might comb his head, and look over him, for he was almost overcome with ****. He told me when I had done that he was very hungry, but I had nothing to relieve him, but bid him go into the wigwams as he went along, and see if he could get any thing among them, which he did, and it seems tarried a little too long; for his master was angry with him, and beat him, and then sold him. Then he came running to tell me that he had a new master, and that he had given him some ground nuts already. Then I went along with him to his new master, who told me he loved him, and he should not want. So his master carried him away, and I never saw him afterward, till I saw him at *Puscatqua* in *Portsmouth*. S. J. B*****.

(To be continued.)

NATURAL HISTORY.

A Popular Introduction to the Study of Quadrupeds, or of the Class Mammalia, on Scientific Principles. Adapted for Youth. With a particular Notice of those mentioned in the Scriptures. London, Religious Tract Society, 12mo cloth, pp. 504.

NATURAL HISTORY, the most inviting of all studies, is, next to religion, the most important. Probably no branch of science is so attractive to youth, and none can possibly be more rational. But while this diversified and beautiful field of knowledge exhibits in so striking a manner the manifold wonders of the Divine wisdom and goodness, few comparatively of those who have written treatises on this subject, have appeared desirous of leading the inquisitive mind "through nature up to nature's God." One exception to the Natural Histories of an atheistical tendency is offered in this beautiful volume, published by the Religious Tract Society. It is sufficiently scientific, while its style is pleasing and popular, peculiarly adapted for families and young persons.

This work, so worthy of its title, contains more than eighty well-executed engravings of the different principal animals; and a useful vocabulary, explanatory of the technical terms; and considering the elegant manner in which it is got up it is very cheap. We have pleasure in giving it our cordial recommendation.

As an illustration of the spirit of piety in which this work has been prepared, we have pleasure in transcribing the following from the Introduction.

"The study of Natural History is pregnant with pure delights and solid advantages: the order, the design, and balance observable in its laws, the combinations of structure and mechanism with which they are associated, the ends to be obtained, and the simplicity of the means for obtaining them, are all so many proofs of the Divine wisdom and superintendence. We look with delight, and with more delight as we understand the more, on the beautiful and complicated machinery of our manufactures, which seems to perform so many labours as it were by enchantment; but in Natural History we behold a scheme more vast, a structure more curious, operations more complicated, ends more important, means more adapted, and laws more profound. Here the Christian philosopher, as he explores the mines of research, or investigates the various phenomena, the laws or habits of the tribes that people earth and air, will feel a calm and pure delight, unmixed with the baser passions which the man of the world, in his pursuit of riches, or empty honours, or vain applause, can either experience or understand. Here he is led by the hand of Nature, and he leaves the city and the mart, and all the pageantry of artificial life,—he leaves the turmoil, the follies, and the crimes of an agitated world, and goes forth into the green fields, and wanders by the river's flowery brink, or through the tangled wood, in holy and peaceful contemplation. To him the bounding deer, the crouching hare, the linnet carolling from the brake, the turtle cooing in the woodland gloom, the woodpecker tapping the aged tree, the kingfisher darting like a meteor down the stream, or the little warblers of the hedge-row, are objects of interest: the nimble lizard as it rustles through the leaves, the chirping grasshopper, and the busy insect tribes of brilliant hues that glitter like diamonds in the sun, the active murmuring bee, the shard-borne beetle that winds 'his low but sullen horn,'—all have claims on his attention, all are objects of his contemplation, all lead him to the Cause of causes, for he forgetteth not His power who made and governs all—His, the eternal Word, who 'was in the beginning, and was with God, and was God, and without whom was not any thing made that was made.'

"The youthful student of nature beholds everywhere an order, a balance, a harmony, the contemplation of which expands the intellect, produces a love of order, and habits of patient research: he is not content with a careless glance over what God has pronounced good, but he loves to trace His power and goodness with a more observant eye,—His power, which is displayed as much in an insect's wing as in the pinions of the eagle, or the limbs of the gigantic elephant.

"An acquaintance with nature leads also to a kindly feeling for all that God has created. How often does man exercise his wanton cruelty upon the dumb creatures, over whom he is placed as a *master*, and not a *tyrant*; but were he to familiarize himself with the instincts and habits of the animated beings below him, he would learn to regard them with sympathy and forbearing pity. He would remember God's mercy to him, unworthy and covered with guilt; he would remember what God has done for him; he would remember the benevolence of his Lord and Master, who, while he proclaimed his abounding love for his people whom he has ransomed with his blood, expressed his care also for the commonest bird of the house-top. 'Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered.' Matt. x, 27—30."

MY VILLAGE BELLS.

I love to hear those sweet bells merrily
Ring out their music to the passing wind,
And pealing Echo swell so cheerily
The mellowed cadence on the listening mind.
There is a note of pleasure in the song
That vibrates gently on each softer feeling,
And like a passionate greeting, warm and long,
Through the responsive bosom lightly stealing.
It tells of transport present and to come,
Of life, the world, and all its fascination:
It is the voice of joy, th' unceasing hum
Of never drooping, lying animation.
It speaks affection's magic potency,
That on the spirit cast its deathless spell;
Unchanging love and friendship's ardency,
Those hallowed themes on which we love to dwell.
O may our passions ever chime harmonious
As this soft music on the zephyr borne,
That on the rudest tempest rides victorious,
And mingles sweetness with the fiercest storm.
Leuridan.

ON LIFE.

To this frail state of sin and woe,
This painful pilgrimage below,
The name of life we give;
Yet 'tis at best a lingering death,
Nor can we, till we yield our breath,
Be truly said to live.

ON DEATH.

Death is the end of being all deplore,
And dread to think they must exist no more;
But true religion dissipates the gloom,
By pointing to a life beyond the tomb.

London: Printed and Published by C. WOOD AND SON, Popplin's Court, Fleet Street; to whom all Communications for the Editor (post paid) should be addressed,—and sold by all Booksellers and Newsmen in the United Kingdom.

Hawkers and Dealers supplied on Wholesale Terms, in London, by STELL, Paternoster Row; BAKER, Holywell Street, Strand; J. PATTIE, 16, High Street, St. Giles's; and W. N. BAKER, 16, City Road, Finsbury.

THE CHRISTIAN'S PENNY MAGAZINE.

Nº 94.

PUBLISHED EVERY SATURDAY.

MARCH 22, 1834.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POPPIN'S COURT, FLEET STREET.



A PRIEST OF THE GUEBRES, AT HIS DEVOTIONS.

THE GAURES, GUEBRES, OR FIRE-WORSHIP- PERS OF PERSIA.

PAGANISM, in an endless variety of forms, degrades human nature. Rather we might say, in the language of Inspiration, "God made man upright, but they have sought out many inventions." Being corrupted by transgression, "as they did not like to retain God in their knowledge, God gave them over to a reprobate mind. They changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen." Rom. i, 25—28.

Persia, in its religious history, affords an instructive illustration of the gradual corruption of the true faith; and their refined species of idolatry has been considered as the most elevated order of paganism.

Persia, though rendered famous by Cyrus, is but little known in profane history before it became celebrated by that illustrious conqueror of Babylon. Yet the Persians were the children of Shem by his son Elam, as Abraham and his descendants were by Arphaxad. Both branches of the family of this worthy son of Noah are believed to have been equally instructed in the true religion; and the first generation of them are supposed to have been strict in their profession of it, though they

gradually corrupted it, by introducing novelties both into their faith and practice.

According to the best authorities, the first departure from the true service of God was into Sabism, that is, worshipping the host of heaven, and fire as an instructive emblem. Abraham, in common with the rest of his countrymen, even before the death of their venerable ancestor Shem, is believed to have been an idolater of this class before his conversion to God, and his call to leave his country, *Ur* of the Chaldees (see Josh. xxiv. 2, 3). That word signifies *fire*, or *light*, and the people of that city or province are supposed to have given it that name as its worshippers.

Sabism is a word of Hebrew origin: it comes from *sabah*, which signifies a host: so that a Sabian is a worshipper of a host or multitude; and the error of the Persians was, they worshipped the host of heaven. It is thought that the Persians were never so corrupted as entirely to lose the knowledge of the supreme God; and that they only worshipped the heavenly luminaries as his most glorious ministers, and consequently with a worship inferior to what they paid to the Deity. They looked up to heaven, and considered the glory and brightness of those lights in it, their motion, heat, and influence upon this lower world, and hereby raised in

N

their minds very high notions of them. It was an ancient opinion that these beings were alive, and instinct with a glorious and divine spirit: they were seen, as the superstitious believed, to run their courses day and night over the world, dispensing life, heat, health, and vigour, to all the parts and products of the earth. They kept themselves so far right as not to mistake them for the true God; but they imagined that they were his most glorious ministers; and not taking due care to keep strictly to what their forefathers had delivered to them from divine revelation, they were led away by their own imaginations to appoint an idolatrous worship for beings which had been created, and by nature were no gods.

Abraham, according to ancient tradition, effected a reformation of religion among the Persians. There is no authentic history for this, but the Scriptures lead us to believe that he was a zealous reformer in his native country; and for this he seems to have been persecuted before his call from the Lord.

Dr. Shuckford remarks, "The true reason of the Persians having been anciently recorded to have been of Abraham's religion seems to be this: as the fame of Abraham, and his opposing the Chaldeans in their corruptions and innovations, was spread far and near over all the East, and had reached even to India, so, very probably, all Persia was full of it; and the Persians not being then corrupted, as the Chaldeans were, but persevering in the true worship of the God of Heaven, for which Abraham was expelled Chaldea, might, upon the fame of his credit and reputation in the world, profess and take to deliver themselves down to posterity as professors of his religion, in opposition to those innovations which prevailed in Chaldea. The first religion, therefore, of the Persians, was the worship of the true God; and they continued in it for some time after Abraham was expelled Chaldea, having the same faith and worship as Abraham, except only in those points concerning which he received instruction after his going into Haran and Canaan."

Sabianism was further improved or corrupted by the *Magi*, or *Magians*, who were worshippers of fire. Dr. Prideaux gives the following brief account of the Magians. "They began first in Persia, and there and in India were the only places where this sect was propagated; and there they remain even to this day. Their chief doctrine was, that there were two principles; one of which was the cause of all good, and the other the cause of all evil; that is to say, God and the devil: that the former is represented by light, and the other by darkness, as their truest symbols: and that, of the composition of these two, all things in the world are made; the good god they name *YAZDAN*, and also *ORMUZD*, and the evil god *ABRAMAN*: the former is by the Greeks called *Oromasdes*, and the latter *Arimanius*. And therefore, when Xerxes prayed for that evil upon his enemies, that it might be put into the minds of all of them to drive their best and bravest men from them, as the Athenians had Themistocles, he addressed his prayer to Arimanius, the evil god of the Persians, and not to Oromasdes, their good god. And concerning these two gods there was this difference of opinion among them, that whereas some held both of them to have been from all eternity, there were others contended that the good god only was eternal, and that the other was created. But they both agreed in this, that there will be a continual opposition between these two till the end of the world: that then the good god shall overcome the evil god, and that from thenceforward each of them shall have his world to himself, the good god his world with all good men with him, and the evil god his world with all evil men with him. And therefore, they always worshipped him before fire, as being

the cause of light, and especially before the sun, as being in their opinion the perfectest fire, and causing the perfectest light. And for this reason, in all their temples they had fire continually burning on altars erected in them for that purpose. And before these sacred fires they offered up all their public devotions, as likewise they did all their private devotions before their private fires in their own houses."

Dr. Prideaux further states, that in the reign of Darius, who is mentioned by Ezra as having confirmed the decree of Cyrus for the rebuilding of the temple of Jerusalem after the return of the Jews from captivity, and about 519 years before the Christian era, there arose Zoroaster, the great reformer and prophet of the Magians. "The Persians call him *Zerdusht*, or *Zaratusht*, and the Greeks Zoroaster. He was the greatest impostor," says the learned Doctor, "except Mahomet, that ever appeared in the world, and had all the craft and enterprising boldness of that Arab, but much more knowledge; for he was excellently skilled in all the learning of the East that was in his time, whereas the other could neither write nor read; and particularly he was thoroughly versed in the Jewish religion, and in all the sacred writings of the Old Testament that were then extant, which makes it most likely that he was as to his origin a Jew. And it is generally said of him, that he had been a servant to one of the prophets of Israel, and that it was by this means that he came to be so well skilled in the Holy Scriptures, and all other Jewish knowledge. He did not found a new religion, as his successor in imposture Mahomet did, but only took upon him to reform an old one, that of the Magians. The chief reformation which he made in the Magian religion was in the first principle of it: for whereas they held two principles, the good god the author of all good, and the evil god the author of all evil, he introduced a principle superior to them both, one supreme God who created both light and darkness, according to what is said, Isaiah xlv, 5—7, 'I am the Lord, and there is none else: there is no god beside me: I girded thee, though thou hast not known me: that they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things.' These words being directed to Cyrus, must be understood as spoken in reference to the Persian sect of the Magians. In sum, his doctrine as in this particular was, that there was one Supreme Being, independent and self-existing from all eternity: that under him there were two angels, one the angel of light, the author of all good, the other the angel of darkness, the author of all evil.

"Another reformation which he made in the Magian religion was, that he caused fire temples to be built wherever he came. For Zoroaster, among his other impostures, feigned that he was taken up into heaven. He pretended not, as Mahomet afterwards did, that he had seen God, but only to have heard him speaking to him out of the midst of a great and most bright flame of fire; and therefore taught his followers, that fire was the truest Shechinah of the Divine presence; that the sun, being the perfectest fire, God had there the throne of his glory, and the residence of his Divine presence, in a more excellent manner than anywhere else, and next that in the elementary fire with us."

Zoroaster composed a kind of liturgy in the old Persian language, and appointed a priesthood to serve at the sacred fires. Having established his imposture in Bactria, he proceeded to the royal court of Susa, and succeeded in converting Darius himself; whose example, in a short time, drew after it the courtiers, nobility, and all the great men in the kingdom. This, according

to Prideaux, was in the thirtieth year of Darius, in the year B. C. 492.

Darius became the great patron of the impostor, before whom he laid his book of pretended revelations. "When he presented it to Darius," says Prideaux, "it was bound up in twelve volumes, whereof each consisted of a hundred skins of vellum; for it was the usage of the Persians to write all on skins. This book is called *Zendvesta*, and by contraction *Zend*; the vulgar pronounce it *Zundveston*, and *Zund*. The word originally signifieth a *fire-kindler*, which fantastical name the impostor gave it, because he pretended, all that could read this book and meditate thereon, might thence, as from a fire-kindler, kindle in their hearts the fire of true love for God and his holy religion. In this book are found a great many things taken out of the Scriptures of the Old Testament, which proves the author's original: for therein he inserts a great part of the Psalms of David: he makes Adam and Eve to have been the first parents of mankind, and gives in a manner the same history of the creation and the deluge that Moses doth. He speaks therein also of Abraham, Joseph, Moses, and Solomon, in the same manner as the Scriptures do: and out of a particular veneration for Abraham, he called his book the Book of Abraham, and his religion the Religion of Abraham."

Several translations have been made from the works of the Magians, obtained from their adherents in India. Among these the most considerable is the *Zend-Avesta*, attributed to Zoroaster; translated into French by M. Anquetil du Perron, 4to. 3 vols. Paris, 1771. More recently has been published at Bombay (in 1818), by Mulla Firas bin Kaus, the learned priest of the Parsee religion at Bombay, "The Desatir, or Sacred Writings of the ancient Persian Prophets, with an English Translation." Among these writings is one attributed to Zoroaster. Many excellent things are taught in these books, which direct that "prayer be made to light, or fire, not as being themselves deities, but as conveying the sacrifices to the Divine intelligence."

DERIVATION OF THE ENGLISH LANGUAGE.

FROM the Anglo-Saxons we derive the names of the most ancient officers among us; of the greater part of the divisions of the kingdom, and of almost all our towns and villages. From them also we derive our language; of which the structure, and a majority of its words, much greater than those who have not thought on the subject would at first easily believe, are Saxon. Of sixty nine words which make up the Lord's Prayer, there are only five not Saxon;—the best example of the natural beut of our language, and of the words apt to be chosen by those who speak and write it without design. Of eighty-one words in the soliloquy of Hamlet, thirteen only are of Latin origin. Even in a passage of ninety words in Milton, whose diction is more learned than that of any other poet, there are only sixteen Latin words. In four verses of the authorized version of Genesis, which contain about a hundred and thirty words, there are no more than five Latin. In seventy-nine words of Addison, whose perfect taste preserved him from a pedantic or constrained preference for any portion of the Latin language, we find only fifteen Latin. In later times, the language has rebelled against the bad taste of those otherwise vigorous writers, who, instead of ennobling their style like Milton, by the position and combination of words, have tried to raise it by unusual and far-fetched expressions. Dr. Johnson himself, from whose corruptions English style is only recovering, in eighty-seven words of his fine parallel between Dryden and Pope, has found means to intro-

duce no more than twenty of Latin derivation. The language of familiar intercourse, the terms of jest and pleasantry, and those of necessary business, the idioms or peculiar phrases into which words naturally run, the proverbs, which are the condensed and pointed sense of the people, the particles, on which our syntax depends, and which are of perpetual recurrence;—all these foundations of a language are more decisive proofs of the Saxon origin of ours than even the great majority of Saxon words in writing, and the still greater majority in speaking.—*History of England, by Sir James Mackintosh*, vol. i.

DEPUTATION TO THE UNITED STATES OF AMERICA,

From the Congregational Union in England.

AMERICAN RELIGION has been spoken of with astonishment and admiration by all denominations of Christians in Great Britain. The cause of God and scriptural truth has made a progressive advancement in that wonderful country, unparalleled in the history of the church of Christ. Many however have doubted whether the representations which have been made of the increasing piety and intelligence in America are correct, especially after having read the volumes of Mrs. Trollope on American Manners. For our parts, we are astonished that her statements should have been regarded in any other light than those of an enemy, and mere caricatures; considering the coarse, profane, indelicate, and unfeminine style of that assuming lady.

We sincerely rejoice at the appointment of a deputation from any of the orthodox religious bodies in England to visit the American churches; and especially that the Independents should have obtained the services of two such excellent and well-qualified men to represent them in the New World, as the Rev. Mr. Matheson, of Durham, and the Rev. Andrew Reed, of London. We pray that their lives may be spared to prosecute the great object of their missions, and their health may be preserved on the vast Atlantic, and in all their journeys; that having worthily represented our churches of Britain, they may acquire that information, which on their return will be valuable to posterity for the edification of all denominations of British Christians.

VALEDICTORY SERVICE AT SION CHAPEL.

ON Wednesday evening, March 12, an immense congregation assembled in the above-named spacious place of worship, publicly to recommend the Rev. Andrew Reed, and his colleague the Rev. Mr. Matheson, to the Divine protection, in their visit to the churches of America. It is believed that at least 4,000 persons were present, including an unusual number of ministers. The Rev. Mr. Matheson was not present, he having appointed to meet his Rev. brother for embarkation at Liverpool.

The Rev. John Hunt, of Brixton, commenced the service by prayer. The Rev. John Blackburn, one of the secretaries of the Congregational Union for England and Wales, stated the objects of the deputation in thus visiting the churches of America. The Rev. Thomas Bunney then further implored the Divine blessing. The Rev. Andrew Reed then delivered an address to the vast assembly, declaring his reasons for acceding to the wishes of his brethren in the Congregational Union, in undertaking to be their representative in the New World. The Rev. George Collison concluded the solemn and delightful service with prayer.

Perhaps there was scarcely ever a more edifying service held within the walls of Sion Chapel, or even in the metropolis of Great Britain.

EXPOSITION OF THE APOSTOLIC BENEDICTION,

2 COR. XIII. 14.

SIR,—It is the frequent custom of the clergyman, whose ministry I have the happiness of attending, to dismiss his congregation with the benediction, 2 Cor. xiii. 14. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." I have often mentally expressed a wish, when

"Solemn as dying saints' farewell,
The fervour of that blessing fell,"

to be furnished with a paraphrastic explanation of this most comprehensive text. From my established conviction of your desire to communicate scriptural knowledge, I have ventured to apply to you, with the hope that yourself, or one of your clerical correspondents, might be induced to gratify my wish, which would indeed confer a very pleasing obligation on,

Sir, your's respectfully,

MARIANNE.

HUMAN REDEMPTION originated in the Eternal Mind before the foundation of the world. Many passages of Scripture, both in the Old and New Testament, plainly declare this fact. Christians ought, therefore, to trace their spiritual dignity up to its blessed source. This infinitely momentous design is represented in the word of God as the subject of the Divine counsels; and no man can form a just conception of the meaning of the apostolic benediction, unless he turns back his enlightened, intelligent mind to reflect upon "the everlasting covenant." Difficulties may attend this elevation of the mind, as they must necessarily be inseparable from our contemplation of any of "the deep things of God;" but the more seriously, devoutly, and frequently this habit of mind is cherished, the better and more clearly will it be understood.

The "apostolic benediction" brings our minds to the contemplation of the adorable "Trinity of Persons in the Godhead," the greatest and most incomprehensible of all mysteries; but a doctrine clearly revealed in the Holy Scriptures. We are not required to *comprehend* this mystery, nor yet to attempt an explanation of its reality: it is proposed, in connection with our redemption, as a subject of our adoring belief. No technical nor systematic statement is given of it in the Scripture, yet its truth is contained in the plainest language. It was taught in various passages from the beginning of the publication of the Divine Oracles, and probably to our first parent, Adam. Moses writes, "And God (Heb. Elohim, plural) said, Let us make man in our image, after our likeness;" Gen. i. 26. This will receive admirable illustration from the language of the Saviour's commission to his apostles—"baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. xxviii. 19.

Christians, according to our Lord's appointment, are dedicated to the Holy Trinity, equally to the Father, the Son, and the Holy Spirit: each of these glorious Persons, therefore, must be God, and from them severally, according to their distinct offices in the scheme of human redemption, blessings are implored for the church in the apostolic benediction.

"MARIANNE," and each of our respected readers, will do well to refer to Numbers vi. 24, 26, "The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace."

This expressive form was to be pronounced by the

high priest in blessing the people of Israel. Jehovah, the Hebrew name, translated *Lord*, is here repeated *three times*; and parallel to this is the form of Christian baptism, in which the three personal terms of Father, Son, and Holy Ghost, are not represented as so many different names, but as one name; the one divine nature of God being no more divided by these three than by the single name of Jehovah thrice repeated. An attentive consideration of the three articles of the ancient benediction will manifest the agreement with the Three Persons of the glorious Trinity, taken in their usual order of Father, Son, and Holy Spirit. The Father as the author of creation and preservation—the Son, from whom we receive the gift of illumination and grace, in whom we have the "light of the knowledge of the glory of God in the face of Jesus Christ—peace in the fruit of the Holy Spirit, whose title he thus fulfils in the hearts of the people of God, as their promised Comforter!

Dr. Doddridge translates and paraphrases this beautiful passage thus:—

"I conclude all with my most affectionate good wishes for you; even the perpetual favour of the Lord Jesus Christ, the great head of the church, in whom all the fulness of grace dwells; and the constant and peculiar love of God, the Father; and the most abundant communion and fellowship of the Holy Ghost, in the richest anointings of his gifts and graces, may (be) with you, and rest upon you all continually, henceforth and for ever. Amen. May God ratify the important wish, so as to answer and exceed your most exalted hopes."

Mr. Scott, in his valuable commentary on this passage, makes the following striking remarks:—

"Finally he prayed that the free favour, mercy, and salvation of the Lord Jesus Christ, all which comes to believers through his mediation, his righteousness, atonement, and intercession; with the love of God the Father to them, as the objects of his choice, and his adopted children, and as rendering them joyful in loving God with all their heart; and the participation of all the gifts, graces, and the consolations of the Holy Ghost, might be with them all. That so, all blessings from the Father, and the Son, and the Holy Ghost, in whose One name they had been baptized, might be conferred on all of them, and constantly enjoyed by all of them, without exception; to the glory of the Three Persons in the sacred Trinity, according to the parts and offices which they sustain, in the great work of man's redemption. (See Num. vi. 24—27; Matt. xxviii. 19, 20). This most comprehensive benediction has generally been adopted in the worship of Christians, when about to separate; but alas! it is too evident, that most of our congregations, not to say the officiating ministers, regard it as a mere form."

"What more can we desire for ourselves, or our brethren, than this frequently repeated apostolical benediction implies? May we then, at all times, when these words are on our lips, or spoken in our hearing, so enter into the meaning of it, with fervent affections, and enlarged desires and expectations, that the blessings prayed for by them may be upon us and all our fellow-worshippers, now and for evermore!" Amen.

Docility.—Let us guard against obstinacy. Let us always consider that the noblest victory which we obtain over ourselves. Let each of us say, when truth requires it, I have erred. I consecrate the remainder of my life to publish that truth which I have hitherto misunderstood, and which I opposed only because I had the misfortune to misunderstand it.—*Saurin.*

CHRISTIAN MEDITATIONS FOR A WEEK.

SUNDAY.—“*And God said, Let there be light, and it was light.*” Gen. i. 3. This is the first divine mandate or command we have recorded. It was obeyed; and thus shows forth God’s wisdom, power, and goodness. Let us bless Him who caused a brighter ray to beam on a darker chaos. 2 Cor. iv. 6. Let us continually look to the Father of lights for fresh revelations. James i. 18. Let us seek to walk in what God loves, and avoid what he hates. 1 John i. 6, 7; and endeavour, by earnest prayer, and the dissemination of sound principles, to follow up his gracious designs, and thus become “lights in the world.”

MONDAY.—“*Having obtained help of God, I continue unto this day.*” Acts xxvi. 22. Every real Christian is a wonder to himself, a monument of mercy, and a witness of the efficacy of prayer. Perseverance in holiness is a fruit of communion with God, and communications from him; and every sincere seeker may obtain whatever resources he needs from his unsearchable riches. So many are the difficulties of the Christian journey, that no help but that which is Divine will be found sufficient. Why, my soul, dost thou so often complain of the want of stability in thy Christian conduct, and of permanence in thy devotional feelings? Is there not a want of Divine communications? Thou hast been told, that nothing under the immediate influence of God can be dull; yet dull thou art: then surely thou art not under that influence as thou oughtest to be, or even as thou mightest be, if God was diligently sought. Remember, that he who thus triumphed in the help of God could say, “I press toward the mark,” and that he bids us “so run that we may obtain.”

TUESDAY.—“*Fear not, Abram, I am thy shield, and thy exceeding great reward.*” Gen. xv. 1. The condescension, omnipotence, and goodness of God are here gloriously displayed. The dignity, blessedness, and safety of the objects of his mercy are also set forth. How comfortable is it to consider, that He who is all this to weak and needy sinners is the unchangeable I AM. But to whom does he speak? To those who leave all for him, who prefer his company to the whole world, who count his mercies worth waiting for, and are willing to surrender all at God’s command. These are like Abraham, and shall be blessed with him. O thou, who didst make the heart of Abraham faithful before thee, establish mine, that believing thy promise I may claim thee my defender and portion. Make me to watch against enemies, but not to fear them, since thou art my shield; let me be thankful for earthly comforts, but not idolize those which I possess, nor repine over those which I may lose, nor murmur at any trials that overtake me in thy service; since thou art my exceeding great reward.

WEDNESDAY.—“*I am thy servant.*” Psalm cxvi. 16. It is a great mercy to be acquainted with our relation to God, and to know in what way we should be employed for God. The latter will be attended to in proportion as the first is realized. Fitful is the state of that person who never asked, what am I? and for what purpose am I placed in this world? The servants of God should consider themselves, with relation to God, as creatures to a Creator, as subjects to a governor, as sinners to a judge, and as penitents to a forgiving God. These things understood, will show us what our employment should be, and stir us up to lay out ourselves for the glory of God.

THURSDAY.—“*My soul shall make her boast in the Lord.*” Psalm xxxiv. 2. Some of the expressions of the saints of God, as recorded in Scripture, are truly

wonderful; but they appear more so, when we consider the condition and circumstances of the speaker. David said, “There is forgiveness with Thee,” when he was sunk low “in the depths.” Psalm cxxx. 4. Habakkuk said he would trust and joy in God, though the vine and olive failed. Micah said, “My God will hear me,” when all his friends turned their backs upon him. Eli said, “It is the Lord, let him do as seemeth him good,” when told of the overthrow of his house; and Paul said, “I know that this shall turn to my salvation,” when his foes were trying to subvert the Gospel. Christian, whatever thy circumstances of trial may be at this moment, thou mayest find whereof to glory in the character and promises of God.

FRIDAY.—“*Christ is all, and in all.*” Coloss. iii. 11. Christ is all from God to believers, and all for believers to God. He is in them all, viz. as God’s image. So that he is their justification before God, their sanctification to prepare them for God’s presence, and the satisfying gift and portion God bestows upon them. Their great work is to be looking to him, receiving from him, and imitating him, so shall they enjoy him in them as the hope of glory.

SATURDAY.—“*The Shepherd and Bishop of your souls.*” 1 Pet. ii. 25. Christ is the chief pastor or shepherd. What then is a pastor’s work? To watch for souls, to preach, to pray for his flock, to visit them, to reprove them, and not to suffer sin on them. All this Christ does in perfection. If all the ministerial zeal and pastoral love that ever the church was blessed with, could meet in one person, still it would fall far short of what Jesus is. How did he—how does he still watch for souls? Witness his following his sheep in the wilderness, and his joy when he finds them. Had not the Father “given him the tongue of the learned, that he might speak a word in season to him that was weary?” Did he not spend whole nights in prayer, and does he not now intercede at God’s right hand? How does he visit the prisoners, the sick, the poor, console with, heal, and relieve them? Is he not, by his word and Spirit, a faithful reprover, and does he not resent (though still in mercy) the grieving of his Spirit, and suspend his visits when his warnings are despised. O let us return to the Shepherd and Bishop of our souls!

MEANS OF USEFULNESS.

To a mind anxious to display its benevolence, and prove its gratitude to the Bestower of all blessings by acting as a faithful steward of his gifts, opportunities to exercise the duty of charity will never be wanting; and though pecuniary means may not be at command, there are a thousand ways in which a kind heart may be the means of alleviating distress and affliction, either by prompting others, or by assisting sorrow and dejection with counsel and sympathy, and by administering to the necessities of the soul when unable to remove the distress of the body. Nor will it be any excuse in the day of judgment to plead, in extenuation of the want of charity, the lack of means to exercise it, seeing that in the estimation of God it is not the success of a work which calls forth his approbation, but the motive which actuated the effort: it is not the mere distribution to the sufferer of that whereof the whole belongs to God, but the spirit with which the boon is given, and the desire by which it is prompted, which should be not the mere delight even of affording happiness, but a higher aim—the glory of God!

P. N.

SCRIPTURE GAZETTEER.

(Continued from p. 78.)

GIRGASHITES or **GERGASENES** (*who come from pilgrimage*), an ancient people of the land of Canaan, whose habitation was beyond the sea of Tiberias. The Jewish doctors inform us, that, when Joshua first came into the land of Canaan, the Girgashites took a resolution rather to forsake their country than to submit to the Hebrews; and accordingly retired into Africa. Nevertheless, it is certain that a good number of them stayed behind; since Joshua (xxiv, 11) informs us, that he subdued the Girgashites, and they, whom he overcame, were certainly on this side Jordan.

GOSHEN (*approaching*). The land of Goshen; a district in Egypt, which Joseph procured for his father and his brethren, when they came to dwell in Egypt. Gen. xlvii, 6. It was the most fruitful part of the country, and its name seems to be derived from the Hebrew, *Geshem*, which signifies rain; because this province, lying very near the Mediterranean, was exposed to rains, which were very rare in other parts of this country, and more especially in Upper Egypt. Calmet does not question but that Goshen, which Joshua makes part of the tribe of Judah (x, 41; xi, 16), is the same as the land of Goshen, which was given to Jacob and his sons by Pharaoh, king of Egypt. Gen. xli, 28. It is certain this country lay between Palestine and the city of Tanais, and that the allotment of the Hebrews reached southward as far as the river Nile. Josh. xv, 3. —See Shaw's Travels, p. 206.

GREECE. This word is often of very extensive signification in Scripture, and comprehends all the countries inhabited by the descendants of Javan, as well in Greece as in Ionia and Asia Minor. Since the time of Alexander the Great, the name of Greeks is taken in a still more uncertain and enlarged sense; because the Greeks being masters of Egypt and Syria, of the countries beyond the Euphrates, and of other provinces, the Jews used to call all those Gentile people Greeks who were subject to the empire of the Greeks, either in the east or west. For which reason, in the books of the Maccabees, in the Gospels, and in St. Paul's writings, a Greek commonly signifies a Gentile. Before God there is no distinction between Jew or Gentile. In the books of the Old Testament, Greece and Greeks are mentioned under the name of Javan. Isaiah (lxvi, 19) says, that the Lord shall send his ambassadors to several people, and in particular to Javan, who dwells in the isles afar off. Ezekiel (xxvii, 18, 19) tells us, that Javan, Tubal, and Meshech, came to the fairs at Tyre. Daniel (xi, 1), speaking of Darins, the son of Hystaspes, or of Xerxes, says, that he shall stir up all against the realm of Javan. In Daniel (vii, 21) Alexander the Great is described as being king of Javan. The Greek tongue is the original language of all the books of the New Testament, except St. Matthew; though all the sacred authors, except St. Luke, follow the way of writing used by Hellenists, that is to say, Grecian Hebrews, by blending many idioms and terms peculiar to the Syriac and Hebrew language, very different from the turn and spirit of the Greek tongue.

H.

HAGARENES (*who fear*), the descendants of Ishmael, who dwelt in Arabia the Happy. These people were, from their father, denominated by the common name of Ishmaelites; so, from the mother of Ishmael, Hagar, they were also denominated Hagarenes, or Hagariates. And, under this last name, they are mentioned even by heathen writers; some calling them Agrai, others

Agarini. But, though these names may be used promiscuously, yet there seems sometimes to have been a distinction made between them. Thus, in Psalm lxxxiii, 5, 6, among the enemies of the Israelites, there are reckoned in the former part of the verse, the Edomites and Ishmaelites; and, in the latter part of the same verse, the Moabites and the Hagarenes: now, had the Ishmaelites and Hagarenes always denoted exactly the same, there would have been no occasion to have mentioned both words; and therefore some are of opinion, that by the Hagarenes were sometimes denoted some particular Ishmaelites; perhaps those that dwelt upon mount Sinai, otherwise called Hagar, this word in the Arabian language signifying a rock; and being by the Arabs peculiarly applied to mount Sinai as a proper name. But the Ishmaelites being joined by the Psalmist to the Edomites, and the Hagarenes to the Moabites, confutes that opinion, and requires us rather to look upon the Hagarenes to be such of the Ishmaelites as were seated nearest to Moab; especially if we add to this what is said in 1 Chron. v, 19, "the sons of Reuben and the Gadites made war upon the Hagariates," &c. See Wells's Script. Geogr. vol. i, p. 344.

HAMATH (*anger*), a city of Syria, capital of a province of the same name, lying upon the Orontes. "The entering in to Hamath," which is frequently spoken of in Scripture (Josh. xiii, 5; Judg. iii, 3), is the narrow pass leading from the land of Canaan to Syria, through the valley which lies between Libanus and Antilibanus. This entrance is set down as the northern boundary of the land of Canaan, in opposition to the southern limits, the Nile, or river of Egypt. Josephus, and St. Jerome after him, believed Hamath to be Epiphania; but Theodoret, and many other good geographers, maintain it to be Emesa in Syria. Joshua (xix, 35) assigns the city of Hamath to the tribe of Naphtali.

HARAN (*the heat of wrath*), otherwise Charran, in Mesopotamia, a city celebrated for having been the place where Abraham first retreated after he left Ur (Gen. xi, 31, 32); and where Terah, Abraham's father, died, and was buried. Here it was, likewise, that Jacob retired to Laban, when he fled from the indignation of his brother Esau. Haran was situated between the Euphrates and the river Chebar, at a considerable distance from the place where these two rivers join.

HAVILAH (*that suffers pain*), land of, that part of Arabia the Happy where the Tigris and Euphrates reunite, in order to discharge themselves together into the Persian gulf. This, probably, is the land of Havilah spoken of Gen. xxv, 18; 1 Sam. xv, 7, which reached as far as Shur, over against Egypt. The sons of Ishmael had their inheritance in this country: "They dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria."

HEBRON, or **Chebron** (*society*), one of the most ancient cities in the world. It was supposed to have been built by Arba, one of the oldest giants of Palestine, for which reason it was called Kirjath-Arba; which name was afterwards changed into that of Hebron. This city was situated upon an eminence twenty miles southward from Jerusalem, and twenty miles north from Beersheba. Abraham, Sarah, and Isaac, were buried near Hebron, in the cave of Machpelah, which Abraham bought of Ephron. Near to this place was the oak, or turpentine tree, under which Abraham received the three angels, and was held in the highest veneration, both by the Jews and Christians. Here was a fair settled, which was very much resorted to by all the country; and this turpentine tree was thought to be incorruptible.

MY SURAP BOOK.

LEAF XXVI.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—*SENeca.*

Mrs. Rowlandson's Narrative continued.

THAT night they bad me go out of the wigwam again. My mistress's papoos was sick, and it died that night; and there was one benefit in it, that there was more room. I went to a wigwam and they bad me come in, and gave me a skin to lye upon, and a mess of venison and ground-nuts, which was a choice dish among them. On the morrow they buried the papoos; and afterward, both morning and evening, there came a company to mourn and howl with her; though, I confess, I could not much condole with them. Many sorrowful days I had in this place; often getting alone, "*Like a crane or a swallow, so did I chatter! I mourn as a dove, mine eyes fail with looking upward. Oh Lord, I am oppressed, undertake for me.*" *Isaiah xxxviii, 14.* I could not tell the Lord, as *Hezekiah*, ver. 3, "*Remember now, O Lord, I beseech thee, how I have walked before thee in truth.*" Now had I time to examine all my ways: my conscience did not accuse me of unrighteousness toward one or other: yet I saw how in my walk with God I had been a careless creature. As *David* said, "*Against thee, thee only have I sinned;*" and I might say with the poor publican, "*God be merciful to me, a sinner.*" On the Sabbath days I could look upon the sun, and think how people were going to the house of God to have their souls refreshed, and then home, and their bodies also: but I was destitute of both, and might say as the poor prodigal, "*He would fain have filled his belly with the husks that the swine did eat, and no man gave unto him.*" *Luke xv, 16.* For I must say with him, "*Father, I have sinned against heaven, and in thy sight.*" ver. 21. I remembered how, on the night before and after the Sabbath, when my family was about me, and relations and neighbours with us, we could pray and sing, and then refresh our bodies with the good things of God, and then have a comfortable bed to ly down on: but instead of all this I had only a little swill for the body, and then like a swine must ly down on the ground. I cannot express to man the sorrow that lay upon my spirit: the Lord knows it. Yet that comfortable Scripture would often come to my mind, "*For a small moment have I forsaken thee, but with great mercies will I gather thee.*"

The Fourteenth Remove. Now must we pack up and be gone from this thicket, bending our course towards the Bay-Towns. I having nothing to eat by the way this day, but a few crumbs of cake that an Indian gave my girl the day we were taken. She gave it me, and I put it into my pocket; there it lay till it was so mouldy (for want of good baking) that one could not tell what it was made of; it fell all to crumbs, and grew so dry and hard that it was like little flints; and this refreshed me many times when I was ready to faint. It was in my thoughts when I put it into my mouth, that if I returned, I would tell the world what a blessing the Lord gave to such mean food. As we went along they killed a deer, with a young one in her; they gave me a piece of the fawn, and it was so young and tender that one might eat the bones as well as the flesh, and yet I thought it very good. When night came on we sate down; it rained, but they quickly got up a bark-wigwam, where I lay dry that night. I looked out in the morning, and many of them had lain out in the rain all night, I saw by their reeking. Thus the Lord dealt mercifully to me many times; and I fared better than many of them. In the morning they took the blood of the deer and put it into the paunch, and so boiled it; I

could eat nothing of that, though they ate it sweetly; and yet they were so nice in other things, that when I had fetched water, and had put the dish I had dip the water with into the kettle of water which I had brought, they would say they would knock me down, for they said it was a sluttish trick.

The Fifteenth Remove. We went on our travel, I having got one handful of ground-nuts for my support that day; they gave me my load and I went on cheerfully (with the thoughts of going homeward) having my burden more on my back than my spirit. We came to Bacquang river again that day, near which we alode a few days. Sometimes one of them would give me a pipe, another a little tobacco, another a little salt, which I would change for a little victuals. I cannot but think what a volivish appetite persons have in a starving condition; for many times when they gave me that which was hot, I was so greedy, that I should burn my mouth so that it would trouble me hours after, and yet I should quickly do the same again: and after I was thoroughly hungry I was never again satisfied; for though sometimes it fell out that I got enough, and did eat till I could eat no more, yet I was as unsatisfied as I was when I began. And now could I see that Scripture verified (there being many Scriptures which we do not take notice of or understand till we are afflicted) *Micah vi, 14, "Thou shalt eat, but not be satisfied."* Now might I see more than ever before the miseries that sin hath brought upon us. Many times I should be ready to run out against the heathen, but that Scripture would quiet me again, *Amos iii, 6, "Shall there be evil in the city, and the Lord hath not done it?"* The Lord help me to make a right improvement of his word, and that I might learn that great lesson, *Micah vi, 8, 9, "He hath shewed thee, O man, what is good: and what doth the Lord require of thee, but to do justly, and love mercy, and walk humbly with thy God?"* *Hear ye the rod, and who hath appointed it."*

The Sixteenth Remove. We began this remove with wading over Bacquang river. The water was up to the knees, and the stream very swift, and so cold that I thought it would have cut me asunder. I was so weak and feeble that I reeled as I went along, and thought there I must end my days at last, after my bearing and getting through so many difficulties. The Indians stood laughing to see me staggering along, but in my distress the Lord gave me experience of the truth and goodness of that promise, *Isaiah xliiii, 2, "When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee."* Then I sate down to put on my stockings and shoes, with the tears running down my eyes, and many sorrowful thoughts in my heart; but I gat up to go along with them. Quickly there came to us an Indian, who informed them that I must go to *Wachuset*, to my master; for there was a letter come from the Council to the *Saggonore*, about redeeming the captives, and that there would be another in fourteen days, and that I must be there ready. My heart was so heavy before, that I could scarce speak or go in the path, and yet now so light that I could run. My strength seemed to come again, and to recruit my feeble knees and aking heart; yet it pleased them to go but one mile that night, and there we stayed two days. In that time came a company of Indians to us, near thirty, all on horseback. My heart skipt within me, thinking they had been *Englishmen* at the first sight of them, for they were dressed in *English* apparel, with hats, white neckcloths, and sashes about their waists, and ribbons upon their shoulders; but when they came near there was a vast difference between the lovely faces of *Christians* and the foul looks of the *Heathens*, which damped my spirit again.

The Seventeenth Remove. A comfortable remove it was for me, because of my hopes. They gave me my pack, and along we went cheerfully: but quickly my will proved more than my strength; having little or no refreshing my strength failed, and my spirits were almost gone. Now may I say as *David*, *Psalms* cix, 22, 23, 24, "*I am poor and needy, and my heart is wounded within me. I am gone like the shadow when it declineth: I am tossed up and down as the locust: my knees are weak through fasting, and my flesh filleth of fatness.*" At night we came to an Indian town, and the Indians sat down by a wigwam discoursing, but I was almost spent, and could scarce speak. I laid down my load and went into the wigwam, and there sat an Indian boiling of horses' feet (they being wont to eat the flesh first, and when the feet were old and dried, and they had nothing else, they would cut off the feet and use them). I asked him to give me a little of his broth, or water they were boiling in; he took a dish and gave me one spoonful of sump, and bid me take as much of the broth as I would. Then I put some of the hot water to the sump and drank it up, and my spirit came again. He gave me also a piece of the ruffe or ridding of the small guts, and I broiled it on the coals, and now is my spirit revived again. Though means be never so considerable, yet if the Lord bestow his blessing upon them, they shall refresh both soul and body.

The Eighteenth Remove. We took up our packs, and along we went. But a wearisome day I had of it. As we went along I saw an Englishman, stript naked, and lying dead upon the ground, but knew not who it was. Then we came to another Indian town, where we stayed all night. In this town were four English children, captives; and one of them my own sister's. I went to see how she did, and she was well, considering her captive condition. I would have tarried that night with her, but they that owned her would not suffer it. Then I went to another wigwam, where they were boiling corn and beans, which was a lovely sight to see, but I could not get a taste thereof. Then I went to another wigwam where there were two of the English children; the squaw was boiling horses' feet; then she cut me off a little piece, and gave one of the children a piece also. Being very hungry I had quickly eat up mine, but the child could not bite it, it was so tough and sinewy, but lay sucking, gnawing, chewing, and slobbering it in the mouth and hand; then I took it of the child and eat it myself, and savoury it was to my taste; that I may say as *Job* vi, 7, "*The things that my soul refused to touch, are as my sorrowful meat.*" Thus the Lord made that pleasant and refreshing which another time would have been an abomination. Then I went home to my mistresses wigwam, and they told me I disgraced my master by begging, and if I did so any more they would knock me on the head. I told them they had as good knock me on the head as starve me to death.

The Nineteenth Remove. They said when they went out that we must travel to *Wachusett* this day. But a weary day I had of it; travelling now three dayes together without resting any day between. At last, after many weary steps, I saw *Wachusett hills*, but many miles off. Then we came to a great swamp, through which we travelled up to the knees in mud and water, which was heavy going to one tired before. Being almost spent I thought I should have sunk down at last, and never got out; but I may say, as in *Psalms* xciv, 18, "*When my foot slipped, thy mercy, O Lord, held me up.*" Going along, having indeed my life, but little spirit, *Philip* (who was in the company) came up and took me by the hand, and said, "*Two weeks more, and you shall be mistress again.*" I asked him if he spake true? He answered yes; and quickly you shall come to your master again; who had been gone from us

three weeks. After many weary steps we came to *Wachusett*, where he was; and glad was I to see him. He asked me when I washt me? I told him not this moneth; then he fetcht me some water himself and bid me wash, and gave me the glass to see how I lookt, and bid his squaw give me something to eat. She gave me a mess of beans and meat, and a little ground nut-cake. I was wonderfully revived with this kindness shewed me; *Psalms* cvi, 46, "*He made them also to be pitied of all those that carried them captives.*"

(To be continued.)

S. J. B****.

"LORD, INCREASE OUR FAITH!"

Giver of faith! thy power impart,
For thou alone canst raise the heart
Above its cumber'd clay:
Blest source of light and life divine!
Into my inmost spirit shine
With thy celestial ray.

Touch'd by thy power, my spirit springs
Above the range of earthly things
Towards thy blest abode;
Soars up by faith with eagle flight,
And heavenward tracks the path of light
To commune with its God.

The palm of faith! its glory this,
That whilst its gain is present bliss,
It grasps the future too;
For opening views of glory cheer,
And hopes, yet distant far, appear
To faith's ecstatic view.

Giver of faith! thy power impart,
Enlarge and elevate my heart
More of its bliss to share;
Till lost in glory's purer day,
Faith's fainter beam shall fade away
In pure, rapt vision there!

S. F. W.

Decree, means, and end.—Faith and repentance are as much under the decree of God, as salvation itself: if the decree of God bring not forth such things in you now as accompany salvation, it will never bring forth salvation itself. The doctrine of election is a comfortable doctrine, if we apply it to the means as well as to the end.—*Cole.*

LECTURES ON THE SABBATH.

A series of Lectures on the Sabbath are announced by the Christian Instruction Society, to be delivered at Orange Street Chapel, near Leicester Square, on Thurs day evenings, at Seven o'clock, in the following order.

March 27.—The Institution and Design of a Weekly Sabbath. Rev. F. A. Cox, LL.D.

April 3.—The Perpetual Authority and Universal Obligation to keep holy the Sabbath. Rev. J. Blackburn.

April 10.—The Moral and Social Advantages of Weekly Rest. Rev. John Burnet.

April 17.—Practical Duties of the Christian Sabbath. Rev. H. Townley.

April 24.—The Violation of the Christian Sabbath and its Consequences. Rev. J. Young, M.A.

May 1.—The Heavenly Sabbath. Rev. J. P. Dobson.

London: Printed and Published by C. WOOD AND SONS, 11, Abchurch Lane, Fleet Street; to whom all Communications for the Editor (post-paid) should be addressed;—and sold by all Booksellers and Newsmen in the United Kingdom.

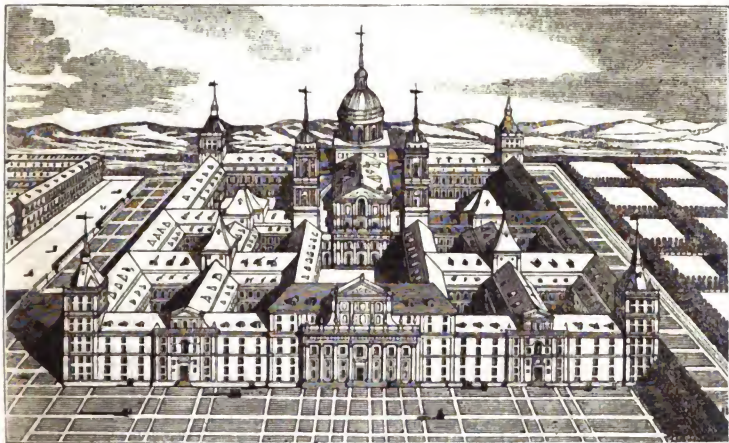
THE CHRISTIAN'S PENNY MAGAZINE.

N^o 95.

PUBLISHED EVERY SATURDAY.

MARCH 29, 1834.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POFFIN'S COURT, FLEET STREET, LONDON.



THE ESCURIAL, IN SPAIN.

SUPERSTITION, vanity, and ambition, originated the Escorial, which Dr. Robertson pronounces "certainly the most sumptuous and magnificent of any royal residence in Europe."

Philip II, son of the emperor Charles V, and whose bigotry had contributed to inflame the intolerant soul of his consort Mary, "the bloody queen of England," was the founder of this most splendid fabric. Being at war with France, and having gained some inconsiderable advantages by the assistance of the English, Dr. Robertson remarks, "As all his passions were tinged with superstition, he, in memory of the battle of St. Quintin, which had been fought on the day consecrated to St. Lawrence, vowed to build a CHURCH, a MONASTERY, and a PALACE, in honour of that saint and martyr. Before the expiration of the year (1557) he laid the foundation of an edifice, in which all these were united, at the Escorial, in the neighbourhood of Madrid; and the same principle which dictated the vow directed the building; for the plan of the work was so formed as to resemble a Gridiron, which, according to the legendary tale, had been the instrument of St. Lawrence's martyrdom."

ESCURIAL is an Arabic word, signifying a *place full of rocks*. "It is built in a dry barren spot," says an eminent writer, "surrounded with rugged mountains, Vol. III.

insomuch that every thing which grows there is owing to art. This place was chosen, it is said, for the sake of the durable stone with which the fabric is built, being obtained from a mountain near at hand; and the design of erecting it was to commemorate a victory, which Philip II obtained over the French (but by the assistance of the English forces) at St. Quintin, on St. Lawrence's day, in the year 1557. The Spanish description of this structure forms a sizeable quarto volume. Its founder expended upon it six millions of ducats. The apartments are decorated with an astonishing variety of paintings, sculpture, tapestry, ornaments of gold and silver, marble, jasper, gems, and other curious stones, surpassing all imagination. This building, besides its palace, contains a church, large and richly ornamented; a mausoleum; cloisters; a convent; a college; and a library, containing about 30,000 volumes; besides large apartments for all kinds of artists and mechanics, noble walks, with extensive parks and gardens beautified with fountains and costly ornaments. The fathers that live in the convent are two hundred, and they have an annual revenue of 12,000*l*. It was begun by Philip in 1562, five years after the battle, and completed in twenty-two years. It consists of several courts and quadrangles, which altogether are disposed in the shape of a gridiron, the instrument of the martyrdom of

O

St. Lawrence: the apartment where the king resides forms the handle. The building is a long square, of 640 feet by 580, and the height up to the roof is all round 60 feet, except on the garden side, where the ground is more taken away. At each angle is a square tower 200 feet high. The number of windows in the west front is 200, in the east front 366. The orders are Doric and Ionic. There are three doors in the principal front. Over the grand entrance are the arms of Spain, carved in stone; and a little higher, in a niche, a statue of St. Lawrence, in a deacon's habit, with a gilt gridiron in his right hand and a book in his left. Directly over the door is a basso relievo of two enormous gridirons in stone. This vast structure, however, with its narrow high towers, small windows, and steep sloping roof, exhibits a very uncouth style of architecture; at the same time that the domes, and the immense extent of its fronts, render it a wonderfully grand object from every point of view. The church is in the centre, is large, and richly ornamented. The cupola is bold and light. The high altar is composed of rich marbles, agates, and jaspers of great rarity, the produce of this kingdom. Two magnificent catafalques fill up the side arcades of this sanctuary; on one the emperor Charles V. his wife, daughter, and two sisters, are represented in bronze, larger than life, kneeling: opposite are the effigies of Philip II and of his three wives, of the same materials, and in the same devout attitude. Underneath is the burial-place of the royal family, called the *Pantheon*. Twenty-five steps lead down to this vault, over the door of which is a Latin inscription denoting, that "this place, sacred to the remains of the Catholic kings, was intended by Charles the emperor, resolved upon by Philip II, begun by Philip III, and completed by Philip IV." The mausoleum is circular, thirty-six feet in diameter, encrusted with fine marbles in an elegant taste. The bodies of the kings and queens lie in tombs of marble, in niches one above the other. The plan of these sepulchres is grand, and executed with a princely magnificence; but, as a modern traveller observes, in a style rather too gay, too light, and too delicately fitted up for the idea we are apt to form of a chapel destined for the reception of the dead. The collection of pictures dispersed about various parts of the church, sacristy, and convent, has been considered as equal, if not superior, to any gallery in Europe, except that of Dresden. Formed out of the spoils of Italy, and the wasted cabinet of that unfortunate dilettante Charles the First of Britain, it contains some of the most capital works of the greatest painters that have flourished since the revival of the art. In the sacristy is an altar called *La Santa Forma*. This is a kind of tabernacle of gems, marbles, woods, and other materials, inlaid in gilt bronze; in which, rather than in the excellence of the workmanship or taste of the design, consists the merit of this rock of riches. Before it hangs a curtain, on which Coella has represented Charles the Second and all his court in procession, coming to place this *Forma*. This is esteemed one of the most curious collections of portraits in the world; for all the persons are drawn with the greatest strength of colour and truth of expression, and are said to be not only perfect resemblances of the monarch and grandees, but even of the monks, servants, and guards.

The statues, busts, and medallions of the Escorial, are neither very numerous, nor remarkable for their excellence; but the library contains a most precious collection of manuscripts, many fine drawings, and other curiosities. Notwithstanding the coldness of the situation from its exposure, the late king, for the sake of hunting, used to pass here several months of the year.

SUPERSTITION OF CHARLES V, EMPEROR OF GERMANY.

CHARLES V. emperor of Germany, was the greatest sovereign prince of the sixteenth century; but his superior talents and imperial dignity were employed rather for the destruction than the benefit of mankind. His ambition was insatiable, in the gratification of which he shed rivers of blood, especially of the Protestants, of whom he was a cruel persecutor.

Wearied with his destructive operations and his disappointed ambition, he resigned his imperial dignity, and retired to private life, occupying much of his time in the construction of curious clocks and watches; but finding, "after repeated trials, that he could not bring any two of them to go exactly alike, he reflected, it is said, with a mixture of surprise as well as regret, on his own folly, in having bestowed so much time and labour on the more vain attempt of bringing mankind to a precise uniformity of sentiment concerning the profound and mysterious doctrines of religion."

Superstition increased with the infirmities of this great monarch; and, in the monastery where he had chosen to reside with the monks, as an expiation for his sins, he gave himself the discipline, in secret, with such severity, that the whip of cords which he employed as the instrument of his punishment was found, after his decease, tinged with his blood. Nor was he satisfied with these acts of mortification, which, however severe, were not unexampled. The timorous and distrustful solicitude which always accompanies superstition, still continued to disquiet him, and, depreciating all the devout exercises in which he had hitherto been engaged, prompted him to aim at something extraordinary, at some new and singular act of piety that would display his zeal, and merit the favour of Heaven. The act on which he fixed was as wild and uncommon as any that superstition ever suggested to a weak and disordered fancy. He resolved to celebrate his own obsequies before his death. He ordered his tomb to be erected in the chapel of the monastery. His domestics marched thither in funeral procession, with black tapers in their hands. He himself followed in his shroud. He was laid in his coffin with much solemnity. The service for the dead was chaunted, and Charles joined in the prayers which were offered up for the rest of his soul, mingling his tears with those which his attendants shed, as if they had been celebrating a real funeral. The ceremony closed with sprinkling holy water on the coffin in the usual form, and all the assistants retiring, the doors of the chapel were shut. Then Charles rose out of the coffin and withdrew to his apartment, full of those awful sentiments which such a singular solemnity was calculated to inspire. But either the fatiguing length of the ceremony, or the impression which the image of death left on his mind, affected him so much, that next day he was seized with a fever. His feeble frame could not long resist its violence, and he expired on the 21st of September (1558), after a life of fifty-eight years, six months, and twenty-five days.—*Dr. Robertson's Charles V.*

Consider what thou wert, what thou art, what thou shalt be: what's within thee, what's above thee, what's beneath thee, what's against thee: what was before thee, what shall be after thee: and this will bring to thyself, humility; to thy neighbours, charity; to the world, contempt; to thy God, obedience. He that knows not himself positively, cannot know himself relatively. — *Quarles.*

THE DIFFUSION OF CHRISTIAN KNOWLEDGE ON THE CONTINENT OF EUROPE.

We have frequently called the attention of our readers to the important subject of "Religion in France," and we trust allusion has not been made to it in vain. We have been favoured with some extracts from the correspondence of some active agents engaged in missionary efforts in France, under the superintendence of the "*Continental Society*," and we present them to the Christian public.

The Reverend *Henri Pyl*, whose name is familiar as a devoted servant of the Lord, and as one peculiarly interested for the religious instruction of his countrymen, has lately given, in a letter addressed to the committee, his views of the present state of religion in and near Paris, and the general prospects connected with the diffusion of the gospel, and the exertions used by the Society with which he is connected throughout the country. He thus writes:—

"*Paris*.—In this metropolis, which in so many respects may be considered as the focus of the infidelity which reigns in France, there are numberless impediments thrown in the way of the progress of the gospel. One is ready to think, that Satan has accumulated there all the means which he holds at his disposal to turn men aside from seeking to be reconciled with God, and to blind the eyes of their understanding, so that the light of the glorious gospel of Christ, who is the image of the Father, should not shine in their hearts. Political passions, the whirlwind of business, the attractions of worldly pleasures, and the innumerable subjects of mental distraction, among which I rank first the fruits of a decidedly impious press, which, like a torrent, keeps increasing more and more every day; all these occupy the mind of the public to such an extent, that the inhabitants of this great city can find neither room nor time to attend to the message of God to men. It is only those who live in the midst of such an atmosphere of unbelief as this, who can form an adequate idea of the sway which the prince of this world exercises here. The Christian, in order to stand, must needs exercise the utmost vigilance, while the Lord's servants, in order that their efforts should not prove altogether useless, must needs labour night and day. The flock whom the Lord has gathered around me here, has been increasing during the year. About this time twelve months, it was composed of about sixty converted souls; and now, through God's grace, it amounts to seventy-three—most of whom are decided Christians, full of spiritual life, who are my joy and my consolation, and who inspire me with courage and strength. Those seventy-three sheep of the Lord are disseminated, and reside in different parts of this great city, so that a whole day is sometimes taken up to visit seven or eight persons. Besides this number, there are those who form a more or less numerous congregation, and which, far from having diminished in number, since this day twelve months has sensibly increased, for which I desire to be thankful to God. Alas! we do not see here multitudes converted at once, nor can we expect it; here and there, and that from time to time, some poor sinner is taken out of the mass, and added to the church; such is the nature of the work which God is carrying on in Paris, and even through the whole of France. But for all that, ought we to allow our hands to hang down, and our knees to grow weaker? Certainly not. It has been a thousand times said, and we must repeat it a thousand times more, that we work for the Lord, and not for the sake of whatever success he may prosper us with; and we were doomed ever to toil and labour without fruit, it would no less be our duty and our privilege to work for the Lord in this world of sin and wretchedness. Let not our brethren in Great Britain,

who for the last fourteen years have been making sacrifices to enable labourers in the Lord's vineyard to make known the gospel of the Son of God in France, slacken their efforts nor be discouraged. What they have done, they have done it unto their Saviour, and their work of faith will not remain unrewarded by Him. Let them persevere, knowing that he has set his seal to their efforts. The labours of the Continental Society have been blest for the last fourteen years: they are so now, as much as they were at the beginning. If its successes have not been greater in point of number, those it has obtained have been and continue to be solid, and the day of Christ alone will reveal them. We have just been deprived of the chapel where we met for public worship. My people, who are all of them poor people, have subscribed more than 1500 francs a year towards buying a place fit for a chapel, but without any success. The scarcity of rooms fit for that use in Paris is incredible."

As to *Versailles*, he thus adds:—

"Whilst the church and congregation which the Lord gave me the oversight of in Paris, is composed almost entirely of Protestants, at Versailles I have hardly any but Roman Catholics. The Protestants of that town, who are but few in number, have a church and pastor of their own; therefore, on my arrival there, I was of necessity compelled to direct my steps towards the Roman Catholic population. It is upon them that I have constantly called, and it was for their well-being the Lord sent me to Versailles. There is a great difference in certain places, and Versailles is one of them, between the Roman Catholics and the Protestants; the latter in general have given up the vital doctrines of the Reformation; their leaders, under pretence of enlightened notions of liberty and of progressive knowledge, hold up those doctrines to their hearers as valuable only for the days of ancient times, when the Reformation took place, but obsolete for the enlightened times in which they pretend to say we are now living; consequently those precious doctrines are despised, and those who proclaim them are looked upon as beings worthy of pity, and at the same time to be feared. The Roman Catholics, on the contrary, like to hear any one talk to them of Jesus, as God the Saviour. Fundamental truths do not meet amongst them with that spirit of opposition which partakes of hatred, as they do amongst the Protestants generally. Thus, there was a perfect contrast in the reception I met with at Versailles, between that showed me by the Roman Catholics, and that by the Protestants. The latter fled from me as from a being who excites terror; the former filled my chapel the second time it was opened to the public. A Christian church was formed at Versailles, all the members of which (except three who are English) have come out of the Roman church. The conversion of some of them was very remarkable. I shall mention that of a French officer on half pay. Having spent the whole of his life in camps, and amidst the din of war, he knew nothing of true religion. He married a Spanish lady, who, like him, knew little or nothing of the truth as it is in Jesus. This officer, who is of a cool and thinking turn of mind, in no way communicative, attended one of our meetings, when God met him there, and the arrow of conviction was lodged in his bosom. He kept to himself, however, the impression he had received through the blessing of God; but as that first arrow of conviction had penetrated deeply into his heart, he continued to attend our meetings. His wife, who was naturally of a religious disposition, but only after the Spanish fashion, consented one day to accompany her husband to one of our public meetings; the grace of our Lord entered her heart in the course of that service, which she attended for the first time; but as she is of a more communicative disposition than her husband, she could not contain what passed in her heart; she re-

quested to have an interview with me, in the course of which I discovered the true state of her's and her husband's mind. Their joy was great when the Spirit of God entered their hearts, to feel more fully, after understanding it better, the doctrine of free salvation. They have persevered since that time without any variation, and are both objects of edification to their brethren. That Spanish sister was too deeply sensible of the happy state of mind she felt, not to speak of it. A few weeks afterwards, she brought to our meeting along with her a whole Roman Catholic family, who, a twelvemonth afterwards, were added to the church. That family in their turn brought others, of whom we begin to entertain great hopes. A respectable Roman Catholic woman, seeing one day in the hands of a neighbour of hers a small tract we had given her, wished to read it: and after its perusal she began to attend our meetings. Her soul being prepared, she experienced the earnest of the gospel blessing, that of an earnest wish to comprehend more fully what she heard from the pulpit. Being naturally timid, she could not make up her mind to have an interview with the minister, although she had expressed a wish to that effect: it was not the fear of the world that deterred her, but only the natural timidity of her disposition. However, she made up her mind to have the desired interview, in the course of which she unfolded her soul; it was found that, for a long time past, disgusted with the practices of the Romish church, she sought with anxiety the truth; that her husband was similarly situated, and that, consequently, two or three years ago, they procured a Bible, hoping to find in it the way of life, but that Bible being printed in the obsolete Gallic language, almost unintelligible to persons who have not made a particular study of it, their efforts to understand its meaning proved ineffectual, and they laid it aside. Those two souls, thus prepared by degrees for a long period previous to their coming among us, received the word with gladness, and were added to the church. The wife in particular is a precious jewel; she has made great progress in Christian experience, which proves how quickly the Holy Spirit can mature the life which he communicates into the heart of the individual who believes the gospel. I could, dear brethren, fill several pages with similar details, but *ab uno disce omnes.*" P. N.

(To be continued.)

THIRTY-TWO MORE MISSIONARIES FOR THE WEST INDIES.

EVERY benevolent mind must sincerely rejoice in the prospects which are opening in the West Indies, in the emancipation of 800,000 of our fellow-men from the legal condition of brute beasts! Government, when the Directors of the several Missionary Societies presented their memorials for that great act of justice to be granted in favour of those oppressed men, asked whether they were prepared to send out a sufficient number of missionaries to instruct them in their moral and religious duties. Whatever pledges they gave to his Majesty's ministers, or whether they gave any, it is truly delightful to find the Wesleyan Missionary Society are sending forth *eighteen* more missionaries to that field of labour; and the London Missionary Society are sending *fourteen* more of those devoted servants of Christ. We are not aware how many more will be sent forth by the Baptist Missionary Society: nor have we heard what reply was made by his Majesty's ministers to a deputation from that body, respecting the rebuilding of their chapels, which have been demolished by the white mob, in Jamaica. Surely that measure of justice can neither be refused nor delayed, and we

trust an unqualified assurance was given of that property being immediately restored. May the largest measures of the gifts and graces of the Holy Spirit be poured out upon those servants of Christ, that they may be increasingly successful in the work of their Divine Lord. And surely funds to these Societies will not be withheld by the Christian public in supporting these additional exertions! The spirit of liberality, the fruits of which we have already seen in about 10,000 additional subscriptions, leads us to the confident assurance that the churches will in this manner glorify their blessed Redeemer!

TRAVANCORE MISSION.

LONDON MISSIONARY SOCIETY.

THE following extract from the Quarterly Sketches, for April, will afford great delight to the friends of the gospel of Christ:—"That the friends of Christian Missions have abundant cause to thank God and take courage, will appear when the present state of the mission is considered. In the Travancore Mission, including the eastern and western divisions, there are three missionaries, besides Mr. Miller, who sailed for India in May last; two European assistants; thirty-two readers; thirty assistant readers; making a total of sixty-seven agents; 115 stations; eighty-seven congregations; 4,100 regular attendants; ninety-seven schools; in which 3,005 children receive regular instruction. There are also two printing establishments, at one of which were printed, in 1831 and six months of 1832, 75,000 tracts, beside school books; and at the other, numbers of school books, catechisms, &c. In order to strengthen this important mission, Mr. Charles Miller embarked for Travancore in the month of May last, and tidings of his arrival at his station are daily expected. May he enter upon the important sphere of his labours in the fullness of the blessing of the Gospel of Christ! May the increase of aid which his arrival will impart be accompanied with an increased outpouring of the Holy Spirit's influence, and a still more abundant measure of the Divine benediction on the labours of the devoted men, who are making manifest the savour of the knowledge of Christ in every place!"

STATE OF CRIME IN THE METROPOLIS.

INSTEAD of indulging gloomy reflections, perhaps every Christian ought to rejoice that the moral portraiture of our metropolis is not still more terrific. Thanks to Christian Instruction Societies for their benevolent and efficient operations. The official Criminal Returns for 1833 have been printed, from which it appears, that the whole number of charges brought before the metropolitan magistrates, by the new police, during the last year, amounts to 69,959; showing a decrease, compared with the previous year, of 7,584 offences. The analysis of the returns shows, however, that a very large proportion of the charges are of a very minor character. Out of the whole number, it appears that no less than 27,000 have been dismissed by the magistrates as unsupported by proper evidence. The largest items in the catalogue of offences appear to be:—

Drunken charges brought before the magistrates,	11,393
Ditto, discharged by the superintendents	18,487
Disorderly characters	5,721
Prostitutes	3,427
Assaults	5,721
Larcenies	7,858
Suspicious characters	3,201
Vagrants	6,757

Out of the large number of 29,800 drunkards, no less than 12,000 appear to have been females.

ON NOVEL READING.

We are obliged by the following valuable communication from C.: and strongly recommend it to our readers. — EDITOR.

"Is it right or consistent for a Member of a Christian church to read Novels?" — A CONSTANT READER.

(See p. 64.)

MR. EDITOR,

If one of my children were to ask me, "Father, how near may I go to the edge of the water without danger of falling in?" parental affection and common sense would join to prompt the answer — "Keep from the river's brink altogether, my child, and then you will be sure to be safe." The question proposed by your Correspondent, "A Constant Reader," respecting Novel Reading, presupposes a doubt in his own mind as to its propriety. As a general answer to every such case, I would refer the inquirer to the scriptural direction, "Abstain from all appearance of evil." It is plainly the duty of every one who doubts the lawfulness of this kind of reading, to abstain from it entirely.

The fictitious histories called Novels, however different in the ability with which they are written, all agree in one feature — they are merely works of amusement. Some of them may profess to expose this folly, and others to cure that vice; but they are manifestly written for the amusement of the reader; that is, to call things by their right names, that we may be enabled by their means to consume that precious time which is allotted to us for the most important of all purposes, to promote the Divine glory and secure the salvation of the immortal soul. There have been indeed of late years some works published of this description for the inculcation of religious truth; but into the merits of these we need not inquire, as they are evidently not the description of Novels referred to in the question before us.

The inquirer is supposed to be a member of a Christian church; (what an honour!) and the question is, whether the perusal of these works of amusement is consistent and right for him. Of course no one would presume to join the church of Christ, who is not deeply sensible of the paramount importance of eternal things, and desirous to take the Holy Scriptures as the rule both of his faith and practice. Let us see in one or two particulars how the directions of this divine book will accord with a perusal of some of the most admired of this class of publications.

"Learn of me," says One whom the Christian professes to take for his model as well as for his Saviour — "Learn of me, for I am meek and lowly in heart." Is this dove-like disposition to be either acquired or strengthened by perusing the sarcastic Novels of Miss Edgeworth? or is the apparently studied avoidance of every approach to religious sentiment, which distinguishes the productions of this lady, likely to edify one who regards the salvation of his soul as the one thing needful? — "Blessed are the pure in heart," says the sacred volume: and again, "What manner of persons ought we to be in all holy conversation and godliness." Is it probable that this purity of heart and life will be promoted by reading the elaborate description of scenes of villany and impurity, depicted with such glowing eloquence in the much-admired Novels of Richardson? — The inquirer reads again, "Be not conformed to this world:" "Set your affections on things above, not on things upon the earth:" and for a commentary upon these divine texts, he opens — the Waverley Novels! And here, as the devil tempted our Divine Master by a sight of all the kingdoms of the world and all the glory

of them, the Great Northern Magician, as his admirers call him, spreads before his readers, with all the fascinations of eloquence and dramatic effect, the pomp and pageantry and splendour of by-gone days, and exhibitions of the evil passions of the human heart in a variety of enchanting forms, calculated to blind the judgment and captivate the affections; but which, were they weighed in the balances of the sanctuary, or viewed through a juster medium, would be found lighter than vanity, and nothing better than a mass of gilded rottenness. — Once more: the Scripture says, "The Lord will not hold him guiltless that taketh his name in vain." "If thou wilt not fear this glorious and fearful name, The Lord thy God, then the Lord will make thy plagues wonderful." Yet in defiance of these solemn warnings and tremendous threatenings, the novel writer scruples not to profane that awful name at which devils tremble and angels veil their faces with their wings, to give force to a blasphemous imprecation, or to impart additional energy to a ribald jest. — Member of a Christian church, is such a course of reading consistent with your character? Can it be right? I have referred only to some of the most admired and standard productions of the class alluded to, and hesitate not to say of them in the mass, that they are not fit for Christian readers.

I cannot imagine a member of a Christian church retiring to rest at night without some measure of reflection on the occupations of the past day, and a solemn committal of himself to the care of Him who neither slumbers nor sleeps. What would my inquiring friend think of such an address as the following? "O my Heavenly Father, I bless and praise Thee for all the means of edification which Thou art giving me from time to time. Let thy blessing be added to them, I beseech Thee, to make them effectual; and to this end bless the Novel I have been reading this day, that it may conduce to thy glory and the salvation of my immortal soul!" My dear friend, novel-reading is decidedly inconsistent with your religious character — it certainly cannot be right.

Religion ought to pervade every power of the mind: it should be a reasonable service, and have the understanding and judgment under its control. But the seat of religion is in the heart; and unless it is the service of love and affection, will be of little value in the sight of Him who says, "My son, give me thy heart." Permit me affectionately to remind you, my inquiring friend, that just in proportion as the heart and affections are engaged in the service of religion, you will lose the taste for these false sources of gratification, and be enabled with the Psalmist to consider the Divine law as a greater treasure than the most fine gold, and sweeter than honey or the honeycomb. It is the want of this divine taste alone that can lead a member of a Christian church to wish to spend his precious time in novel reading.

Perhaps the inquirer is a female. "In Christ Jesus," says the Book, "there is neither male nor female;" and therefore the foregoing remarks are equally applicable to both sexes. I will, however, just add in conclusion, that the peculiar susceptibility and warmth of feeling which distinguishes the female character, and gives it such an irresistible charm when directed aright, is likely to lead its possessor to greater aberrations from the path of duty, if suffered to take a wrong direction. Let me then earnestly warn you, if a female, from indulging in a species of reading, which is likely to take a stronger hold on your susceptible mind than it probably would on one of the sterner sex. Your reading will undoubtedly have an influence both upon your character and conduct; and I have no hesitation in giving it as the result of my observation in life, that, independently of its mischievous influence upon your

own personal character, novel reading, as far as its influence extends, is calculated to unfit you for a proper discharge of those highly important duties to which you are called in society, and upon your due fulfilment of which so mainly depends the happiness of all around you, and the welfare of mankind in the succeeding ages of the world.

C.

MY SCRAP BOOK.

LEAF XXVIII.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—*SANACA.*

Mrs. Rowlandson's Narrative, continued.

My master had three squaws, living sometimes with one, and sometimes with another. One, this old squaw at whose wigwam I was, and with whom my master had been those three weeks. Another was *Wettimore*, with whom I had lived and served all this while. A severe proud dame she was, bestowing every day in dressing herself, near as much time as any of the gentry of the land: powdering her hair and painting her face, going with her necklaces, with jewels in her ears, and bracelets on her hands. When she had dressed herself, her work was to make girdles of wampoon and beads. The third squaw was a younger one, by whom he had two papooses. By that time I was refreshed by the old squaw with whom my master was, *Wettimore's* maid came to call me home, at which I fell a weeping; then the old squaw told me, to encourage me, that if I wanted victuals I should come to her, and that I should lye there in her wigwam. Then I went with the maid, and quickly came again and lodged there. The squaw laid a mat under me, and a good rug over me; the first time I had any such kindness showed me. I understood that *Wettimore* thought, that if she should let me go and serve with the old squaw, she would be in danger to lose not only my service, but the redemption pay also. I was not a little glad to hear this, being by it raised in my hopes that in God's due time there would be an end of this sorrowful hour. Then came an Indian and asked me to knit him three pair of stockings, for which I had a hat and a silk handkerchief. Then another asked me to make her a shift, for which she gave me an apron.

Then came *Tom* and *Peter*, with the second letter from the council, about the captives. Though they were *Indians*, I gat them by the hand, and burst out into tears; my heart was so full that I could not speak to them: but recovering myself, I asked them how my husband did, and all my friends and acquaintance? They said they were very well, but very melancholy. They brought me two biscuits and a pound of tobacco. The tobacco I quickly gave away. When it was all gone, one asked me to give him a pipe of tobacco, I told him it was all gone; then began he to rant and threaten; I told him when my husband came I would give him some. Hang him, rogue, says he, I will knock his brains out if he comes here: and then again, in the same breath, they would say, that if there should come an hundred without guns, they would do them no hurt—so unstable and like mad men they were. So that fearing the worst I durst not send to my husband, though there were some thoughts of his coming to redeem and fetch me, not knowing what might follow; for there was little more trust to them than to the master they served. When the letter was come, the *Saggonores* met to consult about the captives, and called me to them, to inquire how much my husband would give to redeem me: When I came I sat down

among them, as I was wont to do, as their manner is. Then they bade me stand up, and said, they were the *General Court*. They bid me speak what I thought he would give. Now knowing that all we had was destroyed by the *Indians*, I was in a great strait. I thought if I should speak of but little it would be slighted, and hinder the matter; if a great sum, I knew not where it would be procured—yet at a venture I said *twenty pounds*, yet desired them to take less; but they would not hear of that, but sent that message to *Boston*, that for *twenty pounds* I should be redeemed. It was *praying Indian* that wrote their letter for them. Then was another *praying Indian*, who told me that he would not eat *horse*, his conscience was so tender and scrupulous (though as large as hell for the destruction of poor *Christians*). Then he said he read that Scripture to him, 2 Kings vi, 25, "And there was a great famine in Samaria: and behold, they besieged it, until an ass's head was sold for four score pieces of silver, and the fourth part of a cub of dove's dung for five pieces of silver." He expounded this place to his brother, and showed him that it was lawful to do that in a famine, which it is not at another time; and now, says he, he will exchange with any *Indian* of them all. There was another *praying Indian*, who, when he had done all the mischief that he could, betrayed his own father into the *English* hands, thereby to purchase his own life. Another *praying Indian* was at *Sudbury* fight, though, as he deserved, he was afterwards hanged for it. There was another *praying Indian*, so wicked and cruel as to wear a string about his neck strung with *Christian fingers*. Another *praying Indian*, when they went to *Sudbury* fight, went with them, and his squaw also with him with her papoos at her back. Before they went to that fight they got a company together to *Posee*, the manner was as followeth:—there was one that kneeled upon a *deer skin*, with the company round him in a ring, who kneeled, striking upon the ground with their hands and with sticks, and muttering or humming with their mouths. Besides him who kneeled in the ring, there also stood one with a gun in his hand. Then he on the *deer skin* made a speech, and all manifested assent to it; and so they did many times together. Then they bade him with the gun go out of the ring, which he did; but when he was out they called him again, but he seemed to make a stand: then they called the more earnestly till he returned again. Then they all sang. Then they gave him two guns, in either hand one, and so he on the *deer skin* began again; and at the end of every sentence of his speaking they all assented, humming or muttering with their mouths, and striking upon the ground with their hands. Then they bade him with the two guns go out of the ring again, which he did, a little way. Then they called him again, but he made a stand; so they called him with greater earnestness; but he stood reeling and wavering as if he knew not whether he should stand or fall, or which way to go. Then they called him with exceeding great vehemency, all of them, one and another: after a little while he turned in, staggering as he went, with his arms stretched out, in either hand a gun. As soon as he came in they all sang and rejoiced exceedingly awhile; and then he upon the *deer-skin* made another speech, unto which they all assented in a rejoicing manner: and so they ended their business and went to *Sudbury* fight. To my thinking they went without any scruple, but that they should prosper and gain the victory. And they went out not so rejoicing, but they came home with as great a victory; for they said they had killed two captains and almost an hundred men. One *Englishman* they brought alive with them, and he said it was too true, for they had made sad work at *Sudbury*, as indeed it proved. Yet they came home

without that rejoicing and triumphing over their victory which they were wont to show at other times, but rather like dogs (as they say) that have lost their ears. Yet I could not perceive that it was for their own loss of men; they said they had not lost above five or six; and I missed none, except in one wigwam. When they went, they acted as if the devil had told them that they should gain the victory; and now they acted as if the devil had told them they should have a fall. Whether it were so or not I cannot tell, but so it proved, for quickly they began to fall, and so held on that summer till they came to utter ruin. They came home on a Sabbath-day, and the *Poww* that kneeled on the deer-skin came home (I may say without any abuse) as black as the devil. When my master came home he came to me, and bid me make a shirt for his papoos, of a Holland laced pillow-beer. About that time there came an Indian to me, and bade me come to his wigwam at night, and he would give me some pork and ground-nuts, which I did; and, as I was eating, another Indian said to me, He seems to be your good friend, but he killed two Englishmen at *Sudbury*, and there lie their clothes behind you. I looked behind me, and there I saw bloody clothes, with bullet holes in them; yet the Lord suffered not this wretch to do me any hurt. Yea, instead of that, he many times refreshed me; five or six times did he and his squaw refresh my feeble carcass. If I went to their wigwam at any time, they would always give me something, and yet they were strangers that I never saw before. Another squaw gave me a piece of fresh pork, and a little salt with it, and lent me her frying-pan to fry it in; and I cannot but remember what a sweet, pleasant, and delightful relish that bit had to me this day. So little do we prize common mercies when we have them to the full.

The Twentieth Remove. It was their usual manner to remove when they had done any mischief, lest they should be found out: and so they did at this time. We went about three or four miles, and there they built a great wigwam, big enough to hold an hundred Indians, which they did in preparation to a great day of dancing. They would say now amongst themselves, that the *Governour* would be so angry for his loss at *Sudbury* that he would send no more about the captives, which made me grieve and tremble. My sister being not far from the place where we now were, and hearing that I was here, desired her master to let her come to see me, and he was willing to it, and would go with her; but she being ready before him, told him she would go before, and was come within a mile or two of the place. Then he overtook her, and began to rant as if he had been mad, and made her go back again in the rain; so that I never saw her till I saw her in *Charlstown*. But the Lord requited many of their ill-doings, for this Indian, her master, was hanged after at *Boston*. The Indians now began to come from all quarters against the merry dancing-day. Amongst some of them came one goodwife *Kettle*. I told her that my heart was so heavy that it was ready to break; so is mine too, said she, but yet said, I hope we shall hear some good news shortly. I could hear how earnestly my sister desired to see me, and I as earnestly desired to see her; and yet neither of us could get an opportunity. My daughter too was now also but about a mile off, and I had not seen her in nine or ten weeks, as I had not seen my sister since our first taking. I earnestly desired them to let me go and see them; yea, I entreated, begged, and persuaded them but to let me see my daughter, and yet so hard-hearted were they that they would not suffer it. They made use of their tyrannical power while they had it, but, through the Lord's wonderful mercy, their time was now but short.

On a Sabbath-day, the sun being about an hour high, in the afternoon came Mr. *John Hoar* (the Council permitting him, and his own forward spirit inclining him) together with the two fore-mentioned Indians *Tom* and *Peter*, with the third letter from the Council. When they came near I was abroad: though I saw them not they presently called me in, and made me sit down and not stir. Then they caught up their guns and away they ran, as if an enemy had been at hand: and the guns went off apace. I manifested great trouble, and they asked me what was the matter? I told them I thought they had killed the Englishman (for they had in the mean time told me that an *Englishman* was come)—they said no; they shot over his horse, and under, and before his horse; and they pushed him this way and that way at their pleasure, shewing them what they could do; then they let them come to their wigwams. I begged of them to let me see the Englishman, but they would not; but there was I fain to sit their pleasure. When they had talked their fill with him, they suffered me to go to him. We asked each other of our welfare, and how my husband did, and all my friends? He told me they were all well, and would be glad to see me. Amongst other things which my husband sent me, there came a pound of tobacco, which I sold for nine shillings in money; for many of the Indians for want of tobacco smoked hemlock and ground-ivy. It was a great mistake in any who thought I sent for tobacco; for through the favour of God that desire was overcome. I now asked them whether I should go home with Mr. *Hoar*? They answered no, one and another of them, and it being night we lay down with that answer. In the morning Mr. *Hoar* invited the *Saggonors* to dinner, but when we went to get it ready we found that they had stolen the greatest part of the provision that Mr. *Hoar* had brought, out of his bags in the night: and we may see the wonderful power of God in that, when there was such a great number of the Indians together, and so greedy of a little good food, and no *English* there but Mr. *Hoar* and myself, that they did not knock us on the head, and take what we had; there being not only some provision but also trading cloth—a part of the twenty pounds agreed upon. But instead of doing us any mischief they seemed to be ashamed of the fact, and said it was some *Matchit Indians* that did it. O that we could believe that there is nothing too hard for God! God shewed his power over the Heathen in this, as he did over the hungry lions when *Daniel* was cast into the den.

S. J. B****.

(To be continued.)

CHRISTIAN MAXIMS.

We cannot mete out limits to the ocean, neither can we set a boundary to transgression: it is only Deity that can say to the one and the other, "Thus far shalt thou go, and no farther." If we presume on our own moral strength, and soothe conscience by promising merely to tread on the confines of sin, and retrace our steps when there is visible danger, we are carelessly gay on the verge of irretrievable ruin; we enter on the vortex of the world and its seductive vanities, from which none but immortal power can save us; and when our eyes are opened to our perilous situation, and we look for deliverance to the pride that bolstered us up in our self-confidence, we discover too fatally the delusion, and learn by the bitterest experience, that the power on which we relied is a reed that bendeth with a breath, and woundeth as well as deceiveth the man that trusted it would save him.

THE JOYS OF CHILDHOOD.

Our childhood's joys, how oft this tale is told,
 Yet where is he to whom this tale is old?
 Why do we turn so gladly to the days
 When the heart bask'd beneath life's morning rays?
 Why seek those scenes of joy, those dreams of bliss,
 That place my soul in any world than this?
 Why back to early pleasures do I fly?
 What grants to Youth this grand monopoly?
 Oh! there's a joy in youth we'er felt again;
 The joy of new-found being fills us then—
 The novelty of life, the boyant sense
 Of young existence, exquisite, intense:
 Let woe come then—beneath the heart's own ray,
 How soon it melts like moon-lit clouds away!
 Then the brief past has no regrets to fling
 Athwart our minds, and memory no sting;
 And all the future, like a lake, is spread
 A calm expanse beneath Hope's angel tread.
 When young, we gaze on life as on a show,
 The bright we love, and let the gloomy go.
 Worlds of our own creation rise around,
 Where not one form of sorrow can be found,
 But all the scene our playful fancy fills
 With fairy gifts and glittering pinnacles.
 We never think, while yet unknown to fame,
 What mighty passions shall our hearts inflame;
 Nor dream the current that within our veins
 Rolls to the music of mirth's careless strains,
 Will ever rush in maddening course along,
 Rous'd by ambition and the deeds of song.
 Home is our realm—our throne, a mother's knee—
 Our crown, her smile bent o'er us lovingly:
 And then alone, ere that unholy throng
 Of giant passions, which Time leads along,
 Rush in and trample on life's springing flowers,—
 Then, only then, sweet Innocence is ours!
 Oh! well did He, to whom all power was given
 To bring the wandering spirit back to heaven,
 Call little children to Him, and declare,
 "Resemble these, if ye would enter there."
 And well may we through all our coming years
 To childhood's unstain'd joys look back with tears,
 Sigh to forget the busy cares of man,
 And long to live them o'er, those happy times again.

THE PROFITABLE EXCHANGE.

"And when they had brought their ship to land, they forsook all, and followed him.

Oh! what a heavenly choice was their's
 Who follow'd thus their Lord,
 Who thought no more of worldly good,
 But lov'd alone his word.

He was to them a greater gain
 Than all this world could give:
 They knew, that if they look'd to Him,
 They should not die, but live.

But not alone to these poor men
 This precious word was sent;
 It is the privilege of all
 To hear it, and repent.

O may we then embrace with joy
 The Gospel Christ has taught;
 And cleave with all our souls to Him
 Who our redemption bought.

A. S. M.

AGRICULTURAL PROPERTY IN GREAT BRITAIN.

GRAIN, AND ALL THE PRODUCTIONS OF FARMS, &c. &c. INCLUDING IMPLEMENTS OF HUSBANDRY.

EDEN, in his *Observations on Insurance*, in 1801, estimates the total agricultural stock of Great Britain insurable for a year, at 32,500,000*l.* for the stock on hand of wheat, barley, rye, oats, beans, straw; but when to these are added rape, peas, hops, butter, agricultural utensils, &c., and when it is considered that fifteen millions of quarters of wheat, and twenty-five million of bushels of malt, are annually consumed in England (the import of wheat only averaging 900,000 quarters a-year), the estimate of the value of agricultural property will be found very moderate. The agriculture of Ireland has increased so considerably in the last twenty years, according to the Report of the Committee of the House of Commons in 1830, that the estimate for that country must also be considered extremely moderate. The exports of corn to England are very large—in 1806, 400,000 quarters of grain, of all sorts, were exported to England, and in 1830 the quantity had increased to 20,400,000 quarters; and all sorts of agricultural produce in proportion. The Committee were informed, that some of the small dealers, who were formerly turning about 400*l.* a-year, can now turn, in the same article, 10,000*l.* Fifty tons weight of eggs, and ten tons of live and dead poultry, are sometimes shipped from Dublin in a single day. One of the witnesses informed the Committee, that in 1824, in eggs alone, a branch of trade entirely new, there were exported from Dublin to the value of 273,000*l.* Cattle are brought from Ballynasloe to Liverpool in little more than three days. Steam has been also applied to the navigation of the river Shannon, with the most important and beneficial consequences to agriculture. In three years the tonnage of the middle Shannon has augmented sevenfold.—*Pelzer's Resources of the British Empire.*

"SUCH IS LIFE!"—A FRAGMENT.

I SAW a spark of light arise from the ocean, and float onwards on the wave: its light was dim awhile, but as it glided forward, it increased in brightness, and unextinguished it remained on the bosom of the waters. The clouds grew dark and heavy, the waters swelled and the surges roared; the light was often dimmed, but not destroyed: it glided on, but its brightness was gone, and it had again faded into a spark. At length a rolling billow came and overwhelmed it—I saw its light apparently expire: but as I still looked on, above the turbulent wave methought I saw a subtle vapour rise which darted upward, and kindled like the lightning's flash. It passed the outward heavens and flew to its source, and there it shines, a flaming gem in the diadem of the Almighty! *Such is life—the life of God in the soul—its end is immortality!*

"If thou desire to be wiser yet, think not thyself yet wise enough: and if thou desire to improve knowledge in thyself, despise not the instructions of another. He that instructs him that thinks himself wise enough, hath a fool to his scholar: he that thinks himself wise enough to instruct himself, hath a fool to his master."—*Quarles.*

London: Printed and Published by C. WOOD AND SON, Popplin's Court, Fleet Street; to whom all Communications for the Editor (post paid) should be addressed;—and sold by all Booksellers and Newsmen in the United Kingdom.

Hawkers and Dealers supplied on Wholesale Terms, in London, by STRICK, Paternoster Row; BEAUCH, Holywell Street, Strand; J. PATTIN, 16, High Street, St. Giles's; and W. N. BAKER, 16, City Road.

THE CHRISTIAN'S PENNY MAGAZINE.

Nº 96.

PUBLISHED EVERY SATURDAY.

April 5, 1834.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POPPIN'S COURT, FLEET STREET, LONDON.



KING SOLOMON VISITED BY THE QUEEN OF SHEBA.

RICHES OF KING SOLOMON, AND COMMERCE OF THE ISRAELITES.

KING "Solomon in all his glory," elevated upon his throne of ivory and gold, must have appeared in magnificence beyond an ordinary imagination. We have seen the King and Queen of Great Britain, seated in state in all the grandeur of royalty, and surrounded by all the nobles of the imperial court; but even the riches and splendour of England's mighty monarch, appear to be far inferior to the shining sumptuousness of the sovereign of Israel.

VOL. III.

Extraordinary in all respects were the circumstances of Solomon's royal greatness. God, in his special providence, appears to have loaded him with wealth and honours, in a degree beyond that of any other monarch. Solomon, in the genuine simplicity of his early piety, prayed for divine wisdom to guide him in the affairs of his kingdom. "And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;

P

Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honour: so that there shall not be any among the kings like unto thee all thy days." 1 Kings iii, 10—13.

Solomon's riches marvellously increased: his fame was spread: all the civilized nations became his willing tributaries, and brought him treasures. The pious Queen of Sheba personally visited him, and made him the most costly presents. "And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions: there was not any thing hid from the king which he told her not. And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the Lord; there was no more spirit in her. And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel: because the Lord loved Israel for ever, therefore made he thee king, to do judgment and justice. And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon." 1 Kings x, 1—10.

Solomon's treasures, as left him by his father David, were immense, nearly equal to the whole national debt of Great Britain: but his prodigious wealth was wonderfully increased by his maritime commerce. Inspiration has recorded his riches, and the manner in which they were bestowed. "And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones. And the king made of the almug trees pillars for the house of the Lord, and for the king's house, harps also and psalteries for singers: there came no such almug trees, nor were seen unto this day. Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold, beside that he had of the merchantmen, and of the traffick of the spice merchants, and of all the kings of Arabia, and of the governors of the country." 1 Kings x, 11, 12, 14, 15, &c.

Dr. Robertson, in his "Disquisition on Ancient India," remarks concerning Tarshish and Ophir—"In what region of the earth we should search for those famous ports which furnished the navy of Solomon with the various commodities enumerated by the sacred historians, is an inquiry that has long exercised the industry of learned men. They were early supposed to be situated in some part of India, and the Jews were held to be one of the nations which traded with that country. But the opinion more generally adopted is, that Solomon's fleets, after passing the straits of Bahelmandel, held their course along the south-west coast of Africa, as far as the kingdom of Sofala, a country celebrated for its rich mines of gold and silver (from which it has

been denominated the golden Sofala by oriental writers) and abounding in all the other articles which composed the cargoes of the Jewish ships. This opinion, which the accurate *Researches* of M. D'Anville rendered highly probable, seems now to be established with the utmost certainty by a late learned traveller, who by his knowledge of the monsoons in the Arabian gulf, and his attention to the ancient mode of navigation, both in that sea and along the African coast, has not only accounted for the extraordinary length of time which the fleets of Solomon took in going and returning, but has shown from circumstances mentioned concerning the voyage, that it was not made to any place in India. The Jews, then, we may conclude, have no title to be reckoned among the nations which carried on intercourse with India by sea; and if from deference to the sentiments of some respectable authors, their claim were to be admitted, we know with certainty that the commercial effort which they made in the reign of Solomon was merely a transient one, and that they quickly returned to their former state of unsocial seclusion from the rest of mankind."

Dr. Prédiaux, referring to the maritime traffic of the Israelites, and the sources of the prodigious profit derived from commerce, remarks, "King David was the first who began it; for having conquered the kingdom of Edom, and reduced it to a province of his empire, he thereby became master of two seaport towns on the Red Sea, Elath and Eziongaber, which then belonged to that kingdom; and, seeing the advantages which might be made of the situation of these two places, he wisely took the benefit of it, and there began this traffic. There are two places mentioned in scripture to which it was from thence carried on, that is, Ophir and Tarshish—from the former of these David in his time drew great profit; for the three thousand talents of gold of Ophir, which he is said (1 Chron. xxix, 4) to have given to the house of God, seem to be of that gold of Ophir which he had by his fleets in several voyages brought to him from thence: for what he had reserved for this work out of the spoils of war, the tributes of the conquered nations, and the public revenues of his kingdom, is before mentioned (1 Chron. xxiv, 14), and amounted to a prodigious sum. The three thousand talents of the gold of Ophir which he added was over, and above this, and out of his own proper goods, or private estate which he had, besides what belonged to him as a king. And how he could increase that so far, as out of that only to be able to give so great a sum, can scarce any other way be accounted for, than by the great returns which were made him from this traffic: for the gold alone amounted to above one and twenty millions of our money, besides the seven thousand talents of refined silver which were included in the same gift. After David, Solomon carried on the same traffic at Ophir, and had from thence in one voyage four hundred and fifty talents of gold. And if Solomon got so much in one voyage, well might David have gained the sum above mentioned in the several voyages which were made thither for him, from the time that he had subdued the land of Edom to the time of his death, which was at least twenty-five years. But it must be acknowledged that Solomon much improved this trade, not only by his greater wisdom, but also by his greater application to all the business of it. For, not being perplexed and encumbered with such wars as his father David was, he had more leisure to attend thereto; and therefore, for the better settling of it, he went in person to Elath and Eziongaber, and there took care, by his own inspection, for the building of his ships, the fortifying of both those ports, and the settling of every thing else which might tend to the successful carrying on of this traffic, not only to Ophir, but to all

other parts, where the sea on which those ports lay opened a passage; but his chiefest care was to place in those two towns such inhabitants as might be best able to serve him in this design. For which purpose he brought thither from the sea-coast of Palestine as many as he could get of those who had been used to the sea, especially of the Tyrians, whom his friend and ally, Hiram, king of Tyre, from thence furnished him with in great numbers, and these were the most useful to him in this affair; for they being in those days, and for many ages after, the most skilful of all others in sea affairs, they were the best able to navigate his ships and conduct his fleets through long voyages. But the use of the compass not being then known, the way of navigation was in those times only by coasting, which often made a voyage to be of three years, which now may be finished almost in three months. However, this trade succeeded so far, and grew to so high a pitch, under the wise management of Solomon, that thereby he drew to those two ports, and from thence to Jerusalem, all the trade of Africa, Arabia, Persia, and India, which was the chief fountain of those immense riches which he acquired, and whereby he exceeded all the kings of the earth in his time, as much as he did by his wisdom; so that he made silver to be at Jerusalem as the stones of the street, by reason of the great plenty with which it there abounded during his reign. After the division of the kingdom, Edom being of that part which remained to the house of David, they still continued to carry on this trade from those two ports, especially from Eziongeber, which they chiefly made use of till the time of Jehosiaphat."

THE DIFFUSION OF CHRISTIAN KNOWLEDGE ON THE CONTINENT OF EUROPE.

(Continued from p. 99.)

"THE work which the Lord carries on at Versailles is unfolding itself insensibly by degrees. The number of converted souls is gradually increasing; that of the hearers increases more rapidly, which is a subject of great encouragement to me, because we have not experienced in that town what often happens in other places,—a wonderful beginning, and then the thing droops, and soon after vanishes away. When at first public curiosity was satisfied after the opening of the chapel, and the first two or three services, which the people attended as a spectacle of a new kind, I began the work of an evangelist, having around me a nucleus of eight or ten people. From that time, the work has been slow but solid. This way of the Lord's acting gives me great hopes for the future. We have established a Sunday-school, which, like our meetings, is attended by Roman Catholic children. This school suggested to me the idea of establishing a day-school for girls. This plan, although a hazardous one, has been blessed. The Lord sent to us two converted schoolmistresses, both of whom had abandoned the Romish church. The same thing has happened respecting the attendance at school, that happened in regard to the chapel: we opened with only two or three girls, but the number has progressively increased, and now we reckon about twenty, all born Roman Catholics. I no longer doubt the success of that school, which will become a powerful auxiliary to the chapel, in promoting the advancement of the kingdom of God at Versailles. Oh! if I could but have the means of establishing a similar school for boys! But such means we do not possess. I shall only add, in conclusion, that the neighbourhood of Versailles also claims our efforts; it is inhabited by a large population, immersed in gross darkness. The word, however, is re-

ceived by some souls in several villages, from which we derive encouragement.

"The principal direction I apply myself to give my ministry here is, to labour at the union of Christians. I am convinced of two things on the subject,—that Satan never succeeds better in arresting the progress of the gospel, than when he succeeds in dividing those to whom it belongs to spread it. Divide, to reign, is his policy of old; it is the means he has used in preference to others since there have been Christians in the world; and he knows also, alas! he knows, that nothing is more easy than to arm them against each other. Sometimes it is in exciting some rivalry of interest, and putting the spirit of party in the place of love. Sometimes it is in transforming into heresy a slight difference of expressing one's self in the same truth; a shade of difference in the same faith; a difference of view respecting a fact; and then the world, instead of being struck by the spectacle of the union of those who are all, in spite of their differences, the servants of Jesus, because they all believe that he is the Prince and Author of life, see nothing more than their divisions and their quarrels; and they no longer care either about them or their faith. I am convinced that, to advance the cause of Jesus Christ in the world, we must labour at the union of the redeemed (John xvii, 21, 23), and that it is one of the principal duties of his servants—union and strength is the same thing. For some years my soul has been struck with this view of the subject; and I repeat, it is the principal direction I apply myself to give to the ministry, which I exercise here. The Lord has given me a colleague who completely enters into these views, for which I bless him. The experience that I have had for fifteen or sixteen years of what has passed in France, has plainly convinced me, that it is for want of union among Christians that the slowness of the progress of the gospel must be attributed; and if the Lord does not afford his help, the most holy enterprise will miscarry. Dear brother! if it were permitted me to express it, I would tell you how I also deplore that absence of union among Christians of your own country. I see on that account germs of ruin for all those institutions which we regard as the hope of the church. Let Christians then look to it seriously. It is time that this sore be exposed to their eyes, and that those who are rendered sensible of it, labour to arrest it by their prayers and by their example. Let them everywhere implore the effusion and presence of the Holy Ghost! It is to him that the work of uniting the children of God on the earth belongs, and thus to prepare the kingdom of Jesus. This precious union has made, thanks to the Lord, some progress in Paris. In general, Christians here feel the need of closing their ranks, of loving one another more, and of labouring more in concert; in short, never was there union more necessary. Impiety spreads around us on all sides; never was there a people more completely materialists; never was immorality more deplorable. O how patient is God! O may he yet be so!

"The Continental Society has now twenty agents distributed as follows in France:—

"EAST—Pétitpierre, Vernier, Charlier, Masson, Mourelon, Helffenren, Barbey, Coui, Diirr, and Bott: ten.
SOUTH—none. CENTRE OF FRANCE—Pyr, Vivien, Ladam, Pouchat: four. WEST—Ladgt, Pirout: two.
NORTH—Dusart, Gaubier, Lefebvre, Maton: four.

"Beginning with the Eastern Division, I must, in the first place, direct attention to the department of La Drome, where there are three agents, Vernier, Charlier, and Masson; next to that department is that of Les Hautes Alpes, where Neff spent so great a part of his ministry. There are three agents near that part which has become celebrated by the labours of Neff. The department of the Drome has long been under the

influence of the agents; you know how much their labours there have been attended with the blessing of God. I begin with brother Vernier, whose residence is at St. Romans, and who is itinerating far and wide in that country. He has been there two years, and in many villages his message has been blessed; occasionally he visits the department of Les Hautes Alpes. I subjoin here a few extracts from his last letters. 'The 1st of December, I went to Luc. It was a Sunday. The Protestants of the place assembled in their house of prayer, and I ascended the pulpit to speak to them the word of the Lord as contained in Luke xviii, 10, 14. They listened to me with great attention. I observed in the audience a man, whose countenance seemed to indicate that he was affected. When the sermon was over, I heard that a few days before that very man had, in a fit of passion against the truth, trodden the Bible under his feet. His wife is a converted character; she shed tears on telling me of the dreadful fact. I exhorted her to continue to pray for him. I saw that the word had been blessed to others also besides the poor man. Four or five women spoke to me after the preaching, and gave, in their conversation, evident tokens that the word had come upon them with power. The same day I went to a minister in another village. The people assembled at eight o'clock, in the town-hall. It was easy for me to notice such symptoms in the audience as indicated that they were receiving with joy the good seed. When the meeting was over, several persons wanted to hear more of the holy word; and although it was late in the evening, they assembled in a private house, and I spoke to them again of the Lord Jesus. Oh! I see that the Lord is continuing among them his good work; how refreshing and encouraging it is to me.'

"I would you could follow with me this dear agent; he does not think of allowing himself a day of rest after the fatiguing labour of the preceding day. Early on the Monday morning, you would see him setting out on another journey, to reach before evening another village, where he knows he will get an audience; but just before commencing that journey on foot, you would see him paying a few early visits to different persons, whom he wished to exhort more privately, or who might want to see a little more of the Lord's messenger. His letters manifest a noble character, true devotedness to the glory of the Lord, an unbroken activity, a sweet and happy mixture of gentleness and boldness, a sincere disinterestedness, a constant willingness to spend and he spent for the Lord.

P. N.

(To be continued.)

RESOLUTIONS OF THE AMERICAN TEMPERANCE SOCIETY,

At their Annual Meeting, 1833.

THE following Resolutions, passed during the three days' deliberation, always opened with prayer, of 400 delegates from *twenty-one* states, exhibit a delightful determination of that great INSTITUTION, TO SEEK THE MORAL RENOVATION OF THE AMERICAN POPULATION.

1. Resolved, That in our judgment it is the duty of all men to abstain from the use of ardent spirit, and from the traffic in it.

2. Resolved, That it is in our view expedient, that all who are acquainted with this subject, unite themselves with temperance societies.

3. Resolved, That we regard with peculiar satisfaction the formation of the American Congregational Temperance Society; and express our decided conviction, that, should similar societies be formed by the Legislatures

of each State, they would greatly benefit our country and the world.

4. Resolved, That the regulations adopted by the National Government, for discouraging the use of ardent spirit in the army and navy of the United States, evince the wisdom of the rulers of the people, and their paternal care over the individuals employed in the service.

5. Resolved, That the abolition of the practice of furnishing merchant vessels with ardent spirit, or employing men who drink it to navigate them, would greatly promote the interests of the country.

6. Resolved, That temperance societies in all mechanical and manufacturing establishments, while they would promote the pecuniary interests of all concerned in them, would also, in various ways, promote the good of the public.

7. Resolved, That the formation of a temperance society in each ward of every city, and in each district of every county and town in the United States, would tend powerfully to complete and to perpetuate the temperance reformation.

8. Resolved, That each State society be requested to take the direction of the temperance cause within its own limits, and to employ one or more permanent agents to visit periodically every part of the State, and to devote their whole time and strength to the promotion of this work.

9. Resolved, That each family in the United States be requested to furnish themselves with some temperance publication.

10. Resolved, That the increase of temperance groceries, public houses, and steam boats, in which ardent spirit is not furnished, is highly auspicious to the interests of our country; and that the friends of human happiness, by encouraging such establishments in all suitable ways, till they shall become universal, will perform an important service to mankind.

11. Resolved, That it be earnestly recommended to all emigrants who contemplate removing from one part of our country to another, before their removal, or at their passage, to form themselves into a temperance society.

18. Resolved, That the medical profession be requested to inquire, whether a substitute for alcohol may not be found, and its use be dispensed with in medical practice and to give the result of their investigations to the public.

19. Resolved, That editors of papers and other periodicals, who from time to time publish information on the subject of temperance, are rendering important service to the cause; and should all editors adopt and pursue a similar course, they will render themselves the benefactors of mankind.

20. Resolved, That the associations of young men have been powerful auxiliaries to the temperance cause, and should all the young men of the United States, and especially in the literary institutions, unite in temperance societies, they would render themselves benefactors to our country and the world.

21. Resolved, That the influence of the female sex, in favour of the temperance cause, has had a highly salutary effect upon all classes in the community, and especially upon those who are the hope of future generations, the children and youth; and that should the influence to which they are so justly entitled, be unitedly and universally exerted in favour of this cause, they would do much to perfect and to perpetuate the moral renovation of the whole human family.

22. Resolved, That it is expedient that the friends of temperance in all countries, unite their counsel, and their efforts, to extend the principles of temperance throughout the world.

23. Resolved, That the fundamental and highly salutary influence which the promotion of the cause of temperance must have on the purity and permanence of civil institutions, demands for it the countenance and active co-operation of every real patriot.

24. Resolved, That the influence of temperance on the intellectual elevation, the moral character, the social happiness, and the future prospects of mankind, is such as ought to obtain for it the cordial approbation, and the united, vigorous, and persevering efforts of all the philanthropic and humane of every class, age, sex, and country.

The President then informed the convention, that Stephen Van Rensselaer, of the State of New York, had offered to defray the expense of publishing 100,000 copies of the proceedings of the convention, for gratuitous distribution; whereupon it was unanimously

Resolved, That the thanks of this convention be presented to Stephen Van Rensselaer, of the city of Albany, for his liberality in proposing to defray the expense of distributing 100,000 copies of the proceedings of this convention.

DAILY MEDITATIONS FOR A WEEK.

SUNDAY.—“*Let no man deceive himself.*” 1 Cor. iii, 18. Be not deceived by others; there are many deceivers in the world: “evil men and seducers will wax worse and worse, deceiving and being deceived.” Satan’s grand aim is to deceive with false joys, a fading portion, and a delusive hope. Be not deceived by yourselves: the most common, and yet the most awful thing in the world, is self-deception. Persons of all creeds have been deceived. Persons who stood long in profession, persons who have had deep sorrows and great joys, yea, and persons who have warned others, have all been deceived. Religion may be begun in hypocrisy, carried on in self-deception, and end in conviction—a conviction that all is wrong when it is *too late* to alter. Does a trembling sinner ask, how may I know whether I am sincere? how may I judge what is real religion? the answer is, that is real religion in which the heart realizes what God’s word *reveals*, and practises what it *commands* from a principle of love.

MONDAY.—“*So God created man in his own image.*” Gen. i, 27. Here is a revelation of God and man. Here is man deriving his being from God—hearing God’s image—and becoming an accountable creature. How great God’s condescension! how great man’s original dignity! But that being is become worse than non-existence; that image is lost; that accountability entails eternal woe. *Sin hath done all this.* How then may being be made a blessing? how shall this image be restored? how may the penalty be escaped? Three words answer these awfully important questions:—*Father! Saviour! Comforter!* The Cross pays the debt, and slays death. The Father, by the gift of the Spirit, confirms to the Son, and by union with Christ the restored soul possesses a likeness to God sin can never deface, and a paradise Satan never can enter.

TUESDAY.—“*I shall be satisfied when I awake up with thy likeness.*” Psalm xvii, 15. How delightful is it, after a comfortable night’s repose, when the mind is in its full vigour, to walk forth at sun-rising, and gaze upon nature in all its glorious loveliness. Let us contrast this scene with the resurrection morning. The body awakes from the sleep of death, arises, and is reunited to the soul that has been resting on the bosom of Jesus. How strong are the faculties and senses to gaze upon the new creation sparkling in all its glory!

upon the redeemed, countless as the dew drops, and glorious as the sun! upon Immanuel shining in his beauty, “with all his Father’s glories on!” Now gaze again at nature: this scene so lovely must soon change; night’s shades must hide it again, and the howling blasts of winter deface it; but the morning of the resurrection shall never be succeeded by night, the glories then unfolded shall never fade.

WEDNESDAY.—“*I am poor and needy; yet the Lord thinketh upon me.*” Psalm xi, 17. These words of the king of Israel finally illustrate our Saviour’s expression—“poor in spirit;” Matt. v, 3, and such indeed are truly “blessed,” because they are thought on by the Lord of heaven and earth. May this poverty of spirit ever be mine. But these words are the language of our blessed Saviour, when, “though he was rich, yet for our sakes became poor, that we, through his poverty, might be made rich.” Bishop Horne beautifully remarks, “The church, like her Redeemer, is often poor and afflicted in this world, but Jehovah thinketh upon her, and is solicitous for her support; she is weak and defenceless, but Jehovah is her help and deliverer. With such a Father, and such a Friend, poverty becometh rich, and weakness itself is strong.”

THURSDAY.—“*I have waited for thy salvation, O Lord.*” Gen. xlix, 10. Jacob, in pronouncing the prophetic blessing upon his sons, as heads of families, and the destined founders of a mighty nation, felt the earthly house of his tabernacle dissolving. As it had been his habitual custom, through all his weary pilgrimage, in every season of difficulty, to breathe forth his soul to his covenant God, so now he finds relief and solace in renewed acts of faith and devotion. Jacob had waited for Shiloh, the Messiah, by ardent faith—and now he defines the period of his coming. He had waited for the salvation of heaven with eternal glory, and now he was about to enter his joys. May I, like Jacob, be strong in faith, giving glory to God. Like him cherish a spirit of devotion—bless the God of mercy for the showing forth of his salvation in Christ Jesus—and patiently “wait for the hope of righteousness, by faith,” until our heavenly Father shall call me to his eternal kingdom.

FRIDAY.—“*By the grace of God I am what I am.*” 1 Cor. xv, 10. Paul, the great apostle of the Gentiles, made this acknowledgment. How much reason he had to profess his obligations to sovereign grace and mercy, every one acquainted with his history knows. But though I may not have been permitted to “persecute the saints unto death”—or “to strange cities”—neither to “breathe out threatenings and slaughter against the disciples of the Lord;” this language is no less suitable for me to adopt. If I have not been degraded by evil practices, I must ascribe it to the restraining grace of God; and if I have adorned the doctrine of God my Saviour, delighting in that which is spiritually good, this must be attributed to his sanctifying grace. Not unto me, O Lord, not unto me, but unto thy name be all the glory!

SATURDAY.—“*In Him we live and move, and have our being.*” Acts xvii, 28. I believe the universal presence of God: that He is the author, life, and essential originator of all creation. All things are full of God; or, according to the words of Paul, He is above all, and through all, and in all. Still it is possible for the understanding to perceive this as truth, while the heart is alienated from Him. The most enlarged knowledge of his existence and attributes will avail me nothing, unless I know him as my covenant God in Christ Jesus—favouring, loving, and blessing me, for time and eternity, as my heavenly Father.

MY SCRAP BOOK.

LEAF XXVIII.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—*SENeca.*

Mrs. Rowlandson's Narrative continued.

MR. HOAR called them betimes to dinner; but they ate very little, their being so busied in dressing themselves and getting ready for their dance; which was carried on by eight of them; four men and four squaws; my master and mistress being two of them. He was dressed in his Holland shirt, with great laces sewed at the tail of it; he had his silver buttons, his white stockings, his garters were hung round with shillings, and he had girdles of wampum on his head and shoulders. She had a kersey coat, and covered with girdles of wampum from the loins and upward. Her arms, from her elbows to her hands, were covered with bracelets; there were handfuls of necklaces about her neck, and several sorts of jewels in her ears. She had fine red stockings, and white shoes; her hair powdered, and her face painted red, that was always before black; and all the dancers were after the same manner. There were two others singing, and knocking on a kettle for their music. They kept hopping up and down, one after the other, with a kettle of water in the midst, standing upon some warm embers, to drink of when they were a-dry. They held on till it was almost night, throwing out wampum to the standers by. At night, I asked them again if I should go home? They all, as one, said No, except my husband would come for me. When we were laid down, my master went out of the wigwam, and by and by sent in an Indian, called *James the Printer*, who told Mr. Hoar that my master would let me go home to-morrow, if he would let him have one pint of *liquors*. Then Mr. Hoar called his own Indians, *Tom and Peter*, and bid them all go and see whether he would promise it before them three; and if he would, he should have it; which he did, and had it. Then *Philip*, smelling the business, called me to him, and asked me what I would give him to tell me some good news, and to speak a good word for me, that I might go home to-morrow! I told him I could not tell what to give him; I would give him any thing I had, and asked him what he would have? He said two coats, and twenty shillings in money, and half a bushel of seed-corn, and some tobacco. I thanked him for his love; but I knew the good news as well as that crafty fox. My master, after he had his drink, quickly came ranting into the wigwam again, and called for Mr. Hoar, drinking to him, and saying he was a good man; and then he would again say, "Haul him, rogue." Being almost drunk, he would drink to him, yet presently say he should be hanged. Then he called for me; I trembled to hear him; yet I was fain to go to him; and he drank to me, showing me no incivility. He was the first Indian I saw drunk all the while I was amongst them. At last his squaw ran out, and he after her round the wigwam, with his money ginging at his knees; but she escaped him; but having an old squaw, he ran to her: and so, through the Lord's mercy, we were no more troubled with him that night. Yet I had not a comfortable night's rest, for I think I can say I did not sleep for three nights together. The night before the letter came from the council, I could not rest, I was so full of fears and troubles (God many times leaving us most in the dark, when deliverance is nearest); yea, at this time I could not rest night nor day. The next night I was overjoyed, Mr. Hoar being come, and that with such good tidings. The third night I was even swallowed up with thoughts of things; viz. that ever I should go home again; and that I must go, leaving my children in the

wilderness; so that sleep was now almost departed from mine eyes.

On Tuesday morning, they called their general court (as they stiled it), to consult and determine whether should go home or no; and they all, as one man, did seemingly consent to it, except *Philip*, who would no come among them.

But before I go any further, I would take leave to mention a few remarkable passages of Providence which I took special notice of in my afflicted time.

1. Of the fair opportunity lost in the long march, little after the Fort-fight, when our English army was so numerous, and in the pursuit of the enemy, and so near as to overtake several and destroy them, and the enemy in such distress for food, that our men might track them by their rooting in the earth for ground-nuts, while they were flying for their lives. I say, that then our army should want provision, and be forced to leave their pursuit and return homeward; and the very next week the enemy came upon our town, like bears herel of their whelps, or so many ravenous wolves, rending a and our lambs to death. But what shall I say? (Go seemed to leave his people to themselves, and ordere all things for his holy ends. "Shall there be evil in the city, and the Lord hath not done it? They are not griefe for the affliction of Joseph, therefore they shall go captive with the first that go captive. It is the Lord's doing, as it should be marvellous in our eyes."

2. I cannot but remember how the Indians deride the slowness and dullness of the English army in its setting out. For after the desolations at *Lancaster and Medfield*, as I went along with them, they asked me when I thought the English army would come after them? I told them I could not tell: it may be the will come in May, said they. Thus did they scoff at us as if the English would be a quarter of a year getting ready.

3. Which also I have hinted before; when the English army, with new supplies, were sent forth to pursue after the enemy, and they understanding it, fled before them, till they came to *Bacquang river*, where the forthwith went over safely, that that river should be impassable to the English, I cannot but admire to see the wonderful providence of God for preserving the Heathen for farther affliction to our poor country. They could go in great numbers over; but the English must stop. God had an overruling hand in all those things.

4. It was thought if their corn were cut down, they would starve and die with hunger; and all their corn that could be found was destroyed, and they driven from that little they had in store, into the woods, in the midst of winter; and yet how to admiration did the Lord preserve them for his holy ends, and the destruction of many still amongst the English! So strangely did the Lord provide for them, that I did not see, all the time, was among them, one man, or woman, or child die with hunger: though many times they would eat that, that a hog or dog would hardly touch; yet by that God strengthened them to be a scourge to his people. Their chief and commonest food was ground-nuts; they eat also nuts and acorns, bartychoaks, lilly-roots, ground-beans and several other weeds and roots that I know not. They would pick up old bones, and cut them in pieces at the joints, and if they were full of worms and maggots they would scald them over the fire to make the vermine come out, and then boyle them, and drink up the liquor, and then beat the great ends of them in a mortar and so eat them. They would eat horses, and all sorts of wild birds that they could catch, also bear, venison, heavers, tortoises, frogs, squirrels, dogs, skunks, rattle snakes; yea, the very bark of trees, besides all sorts of creatures and provision which they plundered from the English. I cannot but stand in admiration to see the

wonderful power of God, in providing for such a vast number of our enemies in the wilderness, where there was nothing to be seen but from hand to mouth. Many times in the morning, the generality of them would eat up all they had, and yet have some farther supply against they wanted. It is said, *Psalm*, lxxxi. 13, 14, "Oh, that my people had hearkened to me, and Israel had walked in my ways; I should have subdued their enemies, and turned my hand against their adversaries." But now our perverse and evil carriages in the sight of the Lord have so offended him, that, instead of turning his hand against them, the Lord feeds and nourishes them up to be a scourge to the whole land.

5. Another thing that I would observe is, the strange providence of God in turning things about when the *Indians were at the highest and the English at the lowest*. I was with the enemy eleven weeks and five days; and not one week past without the fury of the enemy, and some desolation by fire and sword upon one place or other. They mourned (with their black faces) for their own losses, yet triumphed and rejoiced in their inhumane (and many times devilish) cruelty to the English. They would boast much of their victories; saying, that in two hours' time they had destroyed such a captain and his company, in such a place, and such a captain and his company in another place; and boast how many towns they had destroyed; and then scoff, and say, they had done them a good turn to send them to heaven so soon. Again they would say, this summer they would knock all the rogues on the head, or drive them into the sea, or make them flee the country: thinking, surely, *Agony-like, The bitterness of death is past*. Now the Heathen begin to think that all is their own, and the poor *Christian's* hopes to fail (as to man), and now their eyes are more to God, and their hearts sigh heaven-ward; and to say, in good earnest, *Help, Lord, or we perish*. When the Lord had brought his people to this, that they saw no help in any thing but himself; then he takes the quarrel into his own hand; and though they had made a pit (in their own imaginations) as deep as hell for the *Christians*, that summer, yet the Lord hurld himself into it; and the Lord had not so many ways before to preserve them, but now he hath as many to destroy them.

But to return again to my going home; where we may see a remarkable change of providence; at first they were all against it, except my husband would come for me; but afterwards they assented to it, and seemed much to rejoice in it: some asking me to send them some bread, others some tobacco, others shaking me by the hand, offering me a hood and scarf to ride in,—not one moving hand or tongue against it. Thus hath the Lord answered my poor desires, and the many earnest requests of others put up unto God for me. In my travels, an Indian came to me, and told me, if I were willing, he and his squaw would run away and go home along with me. I told him, No, I was not willing to run away, but desired to wait God's time, that I might go home quietly and without fear. And now God hath granted me my desire. O the wonderful power of God that I have seen, and the experiences that I have had! I have been in the midst of those roaring lions, and salvage bears, that feared neither God, nor man, nor the devil, by night and day, alone, and in company, sleeping, all sorts together; and yet not one of them ever offered the least abuse of unchastity to me in word or action; though some are ready to say, I speak it for my own credit;—but I speak it in the presence of God, and to his glory. God's power is as great now, and as sufficient to save, as when he preserved Daniel in the lion's den, or the three children in the fiery furnace. I may well say as he, *Psalm*, cvii. 1, 2, "Oh, give thanks unto the Lord, for he is good, for his mercy endureth for ever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the

enemy;" especially that I should come away in the midst of so many hundreds of enemies, quietly and peaceably, not a dog moving his tongue. So I took my leave of them, and in coming along, my heart melted into tears, more than all the while I was with them, and I was almost swallowed up with the thoughts that ever I should go home again. About the sun's going down, Mr. Hoar and myself, and the two Indians, came to *Lancaster*, and a solemn sight it was to me. There had I lived many comfortable years amongst my relations and neighbours, and now not one *Christian* to be seen, nor one house left standing. We went on to a farm house, that was left standing, where we lay all night; and a comfortable lodging we had, though nothing but straw to lie on. The Lord preserved us in safety, and raised us up in the morning, and carried us along, that before noon we came to *Concord*. Now was I full of joy, and yet not without sorrow: joy to see such a lovely sight, so many *Christians* together, some of them my neighbours. There I met my brother, and my brother-in-law, who asked me if I knew where his wife was? Poor heart! He had helped to bury her, and knew it not; she being shot down, by the house, was partly burnt; so that those who were at *Boston*, at the desolation of the town, and came back afterward and buried the dead, did not know her. Yet I was not without sorrow, to think how many were looking and longing, and my own children among the rest, to enjoy that deliverance that I had now received; and I did not know whether ever I should see them again.

S. J. B****.

(To be concluded next week.)

LONDON YOUNG MEN'S SOCIETY.

THE quarterly meeting of the members of the above society was held on Thursday, March 27; the president, Mr. Theodore Jones, in the chair. The Rev. Mr. Evans, of Brunswick chapel, offered up prayer. It appears from the Reports of the different Associations, that there is a gradual increase in the numbers and usefulness of the Society. Two new associations have been formed; the "West Kent," which holds its meetings every Friday, at the Sunday school-room, High Street, Deptford; and "The Hackney," under the immediate superintendence of the Rev. J. W. Morren, Shore Place Chapel (late Dr. Cox's). Early prayer meetings on the Sabbath mornings have been commenced by some of the members, at their respective places of meeting, and several ministers have expressed their intention of forming associations in connection with this society. Communications were also received from St. Austell, Cornwall, from the Glasgow society, and from Liverpool. We insert an extract from the Liverpool letter, in the hope that it may call the attention of ministers of the gospel to the value and benefits of the London Young Men's Society.

"Since our establishment, in May last, we have been steadily advancing in numerical strength, and at present consist of, I think, about one hundred members. Allow me to urge upon you to be vigilant in this work: *London ought to have the best Society in the kingdom*; and I would almost say, that their influence will never extend itself over the country, until the metropolis is held up as a glorious example. I need not remind you, that you may be extremely useful to the young men of a large commercial city, in securing them against the evils which are always exhibited in places of extensive business. Remember the Master whom we serve; and let us ever feel it our duty, like Him, to go about continually doing good."

AN APRIL DAY.

Behold, with glory crown'd
The rising sun appears!
While nature, smiling all around,
A cheerful aspect wears.
A sweet perfume the gardens yield,
And verdant honours clothe the field.
But, ah! in one short hour,
How chang'd the prospect is!
The clouds with threatening aspect lower,
And furious tempests rise.
Such sudden changes often may
Be seen upon an April day.

Thus oft, with gilded rays
The morn of life begins;
With plenty bless'd, by friends caress'd,
How bright the prospect shines!
While health and active strength endure,
We fondly think ourselves secure.
And yet, alas! how soon
The pleasing landscape fades!
Our health, and friends, and fortune gone,
We sink into the shades.
Like withering grass our joys decay,
For life is but an April day.

Thus in religion too,
When God his grace imparts,
What glorious prospects rise to view!
What pleasure fills our hearts!
And whilst with joy our cup runs o'er,
We think we shall be mov'd no more,
So strong our mountain stands,
Till God his face conceal;
Then comfort flies, temptation's bands
And sore distress we feel:
Till we are e'en constrain'd to say,
Our frames are like an April day.

Such changes must we know,
While in this vale of tears;
Where now elate with joy we go,
Now overwhelm'd with fears.
Yet though our spirits often droop,
We still indulge a pleasing hope.
That when, releas'd from care,
We bid the world farewell,
Our souls unfading bliss shall share,
And in those regions dwell,
Where God his boundless glories shall display
In one unclouded, everlasting day!

EXCELLENCY OF THE BIBLE.

How sweet the blessed Word of God!
As ointment to the smell!
Not honey, dropping from the comb,
Can please my taste so well.
No harmony of sounds can yield
Such music to mine ear;
Nor the best cordial half so well
My fainting spirits cheer.
Not all the wealth that misers hoard
Can thus enrich the mind;
Nor can the joys of sense afford
A pleasure so refin'd.
Since, then, of blessings such a store
The Bible doth impart,
O let me learn to love it more,
And keep it near my heart.

GROSS SUPERSTITION OF A ROMAN CATHOLIC.

POPEERY, with its various degrading impositions, is mainly sustained by ignorance, which naturally generates superstition. Scriptural knowledge alone, diffused under the gracious influences of the Holy Spirit renewing the heart and mind, is the only effectual antidote. It seems almost incredible that in Great Britain such a lamentable instance of gross superstition should be found as the following, which we copy from *The Times* of Friday, March 14.

"Yesterday morning week, the body of a man, stark naked and quite dead, was found in a sitting posture immersed in the water of St. Winifred's well, at Holywell. It appears that the deceased, respecting whom nothing is known, was a pilgrim to Holywell, for the purpose of bathing in the far-famed well, for the cure of some real or imaginary ailment; and that, nothing daunted by the coolness of the weather, he stripped off his clothes, and took his seat in the well, either late on Sunday evening or early on the morning of Monday. The consequence has been already described. A corner's inquest has been held on the body, and a verdict of 'Found dead' returned. When found he had a string of beads round his neck, with a crucifix attached to it."

VALUE OF BRITISH PLATE, JEWELS, &c.

WITH respect to wearing apparel, plate, jewels, and other ornamental articles, it must be observed, that the increase of these articles, particularly of plate, is very considerable; an idea of which may be formed by the following facts. The assay duty on plate during ten years, from 1800 to 1809, has been calculated on an average of 8,420*l.* a year. Now in 1828, according to the statement of Mr. Huskisson in the House of Commons, it amounted to 105,000*l.*, being equal to 83,200*l.* at the former rate of duty; consequently, 17,790*lbs.* of gold, and 1,186,973*lbs.* of silver, were manufactured into plate in Great Britain in one year only. Huskisson says, the duty has risen from less than 5,000*l.* in 1804 to upwards of 105,000*l.* in 1828, or more than twenty-fold, notwithstanding the greatly diminished supply from the mines. From such facts it must be inferred, that the annual value of gold and silver manufactured in England is 23,000,000 of dollars: that of France being 5,500,000 dollars; that of Vienna, Augsburg, Berlin, Venice, &c. and the rest of Europe, 11,500,000 dollars; and the whole aggregate 40,000,000 of dollars: it follows, that England alone manufactures more by three millions than one half of all Europe together! Articles of luxury and ornament have increased in value and multiplied in number to a great extent; as have also articles of dress, the consumption and variety of which exceeds all calculation. — *Pebrer's Resources of the British Empire.*

Of all sins, take greatest heed of that which thou hast last and most repented of. He that was last thrust out of doors, is the next readiest to crowd in again: and he that thou hast sorely baffled, is likeliest to call more help for a revenge. It is requisite for him that hath cast one devil out, to keep as strong hold lest seven return — *Quarles.*

London: Printed and Published by C. WOOD AND SON, Toppin's Court Fleet Street, to whom all Communications for the Editor (post paid) should be addressed; — and sold by all Booksellers and News-mongers in the United Kingdom.

Hawkers and Dealers supplied on Wholesale Terms, in London, by STEVEN Paternoster Row; BARNUM, Holywell Street, Strand; J. PATER 16, High Street, St. Giles's; and W. N. BAKER, 16, City Road, Hackney.

THE CHRISTIAN'S PENNY MAGAZINE.

N^o 97.

PUBLISHED EVERY SATURDAY.

APRIL 12, 1834.

PRINTED AND PUBLISHED BY G. WOOD AND S^{ON}, POPPIN'S COURT, FLEET STREET.



PRINCIPAL BAZAAR AT MOUSUL IN KURDISTAN.

EASTERN BAZAARS, MARKETS, AND FAIRS.

ESSENTIAL CUSTOMS are necessary to be known by readers of the Holy Scriptures. Ignorance of these will occasion considerable misapprehension as to many allusions and references, both in the Old and New Testament.

Ezekiel the prophet, predicting the ruin of the corrupt city of Tyre, then the greatest trading mart in the world, enumerates the various articles of the prodigious commerce carried on in that port, and speaks of its Markets and Fairs. "Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs. Javan, Tubal, and Meshech, they were thy merchants: they traded the persons of men and vessels of brass in thy market." See Ezek. xxvii, 12—14, 16, 17, 19, &c.

Paul and his colleagues, in preaching the gospel to the Gentiles, made the markets the places where they made known to the idolaters the unsearchable riches of Christ. (Acts xvii, 17.) Missionaries in the East, not being allowed to enter the idol temples to declare the way of life everlasting, find the most convenient places in which to open their divine commission, and diffuse the light of the gospel, both by the living voice and by books and tracts — the markets and fairs.

Vol. III.

BAZAAR, Bazar, or Basar, is a word of Arabic origin, which denotes sale or exchange of goods, and is a denomination among the Turks and Persians given to their place of exchange, where they dispose of their fine silks, stuffs, and other wares. Some of the eastern Bazaars are open, like the market-places in England, and serve for the same uses, particularly for the sale of the more bulky commodities. Others were covered with lofty ceilings, or domes, pierced to afford light; and in these the jewellers and other dealers in rich wares have their shops. The Bazaar of Ispahan is one of the finest places in Persia, and even surpasses all the exchanges in Europe; yet notwithstanding its magnificence, it is excelled by the Bazaar of Tauris, which is the largest that is known, having several times held 30,000 men, ranged in order of battle. At Constantinople, there are an old and a new Bazaar, which are large square buildings, covered with domes, and sustained by arches and pilasters, the former chiefly for arms, harness, and the like; the latter for goldsmiths, jewellers, furriers, and all sorts of manufactures.

Mr. Buckingham, in his interesting description of Mosul, situated on the western bank of the Tigris, in the vicinity of the ancient Nineveh, speaks of its public buildings; and among other things says — "The Bazaars, though not so fine as those of Cairo, with one

Q

exception only, are numerous, and well supplied, from the adjoining country of Koordistan, with an abundance of all the necessities of life; but these places of public resort are as frequently open as roofed over, are generally dirty, and not remarkable for the symmetry and order which is commonly seen in this department of Eastern towns. There is only one Bazaar, where the richest merchandize is sold, that is much better in its structure and design; and this is at all times well filled with a great variety of the richest commodities, the produce of Europe and of India."

From the representation of this chief Bazaar, by Mr. Buckingham, our Engraving is taken.

Monsul has for several centuries been a considerable city; and, as Mr. Buckingham states, "the Mosques are computed to amount to *fifty* in number, *thirty* of which are small and ordinary, and *twenty* large. The Christian churches amount to *fourteen*, of which there are *five* of one sect of Chaldeans, and *four* of another; *three* of the Syrians; and *one* of *Yacobites* (as they are here called), and *one* of Roman Catholics. Christianity in Monsul, however, is very unlike the institutions and ordinances of Christ in the New Testament, as it is made to consist principally of absurd and superstitious ceremonies. Yet we rejoice in the prospect of the pure doctrines of the Holy Scriptures being diffused throughout that and every other degraded region, by means of devoted Missionaries, and the operations of the Bible Society.

Markets, in the cities of antiquity, were different from the market-places in England. When we read (Acts xvii, 17) of the apostle Paul disputing with philosophers in the "market" at Athens, we are apt to wonder what kind of "philosophers" these market folks could be; or why the disputants could not engage in a place more eligible for the investigation and discussion of difficult subjects. So, when we read that Paul and Silas, having expelled the Pythonic spirit (Acts xvi, 19), were led to the market place, and accused, we may not be aware of the fitness of a market for the residence of a tribunal of justice. But the fact is, that the forum was usually a public market on one side only, the other sides of the area being occupied by temples, theatres, courts of justice, and other public buildings. In short, the forums were sumptuous squares, surrounded by decorations, &c. of various, often of magnificent, kinds. Here the philosophers met, and taught; here laws were promulgated; and here devotions, as well as amusements, occupied the populace. The nearest approach to the composition of an ancient forum, that we recollect in England, is Covent-Garden market, in London; where we have a market in the middle; a church at one end; a theatre at one corner; and sitting magistrates close adjacent: under the piazzas, too, supposing them to be the resort of philosophers, much philosophic discussion might take place, and many an intricate subject be examined. In our climate, such a shelter from the cold or rain would hardly be thought sufficient, but in the East it would be sought from the heat; and the cool shade, or the covered settle, would be the place chosen, no less than the sequestered groves of Academus at Athens. In short, if we add such a school, or any other, for philosophical instructions, or divinity lectures, we have, in Covent-Garden nearly the composition of an ancient forum, or market-place. This removes entirely the apparent incongruity between discourses and disputations on the principles of theology and Christianity, and those commercial avocations which we usually assign to a market place. On the same principle, when the Pharisees desired salutations in the market-places (Mark xlii, 38), it was not merely from the country people who brought their productions for sale, but, as they loved to be admired by religious people at the temple,

the synagogues, &c., so they desired salutations from persons of consequence, judges, magistrates, dignitaries, &c. in the forum, in order to display their importance to the people, and to maintain their influence.

THE DIFFUSION OF CHRISTIAN KNOWLEDGE ON THE CONTINENT OF EUROPE.

(Concluded from p. 107.)

"As to Masson, he has been longer than Vernier in the department of the Drome. After twenty months' residence at St. Dizier, where, through his exertions, the Lord has collected a little flock of believers, he removed to Establet, in the southern part of the department, where also, after fourteen months' residence, the Lord gave him many souls. He was then called, in the way of providence, to remove to Bourdeaux, in the centre of the department. He writes thus on the circumstances which led to his removal there:—'An old Protestant minister, who had several times expelled from his church, and even from his house, the servants of the Lord, has been favourably disposed towards me; he gave me his pulpit for three Sundays. The consequence of my preaching there was, the conversion of several persons, among whom, the mayor. This led many of the inhabitants to call me to labour among them, and even the old pastor consented to it with apparent pleasure. I went home (to Establet) to prepare for my removal when, alas! Satan immediately set to work; on my return to Bourdeaux, the old pastor refused me his pulpit adding the most harsh words. However, the field is immense, and the difficulties are nothing, if the Lord be on our side.'

"Masson is still at Bourdeaux, where he has been more than a year. Charlier resides at Valdrome, in the eastern part of the department, bordering that of the High Alps. His field of labour is equally wide, and his ministrations have been blessed to the conversion of many a poor sinner. Charlier has been exposed to violent opposition from false brethren, as well as from the world; but he has been wonderfully kept, and has displayed an undaunted character. His enemies have been silenced. Two thousand Protestants, scattered in four villages and eight hamlets, form the sphere of his activity.

"Next comes Pettipierre. His station is at Talies between Valence and Grenoble, in the department of L'Isere, north of the Drome. It appears from his correspondence, that he was the first to proclaim the gospel in the parts where he now labours. Since 1831, he has been actively employed in exploring the country and trying to introduce his ministry into several places and in some he has in a good measure succeeded. Soon after his preaching, souls were converted in different places, chiefly, if not entirely, from among Roman Catholics. He continues to be an honourable and acceptable preacher of the gospel. Next comes in our view the department of the Rhone, where there are two agents, Moureton and Helfenbein, stationed at Lyon: Then Barhey, in the department of Ardeche, whose residence for the present is at Annonay. From his correspondence, it appears that there are openings for him both in the department of Ardeche and that of Haut Loire, where eight or nine years ago he was the pastor appointed by government. You will perhaps recollect that he left that place after one of the most remarkable revivals that have happened in France within the fifteen years, and in which he was instrumental. The fury of the enemies of Christ was such, after that revival, that attempts were made against Barhey's life and he was obliged to leave the place. Now, after mar-

years, he finds himself again amongst his old foes and friends, and thus he writes:—

"Arriving in the department of Ardeche, I resolved to leave my family at Annonay, and to go alone (lest any tumult should be raised at my presence) into the old sphere of my labours at St. Voy, Haute Loire."

"We may well imagine what must have been his feelings, when on arriving there, he thus describes his visit:—My former parishioners were generally rejoiced at seeing me again, after so many years; nearly three hundred persons assembled to receive me, and to hear me. The following Sunday, such was the crowd, that the church could not contain it, and we assembled in the open air. Whilst I was preaching to that multitude (after an absence of nine years), there were by my side nearly one hundred and eighty truly converted persons, upholding me by their prayers, and calling down upon the assembly the blessing from on high. My soul was filled with joy."

"Barbey, however, still thinks it prudent to remain for a time at Annonay, from whence he can extend his labours into both departments."

"I will proceed to give you information concerning Laugt's new sphere of action. He is now in the department of Deux-Sevres, near La Vendée, in the darkest country in France, where the Protestants are in the most deplorable state of corruption, as to morals and infidelity. Think of a country where 40,000 Protestants live under the spiritual care of eleven ministers, of whom two only profess the doctrine of salvation by grace through faith in the divinity of our Lord and of the Holy Ghost, and you will have some idea of the importance of Laugt's new station. The picture he has drawn of the state of that country, where religion has been brought into disrepute by the clergy themselves (both Protestant and Popish), is truly affecting. He has been received everywhere with diffidence, and sometimes with contempt. His first opposers have been Protestant clergymen, and even those who were bound by the communion of the same faith to uphold him, have been slack in aiding him, and have been afraid to tender to him openly the right hand of fellowship. However, he has wrought his way among these difficulties, and is actually received in several places, where they consent to give him some kind of audience. He has more to do than he can accomplish, whether it be in going from house to house, holding meetings on week days, or in preaching in temples and in the open air on Sundays; upon the whole, his present labours are of a most important character. A few persons seem to feel well disposed for hearing his message with seriousness, and one or two may actually be numbered among believers. His ministry there will be a constant fight, and nothing but the omnipotent arm of the Lord, and the energy of faith, will bear him through his trials and conflicts. There is no agent now so fearfully circumstanced. Sometimes his letters speak a dejected soul; sometimes he seems full of indignation at the awful treatment which they inflict on his message; sometimes he appears full of energy and Christian courage, ready to encounter the host of enemies marshalled against him. No one of the agents stands in such need of the prayers of the brethren, of being endued with the Spirit from on high, not of fear, but of power, of love, and of a sound mind. He has been in that important field nearly four months."

"In the correspondence of Ladau, of the Department du Nord, there is a curious incident:—

"'I went,' said he, 'to Landas, to visit several Roman Catholic families, who always receive me with the greatest pleasure, in order to converse with me on the word of God. One of the families expressed to me the grateful recollections they always entertain of my having visited them, and carried to them the word

of life. The same day, being at the inn where I put up, about twenty persons came to speak to me, being already known as a Protestant in that village. I entered into an argument with one of the wise men of the place, and all the rest were listening to us. He was willing to appeal to the Scriptures in the course of our discussion, which was upon the fall and depravity of man, God's justice and holiness, and the only means of salvation in Jesus. The explanation I gave seemed to please them much. It was now twelve o'clock at night, and we had not yet separated, when the wife of a farmer, the mother of a young man who was present, came to see what detained her son so late. He asked his mother to sit down and listen to what I said, for he had never heard such fine things before. Being, however, worn out with fatigue, I begged to postpone the continuation of the subject upon which I had been speaking to another day. The farmer's wife invited me to her house for the next day. I went, and had another discussion with a man in disguise; he was the priest of the commune. I beat him out of the field; when the numerous assembly that came to hear the discussion, laughed heartily at him for pretending to put a Protestant in a corner with a Bible in his hands."

After the perusal of such statements as these, may we not confidently trust, that, whilst "the way of the Lord is preparing abroad, British Christians will not only unite in the fervent prayer, "Thy kingdom come," but also earnestly labour "whilst it is called to-day," in promoting it by every means put within their power. P. N."

HOME MISSIONS,

The Mode of Extending Christianity in the United States.

AMERICA gradually, but most rapidly increasing in its population, founding new towns in the forests of that immense country perpetually, it has often been a subject of inquiry in England, how they can be supplied with Christian ordinances, without a national church. This is done by the system of Home Missionary labours. The Rev. Calvin Colton, M.A., in his pamphlet, entitled "Church and State in America," says—

"The American Home Missionary Society, dates its existence under this name in 1826. It had existed before, however, under another name, but with a very limited sphere of operation. At that time it assumed a national character, principally under the patronage of the Congregational and Presbyterian denominations, and immediately spread itself out over the wide field before it. In 1827, it had in service 160 missionaries in the destitute parts of the country of the United States. It has gradually augmented its forces, till in 1832 it employed 509 missionaries, nearly all of whom were ordained ministers of the gospel, and qualified to administer sacraments. I suppose we may safely say, that it has in its service at this time at least 650. For the Missionary Board of the General Assembly of the Presbyterian church, engaged in the same great work, we may set down, as their probable number, 300 missionaries. The Methodist Episcopal church is, in its very organization, a missionary institution, with more than 2000 ministers in the field, the great majority of whom are constantly traversing the more destitute parts of the country. The Baptists, more numerous than any other sect, are to be found in every part of the land. The American Episcopal church, branch of the church of England, has a goodly number of missionaries in her employ; and so have other respectable, though less numerous denominations, that might be mentioned. These are all annually multiplying and extending their domestic missionary labours."

"It is proper, while speaking of Home Missions, to

have given some idea of the system which, for the most part, prevails in America. It is, in substance, to send suitable men, and establish them as pastors in all parts of the country, where the people, left without aid, could not encourage them to come. The people are expected to do what they can, and the society are responsible for the complement of an adequate support, which is ordinarily about 100*l.* in the retired parts of the country, where living is less expensive. The system is admirably adapted to the wants of the country. Pastors can thus be established anywhere, if men can be found to occupy the places; and their churches and congregations, under a faithful culture, soon grow up to independence. A clergyman, for example, is stationed this year in one of the new settlements of the west, and the people among whom he labours are able to raise one-fourth, or one-half, or any supposable fraction of his needful support, the missionary society supplying the rest. The second, and every succeeding year, the ability of the people, in consequence of temporal and spiritual prosperity, increases, till perhaps in three or five years they are able to do without foreign aid. In ten years, it may be often in much less, a new church or place of worship rises to smile over the region, itself most essentially changed since their pastor came among them; comfortable houses have taken the place of the log cabin; orchards of fruit, fields of corn, and grazing pastures, spreading out their cheerful aspect, where the lofty forest recently stood; and a grateful people are not only able to do all that is necessary for themselves and minister, but to send back generous contributions to the society in discharge of their obligations, and thus to aid in their turn those who are now in the same situation in which themselves once were. Indeed, they are educated by this course to contribute ever after, as God may prosper them, to the various objects of Christian enterprise at home and in Pagan lands. This system is considered far preferable to itinerating labour, and now almost universally obtains, wherever it is practicable. There is no place in the country, presenting a little cluster of a rising population, that cannot be thus occupied and brought forward, when ministers are to be found; and few destitute settlements at the present time apply for aid in vain. They are at least visited, and receive more or less attention. The American Home Missionary Society, at this moment, is wielding an influence and doing good upon a scale that cannot be estimated; and it has many auxiliaries in the great work. A field that is left unoccupied by one denomination, is taken by another. I do not consider that there is any considerable cluster of population in the land that can now be said to be unsupplied with at least occasional, not very unfrequent, and faithful ministrations of the gospel. I do not mean that the population is so well supplied as it ought to be; but the improvement within a few years has been great, and even astonishing."

THE FINAL JUDGMENT.

"I FIGURE to myself that our last hour is come; the heavens are opening over our heads. Time is no more, and Eternity has begun; Jesus Christ is about to appear to judge us, according to our deserts—and we are here awaiting at his hands the sentence of everlasting life or death. I ask you now—stricken with terror like yourselves—in no wise separating my lot from yours, but placing myself in the situation in which we all must one day stand before God, our Judge:—If Christ, I ask you, were this moment to come to make the awful partition of the just and the unjust—think you that the greater number would be saved?—Do you believe that

the numbers would even be equal? If the lives of the multitude here present were sifted, would he find among us ten righteous? Would he find a single one?" —*Masillon.*

SPLENDID DONATIONS TO THE CAUSE OF CHRIST.

WHATEVER agitation may be taking place in the public mind, and absorbed attention to popular topics, the cause of the Redeemer appears to be making glorious advances, both at Home and in foreign lands. Reports from our missionary stations among the Heathen are becoming increasingly interesting; and the successes of the labourers in the home-stations in our long-neglected villages and hamlets, are delightfully encouraging. I cannot but think upon one of the dying expressions of Bishop Porteus, when informed of the active union of Churchmen and Dissenters in the Bible Society,—"WE SHALL SEE GLORIOUS DAYS."

From calculations which I have been making, I apprehend that at least 20,000*l.* beyond the usual contributions have been made, in aid of evangelical labours, during the last few months. A gentleman, who signs his name "L." has sent several donations of 200*l.* and 300*l.* within the last year to the Home Missionary Society; besides 500*l.* and, I think, 300*l.* to the London Missionary Society. Conversing one day a few weeks ago, with the Treasurer of the Society in aid of the translation and circulation of the Scriptures by the Baptist missionaries at Serampore, he informed me that he had recently received from one person a donation of 1000*l.* for that department of evangelical work in the East.

Probably the following will be not only gratifying to the readers of the Christian's Penny Magazine, but means of leading others to go and do likewise.

PRESBYTER.

British and Foreign Bible Society.

London, March 1, 1834.

"GENTLEMEN,—Inclosed is ONE THOUSAND POUNDS, being a thank-offering to a gracious God for many mercies received; which I request you will appropriate to the uses of the British and Foreign Bible Society. I had left the same sum to the Society, by will. Recollecting one-tenth would go for the legacy-duty, induces me to send it as a gift.

"St. Matthew records a precept of our Saviour: 'Let not thy left hand know what thy right hand doeth.' Having a decided aversion to publicity in concerns of this sort, I do not sign my name. Accept the warmest wishes for the continued success of your beneficent Institution, of

"A VERY EARLY SUBSCRIBER."

Home Missionary Society.

"The Committee of the Home Missionary Society acknowledge with unfeigned gratitude to God, and to the liberal anonymous donor, the receipt of THREE HUNDRED POUNDS, contained in the following letter:—

"I perceive by your Magazine for this month, with no small degree of pleasure, that you have numerous applications for missionaries. O send them forth with as little delay as possible, and I think, as I expressed to you some months back, that you will not want funds to carry on a work so pleasing to Him who said, 'Go and preach the gospel to every creature.' Enclosed you will receive Three Hundred Pounds, as a little assistance for so desirable an end.

"From your wellwisher,
"March 10, 1834. "L——."

THE SUBJECTION OF THE JEWS.

THE denunciations uttered by God through Moses and the other prophets, concerning the ultimate consequences of rebellion on the part of the Jews, are of a truly terrific nature. And it forms no small part of the horrors predicted, that they were to continue through many generations, and be unmitigated in severity for a long series of ages. One of the collateral results of such a method of punishment would of course be, to spread the knowledge of it to all surrounding countries, and abundant proof might be brought to show that this formed a considerable part of the Divine intentions. Viewed in any point of their history, whether fortunate or miserable, they still maintain their character of singularity; and though we admit with the apostle, that, so far as concerns the eternal condition of each individual, "there is no difference between the Jew and the Gentile," yet we cannot fail also to feel the appropriateness of his reply to the inquiry, "What advantage then hath the Jew?" (nationally considered) "or what profit is there in circumcision?" (regarded as the rite of initiation into the peculiar mysteries of their religion) — that it is "much every way." The several predictions to which I shall allude during this discussion, were uttered, while the nation was enjoying the smiles and protection of God, or at least before he had manifested any intention of destroying it. It must therefore be worthy of consideration to every candid mind, as to the extent of the evidence in favour of the Bible which is now brought before their notice. The knowledge of futurity being hid from all human eyes, it will, I think, be proof that the Almighty was the speaker of the predictions, if I can establish that at this moment they are meeting their accomplishment, although uttered in ages long since gone by.

It will not be improper in this place to condense a few observations, chiefly drawn from eminent writers, concerning the Ten Tribes. From Isa. vii. 8, we draw the prediction, "Within threescore and five years Ephraim shall be broken, that it be not a people." Here, our readers are aware, Ephraim being the chief tribe, is named as representing the whole. Now there is no necessity to prove that the kingdom of Israel has been destroyed, for we are ourselves witnesses to that fact; all therefore that I have to do is, to make some remarks upon the question, What has become of the Ten Tribes? It is asserted by some that they returned to their own land. The difficulty however which here presents itself is, that no mention of such an event occurs in the history of those times; and although therefore it may be conceded that there were many who did so, yet we cannot admit this of the main body; for otherwise Ezra and Nehemiah would have given us some confirmation of the opinion. Again it is contended that they are totally annihilated, and have lost their name and language, so that their memorial is perished with them. But with the Bible in our hands, we are forced to reject this view of the subject. Predictions are therein contained of glory yet in store for the whole of the descendants of Israel, whose outcasts are to be gathered from the four corners of the globe. How are these predictions to be fulfilled, if those outcasts are no longer in existence? That they, as well as Judah, are to be saved, cannot be disputed; and therefore they, as well as the Jews, must be in existence somewhere now. I conceive therefore that the probability is, that when their own kingdom was destroyed, they joined themselves again to the Jews, from whom they had been broken off, and thenceforth became part of the Jewish people. The evidence which has been considered valuable on this point is to the effect, that the people described by Haman in Esther iii. 8, as scat-

tered abroad and dispersed among the people in all the provinces of the kingdom (one hundred and twenty-seven in number) are called in several other parts Jews. The multitude of them was too great assuredly for those Jews who refused to accompany their brethren back to Jerusalem, and therefore they must also have been descendants of the ten tribes, and they are nevertheless called indiscriminately "Jews." In the Acts we read, that the multitudes assembled to celebrate the feast were greatly composed of persons who had come from Parthia, Media, Elam, and Mesopotamia, the very places into which the ten tribes had been carried; and yet they are denominated "Jews, devout men, out of every nation under heaven." A point like the present, which has so long been a subject of discussion among learned and pious men, must at all times be regarded as doubtful, and positive opinions on the subject should be given with caution: it may, however, I think be regarded as probable, that the whole of the twelve tribes are now so incorporated together as to form but one people. There is nothing in this supposition opposed to what might be reasonably expected. Originally they formed one nation: in course of time a division occurred; and we find a prophecy, some years afterwards, that one of the parties should be so destroyed as no longer to remain a people: the event is, that their distinction is removed, they are no longer a separate people; and as it is necessary nevertheless, for the establishment of other portions of the Scripture, that they should be in existence, are we not forced to look for them again united to their brethren, and going by the name of their nation? It certainly appears that the necessity which called for the preservation of the tribe of Judah distinct no longer remains; and it cannot therefore be unreasonable to suppose that the distinction is now done away.

Having thus made such observations as appeared desirable upon the interesting topic of the dispersion of Israel, let us turn at once to the melancholy task of contemplating the whole of this extraordinary people, now undergoing the chastisements which are eventually, by God's blessing, to bring them to repentance and faith. It is at all times an unpleasant occupation to record the sufferings of mortals, and to dwell upon the wretchedness of our fellow-men; but an inspired author has directed us to the house of mourning, as better calculated for our improvement and instruction than that of mirth; and we may hope therefore that our present review of Jewish sorrows may not be without salutary advantage to us all.

B. Z.

(To be continued)

MANUSCRIPT BIBLES.

M. DE SPEYER, a magistrate of Alaste in Switzerland, has recently brought to Paris a manuscript Bible, which is one of the most valuable productions of paleography in existence. One of the miniatures with which it is embellished represents Alcuin presenting this manuscript to Charlemagne, when king, and before he became emperor. This work is invaluable, on account of its seals and Tyronian characters, and is the only one that contains the complete text of Alcuin's epigrams. A short time since, M. de Speyer had the honour to submit this Bible to the inspection of the King and Royal Family. He has also been admitted to a sitting of the Academy of Inscriptions and Belles Lettres, which learned body expressed a wish that his manuscript should not be taken out of France.

MY SCRAP BOOK.

LEAF XXIX.

"The lily that wanders, and sips from every flower, disposes what she has gathered into her cells."—*Syme.*

Mrs. Rowlandson's Narrative, concluded.

BEING recruited with food and raiment, we went to *Boston* that day, where I met with my dear husband, but the thoughts of our dear children, one being dead, and the other we could not tell where, abated our comfort in each other. I was not before so much hemmed in with the merciless and cruel Heathen, but now as much with pitiful, tender-hearted, and compassionate Christians. In that poor, and distressed, and beggarly condition, I was received in, I was kindly entertained in several houses: so much love I received from several (some of whom I knew, and others I knew not), that I am not capable to declare it. But the Lord knows them all by name: the Lord reward them seven-fold into their bosoms of his spirituals for their temporals. The twenty pounds, the price of my redemption, was raised by some *Boston* gentlemen, and *M. Usher*, whose bounty and religious charity I would not forget to make mention of. Then *Mr. Thomas Shepherd*, of *Charlestown*, received us into his house, where we continued eleven weeks; and a father and a mother they were to us; and many more tender-hearted friends we met with in that place. We were now in the midst of love, yet not without much and frequent heaviness of heart for our poor children, and other relations who were still in affliction.

The week following after my coming in, the governor and council sent forth to the Indians again; and that not without success; for they brought in my sister, and goodwife *Kettle*. Their not knowing where our children were, was asore trial to us still, and yet we were not without secret hopes that we should see them again. That which was dead lay heavier upon my spirit than those which were alive amongst the Heathen: thinking how it suffered with its wounds, and I was no way able to relieve it: and now it was buried by the Heathen in the wilderness from amongst all Christians. We were hurried up and down in our thoughts; sometimes we should hear a report that they were gone this way, and sometimes that: and that they were come in, in this place or that. We kept enquiring, and listening to hear concerning them, but no certain news as yet. About this time, the council had ordered a day of public thanks giving, though I thought I had still cause of mourning; and being unsettled in our minds, we thought we would ride toward the Eastward, to see if we could hear any thing concerning our children: and as we were riding along (God is the wise disposer of all things) between *Ipswich* and *Roxbury*, we met with *Mr. William Hubbard*, who told us our son *Joseph* was come into *Major Walden's*, and another with him, which was my sister's son. I asked him how he knew it? He said the Major himself told me so. So along we went, till we came to *Newbury*; and their minister being absent, they desired my husband to preach the thanks-giving for them; but he was not willing to stay there that night, but would go over to *Salisbury* to hear farther, and come again in the morning; which he did, and preached there that day. At night, when he had done, one came and told him that his daughter was come in at *Providence*: here was mercy on both hands. Now hath God fulfilled that precious Scripture, which was such a comfort to me in my distressed condition. When my heart was ready to sink into the earth (my children being gone, I could not tell whither), and my knees trembled under me, and I was walking through the valley of the shadow of death: then the Lord brought, and now has fulfilled

that reviving word unto me, "*Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears, for thy work shall be rewarded, saith the Lord, and they shall come again from the land of the enemy.*" Now we were between them, the one on the east, the other on the west: our son being nearest, we went to him first, to *Portsmouth*; where we met with him, and the Major also; who told us he had done what he could, but could not redeem him under seven pounds, which the good people thereabouts were pleased to pay. The Lord reward the Major, and all the rest, though unknown to me, for their labour of love. My sister's son was redeemed for four pounds, which the council gave order for the payment of. Having now received one of our children, we hastened towards the other; going back through *Newbury*, my husband preached there on the Sabbath day: for which they rewarded him manifold.

On Monday, we came to *Charlestown*, where we heard that the governor of *Road-Island* had sent over for our daughter, to take care of her, being now within his jurisdiction, which should not pass over without our acknowledgments. But she being nearer *Rehoboth* than *Road-Island*, *Mr. Newman* went over and took care of her, and brought her to his own house; and the goodness of God was admirable to us in our low estate, in that he raised up compassionate friends to us when we had nothing to recompence any for their love. The Indians were now gone that way, that it was apprehended dangerous to go to her; but the carts which carried provisions to the *English* army, being guarded, brought her with them to *Dorchester*, where we received her safe: blessed be the Lord for it, "*For great is his power, and he can do whatsoever seemeth him good.*" Her coming in was after this manner. She was travelling one day with the Indians, with her basket at her back: the company of Indians was got before her, and gone out of sight, all except one squaw: she followed the squaw till night, and then both of them lay down; having nothing over them but the heavens, nor under them but the earth. Thus she travelled three days together, not knowing whither she was going; having nothing to eat or drink but water and green *huckleberries*. At last they came into *Providence*, where she was kindly entertained by several of that town. The Indians often said that I should never have her under twenty pounds; but now the Lord hath brought her in upon free cost, and given her to me the second time. The Lord make us a blessing indeed to each other. Now have I seen that Scripture also fulfilled, *Deut. xxx. 4, 7*, "*If any of thine be driven out to the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee. And the Lord thy God will put all these curses upon thine enemies, and on them which hate thee, which persecuted thee.*" Thus hath the Lord brought me and mine out of that horrible pit, and hath set us in the midst of tender-hearted and compassionate Christians! 'Tis the desire of my soul that we may walk worthy of the mercies received, and which we are receiving.

Our family being now gathered together (those of us that were living), the South Church in *Boston* hired an house for us. Then we removed from *Mr. Shepherd's* (those cordial friends), and went to *Boston*, where we continued about three quarters of a year. Still the Lord went with us, and provided graciously for us. I thought it somewhat strange to set up house-keeping with bare walls; but, as *Solomon* says, "*Money answers all things,*" and that we had through the benevolence of Christian friends, some in this town, some in that and others, and some from *England*, that in a little time we might look and see the house furnished with love. The Lord so moved the hearts of these and those towards us, that we

wanted neither food nor raiment for ourselves or ours. *Prov. xviii, 24, "There is a friend that sticketh closer than a brother."* And how many such friends have we found, and now live amongst! And truly such a friend have we found him to be to us, in whose house we lived, viz. Mr. James Whitcomb; a friend unto us near hand, and afar off.

I remember the time when I used to sleep quietly; without workings in my thoughts, whole nights together; but now it is otherwise with me. When all are fast asleep about me, and no eye open but His who ever waketh, my thoughts are upon things past, upon the awful dispensations of the Lord towards us: upon his wonderful power and might in carrying us through so many difficulties, in returning us in safety, and suffering none to hurt us. I remember in the night season, how the other day I was in the midst of thousands of enemies, and nothing but death before me. It was then hard work to persuade myself that ever I should be satisfied with bread again. But now we are fed with the finest of the wheat, and (as I may so say) with honey out of the rock: instead of the *hush*, we have the *fatted calf*. The thoughts of these things, in the particulars of them, and of the love and goodness of God towards us, make it true of me what David said of himself, *Psal. vi, 6, "I water my couch with my tears."* Oh! the wonderful power of God that mine eyes have seen, affording matter enough for my thoughts to run in; that when others are sleeping, mine eyes are weeping.

I have seen the extremity vanity of this world: one hour I have been in health and wealth, wanting nothing; but the next hour, in sickness, wounds, and death, having nothing but sorrow and affliction. Before I knew what affliction meant, I was sometimes ready to wish for it. When I lived in prosperity, having the comforts of the world about me, my relations hy me, and my heart cheerful, and taking little care for any thing, and yet seeing many (whom I preferred before myself) under many trials and afflictions, in sickness, poverty, losses, crosses, and cares of the world; I should be sometimes jealous lest I should have my portion in this life; and that Scripture would come to my mind, *Heb. xii, 6, "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."* but now I see the Lord had his time to scourge and chasten me. The portion of some is to have their afflictions by drops, now one drop, and then another: but the dregs of the cup, the wine of astonishment, like a sweeping ruin that leaveth no food, did the Lord prepare to be my portion. Affliction I wanted, and affliction I had, full measure (I thought) pressed down and running over: yet I see, when God calls a person to any thing, and through never so many difficulties, he is fully able to carry them through, and make them see and say they have been gainers thereby: and I hope I can say, in some measure, as David did, "*It is good for me that I have been afflicted.*" The Lord hath shewed me the vanity of outward things, that they are "*vanity of vanities, and vexation of spirit;*" that they are but a shadow, a blast, a bubble, and things of no continuance; that we must rely on God himself, and our whole dependence must be upon him. If troubles from smaller matters begin to arise in me, I have something at hand to check myself with, and say when I am troubled—It was but the other day, that if I had had the world, I would have given it for my freedom, or to have been a servant to a Christian. I have learned to look beyond present and smaller troubles, and to be quieted under them, as *Moses* said, *Exodus xiv, 13, "Stand still, and see the salvation of the Lord."*

[Mr. Joseph Rowlandson, husband of Mrs. Rowlandson, was, during many years, the faithful, pious, and

laborious pastor of the church of Christ at Lancaster, in New England. The editor of his last sermon (annexed to Mrs. Rowlandson's Narrative, in the edition of 1682) speaks of him in the preface to it in the following terms:—"As for the *Reverend Author*, there needs nothing to be said in his commendation: he was known amongst the churches in the wilderness, and known to be a workman that needed not to be ashamed. That his name (which was sometimes precious amongst them that knew him) may not be forgot, and that, being dead, he may yet speak to a land that have, in some measure, forsaken their God, and are in danger of being forsaken, is the groundwork of the publishing this small part of his labours. It is commended especially to the perusal of the inhabitants of Lancaster and *Weathersfield*. He was a man well known to you: the one had his life, the other, his death; and both, his loss. You cannot easily forget his name, and 'tis desired that you may not forget the labour and travail he had amongst you; the word which he preached to you was acceptable while he was living, and, it is presumed, it will be accepted with the like candour now he is dead. Indeed, had it been intended and fitted by himself for the press, you might have expected and found it more large and polished; but as it is, it is thought fit not to be lost, and may be of great use and benefit to open to us the danger of forsaking God, to humble us for all our coolings and declinings from God, to quicken us in our return to, and close-walking with God."

The title of the sermon is, as I stated in the Christian's Penny Magazine, No. 88, "*The Possibility of God's forsaking a People that have been near and dear to him.*" It was preached at Weathersfield, November 21, 1678, a day appointed for fasting and humiliation. The text is from *Jeremiah xxiii, 33, "And when this people, or the prophet, or a priest, shall ask thee, saying, 'What is the burden of the Lord?' Thou shalt say unto them, 'What burden? I will even forsake you, saith the Lord.'"*

The discourse is very appropriate and solemn; and though evidently imperfectly reported, comprises many judicious and striking remarks; but, according to the fashion of that age, it is too much encumbered with divisions and subdivisions*. A circumstance, however, connected with that service was both remarkable and affecting. Towards the close of his sermon, he enumerated *three signs*, by which God indicates his intention to forsake a people; the second of which was, to use Mr R.'s own words, "He will take away his *Moses*, those that stand in the gap and bind his hands with their prayers, when he designs to pour out wrath upon a people. He will *remove the Lights*, when he is about to darken a land. When men send away their plate, and jewels, and choice things, it intimates their intention of removal." Now, from aught that appears to the contrary, either in the editor's preface to the sermon, or in the sermon itself, Mr. Rowlandson, on the day he delivered it, was in the enjoyment of his usual health; yet, within two days afterwards, *he himself* was one of the *removed lights*. He died November 23d, 1678; about three years and a half after the deliverance of his excellent wife from her frightful Indian captivity.]

S. J. B****.

* More than fifty.

"When we stand on the brink of the grave, we see things as they really are, without any false colouring. Power has then lost its strength to protect; riches their value to relieve; knowledge, its voice to instruct; and pleasure its charms to allure."

JESUS, THE FRIEND OF SINNERS.

"Behold—a friend of publicans and sinners!"—Matt. xi, 19.

WHEN we, transgressors of God's holy laws,
Were doom'd to death, as righteous Heaven decreed,
Then Jesus freely undertook our cause:

The Friend of sinners He—a friend in need!

Down from the height of his celestial throne,

To our relief he came with winged speed:

To save our lives he yielded up his own:

The Friend of sinners He—a friend indeed!

'Twas for our sakes his precious blood was spilt;

For us he deign'd to suffer, groan, and bleed;

His precious blood has cancell'd all our guilt:

The Friend of sinners He—a friend indeed!

Now rais'd on high, before his Father's face

For us he ever lives to intercede,

That we may mercy find, and plenteous grace:

The Friend of sinners He—a friend indeed!

But where, O where, can equal love be found?

His acts of kindness all our thoughts exceed.

Where sin abounded, grace doth more abound:

The Friend of sinners He—a friend indeed!

Come, sinners, come, and taste his sovereign love:

Behold in him the Saviour that you need!

And let your own experience sweetly prove,

The Friend of sinners He—a friend indeed!

Then shall your souls their cheerful homage bring,

From sin and Satan's dire dominion freed;

And join with us, eternally to sing,

The Friend of sinners He—a friend indeed!

Yes! endless ages shall the theme prolong:

The chief of sinners shall the chorus lead:

And this shall be the burden of the song,

The Friend of sinners is a friend indeed!

"ONLY THIS ONCE!"—EXOD. X, 17.

(From the American Temperance Quarterly Magazine.)

"Only this once!"—the wine-cup glaw'd

All sparkling with its ruby ray,

The bacchanalian welcome flow'd,

And Folly made the revel gay.

Then he, so long, so deeply warn'd,

The sway of Conscience rashly spurn'd,

His promise of repentance scorn'd,

And, coward-like, to Vice return'd.

"Only this once!"—the tale is told—

He wildly quaff'd the poisonous tide,

With more than Esau's madness sold

The birthright of his soul, and died.

I do not say that breath forsook

The clay, and left its pulses dead;

But Reason in her empire shook,

And all the life of life was fled.

Again his eyes the landscape view'd,

His limbs again their burden bore,

And years their wonted course renew'd,

But hope and peace return'd no more.

Yes, angel-hearts with pity wept,

When he, whom Virtue fain would save,

His vow to her so falsely kept,

And madly sought a drunkard's grave.

"Only this once!"—Beware, beware!

Gaze not upon the blushing wine.

Oh! fly Temptation's syren snare,

And prayerful seek for strength divine.

Hartford, Conn.

L. H. S.

PROGRESS OF THE TEMPERANCE CAUSE IN AMERICA.

OBJECTIONS may possibly be raised against the principles of the British and Foreign Temperance Society, as not sufficiently evangelical: perhaps in this respect they may be improved. But every benevolent mind must sincerely rejoice in the contemplation of the following facts, stated in a resolution of the Report of the American Temperance Society for 1833.

"Resolved, That the formation within six years of more than 6,000 Temperance Societies, embracing more than 1,000,000 of members; the relinquishment of the manufacture of ardent spirit by more than 2,000 distilleries, and of the sale of it by more than 5,000 merchants; the banishment of the poison from the United States' army, and to a great extent from the navy; the sailing of more than 700 vessels, in which ardent spirit is not used; the hitherto unparalleled exhibition of more than 5,000 drunkards, within five years, ceasing to use intoxicating drinks, and becoming, as all drunkards if they take this course will, sober men, and many of them highly respectable and useful men; and the uniform and universal progress of the temperance reformation, whenever and wherever suitable means have been used for its advancement;—are, it is believed, facts which call loudly for fervent gratitude to the Author of all good, and for united and persevering efforts on the part of its friends, to extend universally and perpetuate the Temperance cause."

ON CIRCUMSPECTION OF CONDUCT.

CHRISTIANS must be scrupulously cautious of not bringing the least reproach on the cause dearest to their affections. We cannot but know, that with the utmost care to avoid adding to the offence which Christian truth, however discreet, necessarily gives, many are watchful for pretences to discredit the professor and his profession; and should any indiscretion be found where it is so sedulously sought, Christianity would suffer and impiety triumph. It is moreover obvious, that many, where they can detect no substantial fault, take comfort in finding a fault; where there is no deformity they magnify a blemish, and are ready to make the most of the slightest imperfection. A speck, too, is the more conspicuous on that which is white and pure; this, by a little perversion and exaggeration, is propagated till it becomes mischief. In the detection of the slightest flaw in characters of eminent piety, the world will rejoice as if it had found some hidden treasure.

And perhaps it is well, even for the best Christians, that there are such critical inspectors; as the knowledge that they are watched will answer an excellent purpose, if it set them on watching themselves.

Many persons may be compared to weeping marbles, both watery and flinty.—*Watson.*

Convey thy love to thy friend as an arrow to the mark, to stick there; not as a ball against the wall, to rebound back to thee: that friendship will not continue to the end, that is begun for an end.—*Quarles.*

London: Printed and Published by C. WOOD AND SONS, P. ppin's Court, Fleet Street; to whom all Communications for the Editor (post paid), should be addressed;—and sold by all Booksellers and News-men in the United Kingdom.

Booksellers and Dealers supplied on Wholesale Terms, by SYRILL, Paternoster Row; REUBEN, Holywell Street, Strand; J. PATER, 16, High Street, St. Giles's; and W. N. BAKER, 16, City Road, Finsbury.

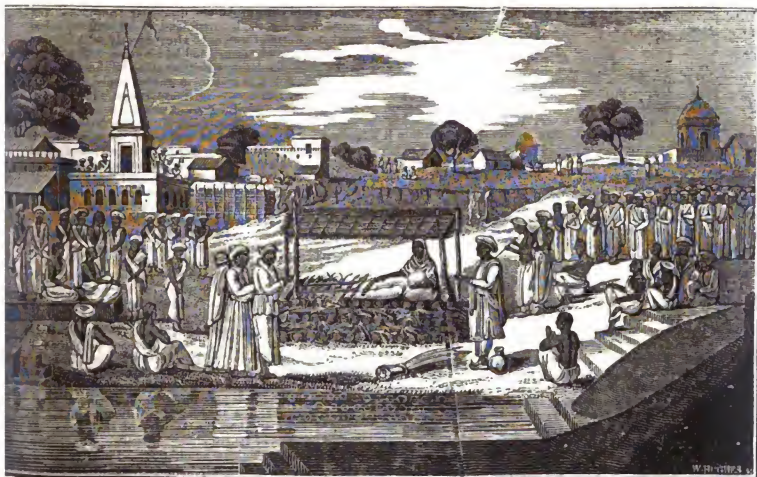
THE CHRISTIAN'S PENNY MAGAZINE.

Nº 98.

PUBLISHED EVERY SATURDAY.

APRIL 19, 1831

PRINTED AND PUBLISHED BY C. WOOD AND SONS, COPIERS TO HER MAJESTY, GREAT BRITAIN.



PREPARATION FOR BURNING A HINDOO WIDOW.

HORRID SUTTEE.

CHRISTIAN humanity has prevailed in British India to abolish the practice of the immolation of widows on the funeral pile of their deceased husbands. Superstition, however, must be eradicated by means of Christian instruction, before the abomination can be utterly done away; and, happily for the deluded Hindoos, divine knowledge is rapidly advancing among the teeming millions of the Asiatic population. As an additional argument for missionary exertion, and for the prayers of the British churches, we give the following account of a recent "horrid suttee," as taken from an East India Christian Magazine.

The Rajah of Eedur, a small independent state beyond the British frontier in Guzerat, died in the afternoon of the 12th of August last; and when the event, which was for some little time concealed, became known to his household, seven of the Ranees (his wives) rushed into the apartment where the dead body lay. The mother of the present young Rajah was alone ignorant of the fact of the death, being detained in her room by the Karbarees, or native ministers. On the morning of the 5th, the above seven Ranees, two concubines of different castes from the Rajah, one personal man-

servant, and four female slaves, were taken down with the corpse, and burnt with it before the whole assembled population of Eedur. Every body of influence is stated to have aided in the horrid tragedy; and not a single person, either connected with the Rajah's family, or otherwise, appears to have interposed a solitary effort, by word or deed, to prevent these fourteen unfortunate people from taking the fatal step of burning with their chief's body. On the contrary, the greatest alacrity was shown on all sides to complete this infamous outrage. One of the Ranees was several months advanced in pregnancy; another, who had throughout shown a disinclination to sacrifice herself, had only been married nineteen months to the Rajah, and was under twenty years of age. Just before lighting the funeral pile, the eldest Ranees (sixty years of age) addressed the Karbarees, saying, that "she herself had always determined to burn with the Rajah, and that no expostulation would have turned her from her purpose, but that it was strange she had not heard one word of dissuasion or compassion expressed by any one." She concluded her remarks by desiring them to go and live on the plunder they were securing to themselves by the destruction of their chief's family. The Karbarees were influenced, it is understood, in sparing the life of the

R

surviving Ranees, as she is the mother of the late Rajah's only son, and her loss might have been injurious to their interest. An extensive pillage of the Rajah's personal property, consisting of various valuables in jewels, &c. is said to have taken place for the benefit of the Karbarrees.

Twelve Women burnt in one Fire.

"At Chinakuli, a Koolena brahman died within the above period. He had married twenty-five women, thirteen of whom died during his life-time; the remaining twelve perished with him on the funeral pile, leaving thirty children to deplore the fatal effects of this horrid system."

Fifteen Women burnt.

"Ramu-Nat'hu, the second Sungskritu pundit in the college of Fort-William, saw thirteen women burn themselves with Mooktua-ranu, of Oola, near Shantee-pooru. After the pile, which was very large, had been set on fire, a quantity of pitch being previously thrown into it to make it burn the fiercer, another of this man's wives came, and insisted on burning; while she was repeating the formulas, however, her resolution failed, and she wished to escape; but her son, perceiving this, pushed her into the fire, which had been kindled on the sloping bank of the river, and the poor woman, to save herself, caught hold of another woman, a wife also of the deceased, and pulled her into the fire, where they both perished."

Thirty-seven Females burnt alive with the body of one Man.

"The nephew of Gopee-nat'hu (a brahman employed in the Serampore printing-office), in the year 1799, saw thirty-seven females burnt alive with the remains of Ununtu-ranu, a brahman of Bagna-para, near Nudeeya. This koolena brahman had more than a hundred wives. At the first kindling of the fire, only three of them were present; but the fire was kept burning three days! When one or more arrived, the ceremonies were performed, and they threw themselves on the blazing fire! On the first day, three were burnt; on the second, fifteen; and on the third, nineteen! Amongst these were some forty years old, and others as young as sixteen. The three first had lived with this brahman; the others had seldom seen him. From one family he had married four sisters; two of these were among the slaughtered victims."—*Facts and Opinions, by William Johns, M. D., of Manchester.*

"*Trees of righteousness.*" Isa. lxi, 3.—The Christian is compared to a tree, and those trees flourish most, and bear the sweetest fruit, which stand most in the sun. The praying Christian stands nigh to God, and hath God nigh to him, in all that he calls upon him for: you may, therefore, expect his fruit to be sweet and ripe. When another, that stands, as it were, in the shade, and at a distance from God, through neglect of prayer, will have little fruit found on his branches, and that but green and sour.—*Gurnall.*

"*O Lord of Hosts, blessed is the man that trusteth in thee.*"—While, therefore, we are strangers and sojourners here below, far from that heavenly country where we would be, in whom should we trust to bring us to the holy city, New Jerusalem, of which the Lord God and the Lamb are the temple, but in thee, O Saviour and Redeemer, who art the Head of every creature, the Captain of the armies of heaven and earth, the Lord of Hosts, and the King of Glory? "Blessed, thrice blessed, is the man that trusteth in thee!"—*Horne.*

THE SUBJECTION OF THE JEWS.

(Continued from p. 117.)

I SHALL proceed to illustrate some of the particular points which have most contributed to augment the misery of the Jewish people.

I. THEY WERE TO BE DRIVEN FROM THEIR OWN LAND. The greatness of the sufferings included in this denunciation, can only be appreciated by those who have been called upon to leave their native country, with no prospect of ever seeing it again. What mingled emotions of despair and agony must fill the mind of such a one as the white cliffs of Albion disappear from view, and every vestige of the beloved land of his nativity is lost amid the waste of waters! How eagerly will he gaze at the melancholy scene, and how bitterly will he weep at the heart-desolating reflection, that he shall no more walk those fields, in which, in earlier times, so many a sportive day was spent—no more revisit those places, endeared to him by the recollection of beloved friends—no more hear the Sabbath bell call together the congregations to the house of God—and no more participate with them in the worship of their gracious Father! That the Almighty has, for wise purposes, imparted this feeling in the human heart, it would be impious to doubt, although this is not the time for descanting on the probable reasons for it. Nor let the national pride, which every one must in some degree feel, lead us to suppose that our own island is the only spot in the universe calculated to occasion these emotions; rather let us remember, that every man loves his country as much as we do. And if this feeling is so general, how much more vividly must it have glowed in the bosom of the Jew, when he called to mind the oaths by which it was assured to Abraham and his seed for ever, and the brilliant promises of aggrandizement and glory connected with the possession of it. Had we been permitted to gaze on Jerusalem in the day of its splendour, when the magnificent temple of Solomon adorned it, and those many other works of art with which he enriched it, the sight would doubtless have been one of surpassing glory. The busy hum of a teeming population would have greeted our ear, and the activity of the Jews, and the homage of surrounding nations, would have demanded our highest admiration. Industry would have been seen in the city, and fertility in the fields; the vine spreading its branches all around, and the grapes hanging in clusters, far superior to any that we can boast. This, and much more, was once the heritage of Israel's race; these were the blessings which, with the madness and folly peculiar to those whose exaltation has been the highest, they dashed from their lips. Sad indeed, has been the devastation experienced by the land of Palestine. Wars, of the bitterest character, because dictated and supported by superstition, have bathed in blood that holy city, where the Saviour preached; and the ruined buildings, and scattered relics of magnificence, remain to tell the ancient, but now departed, splendour of the Jewish nation. But who are they who people this country? Do its ancient inhabitants still dwell upon its borders, and occupy the land in which their more prosperous ancestors once flourished? What said the ancient leader of this people? "And ye shall be plucked off from the land whither thou goest to possess it." Never was a prediction more literally fulfilled than this has been. The words in which it is couched are evidently demonstrative of force being employed in the removal of the Israelites from the Land of Promise; and the historical accounts that are furnished of the event fully make out the prophecy. Nay, reason itself suggests their correctness; for the devoted love of these men to their country, and the many self-interested motives which existed to induce them to desire a continued

residence there, rendered them the least likely people in the world quietly to submit to an expulsion from it. When, therefore, the emperor Adrian had subdued the rebellious Jews, he found it necessary to publish an edict, forbidding them on pain of death to approach Jerusalem, or even the surrounding country. And now we find this renowned city almost entirely abandoned by its original inhabitants. A wretched company of about 200 constitute the sole relic of the Jewish population, and the miserable condition to which they are reduced cannot fail to excite the sympathy of every Christian heart. Nor are the other cities of Judea more numerously populated. Scarcely any Jews are to be found within them. Surely but little need be added to these plain and simple statements. Contemplate, therefore, the ancient glory of the Jewish capital, and with it contrast the melancholy ruins that now surround it. Contemplate the once thickly-peopled land of milk and honey, and with it contrast a barren wilderness, and an uninhabited desert; contemplate a nation in the height of prosperity, and with it contrast the same state in the lowest depths of degradation. Thus shall you form something like a correct estimate of the present misery of the abandoned Israelites. Nor will this misery be a little heightened by the consideration, that the worshippers of a false prophet now inhabit the land of the servants of the true God, and that the sect of Mohammedans now tread the spot where once the sacred figure of the priest or Levite alone was seen to move.

2. THEY WERE TO BE SCATTERED INTO ALL LANDS. It was not to be a removal from their own land to some other, nor the total annihilation of the people, nor an intermingling with the inhabitants of other countries; but they were to be sent forth upon the world, wanderers and vagabonds, without a home, without a resting-place, and without that protection which is usually extended to the unfortunate. And may we not refer to the world itself, and the present condition of the Jews, as an ample proof of the accomplishment of the prediction. Few countries can be found into which this people have not penetrated; and urged forward by that earnest desire for gain, which in no small degree has contributed to bring about the fulfilment of the prediction, they will be seen wherever trade has extended, or barter can profitably be carried on. The humblings of the torrid zone impede not the progress of the Jew, and the piercing cold of endless winter stays not his journeyings. Climate and country are alike indifferent to him. Robbed of the power to gratify that strong inclination, to love *one's own country*, to which reference was before made, he wanders on the surface of the earth, a lonely individual, and seems like one whose dearest hopes have been blasted, whose brightest expectations have withered, and whose only occupation is to drag out with pain the weary load of an unhappy existence. Singular, indeed, this may appear to all; but facts are too striking to admit of a moment's doubt as to its truth. It cannot be denied, that in some countries, especially our own, Jews have amassed considerable wealth, and become to a certain extent settled. But still they are Jews—we know them to be Jews: although regard to interest may induce them to live and die amongst us, it never can be pretended that they become naturalized, or lose that restless anxiety which presses heavily on the brow of all who feel they are intruders, but who cannot flee to any place where they will not be as much so. The objects of this universal dispersion are, I doubt not, as benevolent as the circumstance itself is unparalleled; and though I would not desire (here at least) to introduce speculations on the subject, I think it must be evident that their return to their own land *may*, if it please God, be made the instrument of bringing thousands, if not millions, to repentance.

(To be continued.)

B. Z.

THE GREAT MISSIONARY.

No. VI.

Paul's Knowledge of the Gospel.

BESIDES having seen the Lord after his resurrection, perfect knowledge of the gospel must have been an indispensable requisite among the qualifications of an apostle of Christ. But as Paul had never attended the personal ministry of Jesus, and never had any intercourse with his twelve apostles, nor any connection with his other disciples, except as their enemy and persecutor, many have been astonished that he should understand the gospel, so as to be qualified *immediately* to preach in the synagogues at Damascus, that Jesus Christ "is the Son of God."

Advantages arising from attending the ministry of Jesus must have been incalculably great to the twelve apostles; and many lessons of divine wisdom they would doubtless learn from the edifying instructions of Him who truly did speak "as never man spake." But even these chosen disciples, ordained to be the missionaries of the Saviour to instruct all nations in the world, were not furnished with perfect knowledge of the gospel during the personal ministry of their Master. This was not the design of their Lord and Master. Their circumstances, with his presence, did not render it necessary. He graciously taught them as they were able to bear it. They were to be perfectly qualified for their universal mission, by the illumination and instruction of the Holy Spirit. Hence the Saviour said to them—"I have yet many things to say unto you, but ye cannot bear them now." John xi, 12. "These things," said he, "have I spoken unto you, being yet present with you, but the Comforter, who is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John xiv, 25, 26. "Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth: he shall glorify me, for he shall receive of mine, and shall show it unto you." John xvi, 13, 14.

Qualifications for the duties of the apostleship were to be received, as we learn, by the extraordinary communication of the Holy Spirit. Before the Saviour left his disciples he gave them their commission, which embraced every human creature in all the nations of the world, and instructions which related to the education of sinners for the kingdom of heaven. "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost." John xx, 21, 22. "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures." Luke xxiv, 44, 45.

Inspiration, thus promised by the Lord Jesus to his apostles, and partly given to them, was fully granted on the day of Pentecost, by the extraordinary effusion of the Holy Spirit. Their remaining mental darkness and their Jewish prejudices were removed; they were enabled to understand the evangelical prophecies of the Old Testament, the glory of the gospel covenant of grace, and the merciful purposes of God towards all nations; they were thus qualified to preach the doctrine of salvation through faith in the only Mediator between God and man, and miraculously endowed with the knowledge and use of all the necessary languages.

Favoured with the same extraordinary gift and graces, Paul was, in like manner, and as some suppose with a

larger measure, divinely instructed in the knowledge of the gospel. For particular instruction on this point, we are indebted, at least as the occasion, to the false teachers questioning Paul's commission. He defended his official character, declaring the manner of his gaining a knowledge of the gospel. In his defence, he writes, "Paul, an apostle (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead), and all the brethren who are with me, unto the churches of Galatia: Grace be to you, and peace, from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: to whom be glory for ever and ever. Amen. I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel, which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. But I certify you, brethren, that the gospel which was preached of me, is not after man. For I neither received it of man, neither was I taught it, BUT BY THE REVELATION OF JESUS CHRIST. For ye heard of my conversation in time past in the Jews' religion; how that beyond measure I persecuted the church of God, and wasted it; and profited in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them who were apostles before me; but I went into Arabia, and returned again unto Damascus. Then, after three years, I went up to Jerusalem, to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James, the Lord's brother. Now the things which I write unto you, behold, before God, I lie not." Gal. i, 1—20.

Paul also, in correcting the disorders of the Corinthian believers, and in prescribing the proper manner of their receiving the Lord's Supper, declares the source of his evangelical knowledge. "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat, this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me." 1 Cor. xi, 23—25.

Paul had received a learned education, and had acquired the knowledge of several languages; yet he also, as well as the other apostles, was endowed by the Holy Spirit to understand and to speak other tongues. This appears manifest from his instructions given to the Corinthians, for the proper regulation of their extraordinary spiritual gifts. He acknowledges their endowments; but he adds, "I thank my God, I speak with tongues more than ye all." 1 Cor. xiv, 18. Spiritual endowments, in all their rich variety, were possessed by Paul, so as that he was nothing inferior to the very chief apostle.

The other apostles acknowledged Paul's extraordinary attainments in the knowledge of the gospel; and

Peter, though he had been publicly rebuked by him before the church at Antioch, Gal. ii, 11—14, for his "dissimulation," "not walking uprightly in the truth of the gospel," that he might not displease certain Jerusalem Christians, "yet commends the wisdom given unto him," from God, as peculiarly eminent. The "Epistle to the Hebrews" is a remarkable evidence of his knowledge of the mind of God; and Peter, as Dr. Owen, Dr. Gill, and other learned commentators understand, refers to that Epistle, where he says to the Hebrews scattered through the provinces of Asia Minor:—"Even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you; as also in all his Epistles." 2 Pet. iii, 15, 16.

NATURE THE HANDMAID OF REVELATION.

(Continued from p. 85.)

If our attention is directed to the vegetable world, we shall find its chief beauties selected to point us, by some illustration of beauty, to the Redeemer.

Is the rose the pride of the garden, for its elegance of form and beauty, and fragrance? Then "the chief among ten thousand is the Rose of Sharon." Cant. ii, 1. We are told by travellers of the great variety of roses in Eastern climates, but amongst them all the rose of Sharon stands pre-eminent. Some commentators, in reference to the term *rose*, in the present quotation, observe, that it conveys the idea of a rose not fully blown, but overshadowed by its calyx. The rose-bud, with its beauties thus shaded and concealed, presents one of the finest emblems in nature, of modesty and unassuming excellence.

From the rose is obtained the most costly perfume. The otto of roses, of Eastern climes, is well known as of the most delicious odour, and so diffusive, that a single drop will extend its influence all around. What an apt though imperfect image is here, of the acceptance of the atonement of Christ, and the perfection of his righteousness, whilst he is the true Rose of Sharon; his sacrifice goeth up as a "savour of rest." Gen. viii, 21. "He gave himself for us, an offering and a sacrifice to God, for a sweet-smelling savour." Ephes. v, 2.

Whilst the rose, with all its exuberance of beauty, attracts our observation on one side, the modest lily invites us on another; and great has been the rivalry, as to which shall be accounted the most beautiful of flowers. Their beauties are peculiar: the contrast between them is evident; the one is all gorgeous display, the other is all loveliness and retirement. How many charming images have they both supplied. But surely they have never appeared in so lovely a conjunction as when used in reference to Him who unites the loveliness shadowed forth by both. "I am the Rose of Sharon and the Lily of the Valley." Much difference of opinion has existed in reference to the precise description of lily alluded to in the Scriptures. It is stated, we are not to understand it as referring to the humble flower generally so called with us (*Lilium convallium*), but the noble flower which ornaments our gardens, and which in Palestine grows wild in the fields, and especially in the valleys.

Whatever naturalists may botanically suggest, it will be difficult for us to be divested of our prejudice in favour of the modest lily of the valley, as commonly known, with its little white bells, so beautifully hidden amongst the long tapered foliage, and emitting so exquisite a perfume, as being the most appropriate emblem of loveliness and purity. However, as our Lord refers to the robes of Solomon being eclipsed by this grass of the field, it may fairly be con-

ceded, that the most splendid of that species of flower shall have the envied distinction of out-rivalling the monarch's attire. An interesting extract shall illustrate this.

Mr. Salt, in his voyage to Abyssinia, p. 419, says, "At a few miles from Adowa, we discovered a new and beautiful species of *amaryllis*, which bore from ten to twelve spikes of bloom on each stem, as large as those of the belladonna, springing from one common receptacle. The general colour of the corolla was white, and every petal was marked with a single streak of bright purple down the middle. The flower was sweet-scented, and its smell, though much more powerful, resembled that of the lily of the valley. This superb plant excited the admiration of the whole party; and it brought immediately to my recollection the beautiful comparison used on a particular occasion by our Saviour:—"I say unto you, that Solomon, in all his glory, was not arrayed like one of these." And Sir J. E. Smith observes, "It is natural to presume the Divine Teacher, according to his usual custom, called the attention of his hearers to some object at hand: and as the fields of the Levant are overrun with the *amaryllis lutea*, whose golden lilaceous flowers in autumn afford one of the most brilliant and gorgeous objects in vegetable nature, the expression of "Solomon, in all his glory, not being arrayed like one of these," is peculiarly appropriate. I consider the feeling with which this was expressed as the highest honour ever done to the study of plants; and if my botanical conjecture be right, we learn a chronological fact respecting the season of the year when the sermon on the mount was delivered."

What lovely imagery is brought before us, when the church speaks of her beloved as "a bundle of myrrh," and "a cluster of camphire." Canticles i, 13, 14. It should be noticed, in reference to the former, that myrrh was a precious gum issuing by incision, and sometimes spontaneously, from a peculiar tree growing in the East. It entered into the composition of the most costly ointments; and as to perfume, it appears to have been used to give a pleasant fragrance to vestments, and was much used in embalming the dead. Without entering into detail and speculative allusions, from this precious product of nature we may well turn to Him whose name is as "ointment poured forth," and from whose riven side there flowed indeed a precious stream—

"May the water and the blood
From his riven side that flowed,
Be of sin the double cure;
Save from wrath, and make us pure."

The evangelist Mark informs us, "They gave Jesus to drink wine mingled with *myrrh*, but he received it not." (xxv, 23.) It was the custom among the Jews to offer criminals, on their going to execution, some frankincense in wine, to deaden the anguish of their sufferings; and it was probably to this allusion is made in several parts of Scripture, when "the cup of trembling" is mentioned. And was this the portion offered to the King of Glory? Transcendent love! fathomless abyss of mercy, that could stoop so low as to suffer and die "for us men, and for our salvation!" Was the cup of trembling put into his blessed hands, that no drops of it might be left to be eternally drunk up by the guilty ones who gave it? It is even so, as one of our Christian writers observes—

"Oh! how infinitely did he love us! He endured the sorest pains, that we might enjoy the sweetest pleasures. The Scriptures tell us that he came leaping, he came with such good will. Cant. ii, 8. He came 'leaping upon the mountains and skipping upon the

hills.' 'Leaping, saith St. Gregory, how so?—why, from the throne to the womb, from the womb to the cradle, from the cradle to the cross, and from thence to the throne again.'"

Now, in the "cluster of camphire," what shall we perceive to lead our profitable reflections to Him whom the creature can only most meekly shadow forth? But if only a glimpse of his character can be gained from any outward symbol, deeply thankful ought we to be that the Holy Spirit has been pleased to employ such an illustration in the scriptures of truth. The camphire mentioned in the Canticles is supposed to be a plant producing an odorate bush of flowers, and yielding a celebrated oil. The camphire, we are informed by a writer on natural history, is one of the plants which is most grateful to the eye and smell. The gently deep colour of its bark, the light green of its foliage, the softened mixture of white and yellow with which the flowers collected into long clusters like the lilac are coloured, the red tint of the ramifications which support them, form a combination of the most agreeable effect. These flowers, whose shades are so delicate, diffuse around the sweetest odours, and embalm the gardens and apartments which they embellish. The women take pleasure in decking themselves with these charming clusters of fragrance, adorn their chambers with them, carry them to the bath, hold them in their hand, in a word, adorn their bosoms with them.

If an earthly produce, sweet as it may be, is thus valued, how should we treasure the word of God, which is able to "make us wise unto salvation." Should it not be as a "cluster of camphire" to every Christian? "The sweet singer of Israel says, 'Mine eyes prevent the night watches, that I might meditate on thy word.'" Psalm cxix, 148. The prophet Jeremiah says, "I found thy words and I did eat them, and they were the joy and rejoicing of my heart."

How forcible are the Lord's directions given by Moses, as to the words of the law—"Therefore shall ye lay up these my words in your heart, and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them on the door posts of thine house, and upon thy gates." Deut. xi, 18, 19, 20.

It is equally the duty and privilege of the believer that "the word of Christ should dwell in him richly," and then, like the sweet-scented bunch of camphire, so worn and decorating every part, it should not only be "an ornament of grace" upon him, but its perfume should be found in all the actions of his life.

In another part we find the name of a plant connected with this species of illustration in reference to our Lord, of which nature does not furnish us any direct specimen. It contains an allusion of exquisite beauty, and being imaginative in its character, we may attach to it all ideas of excellency. "I will raise up for them a *plant of renown*." Ezekiel xxxiv, 29.

Thus the survey of vegetable nature, as connected with revelation, if gazed on with spiritual reflection, may lead us to higher knowledge than of itself: and although such allusions are only capable of offering some point of illustration, by fixing the mind on some definite object, or some prevailing quality, rather than leaving our thoughts to generalities, yet if our perceptions were clearer, on "the tacit doctrine of God's works," as connected with his word, we might gain more enlarged views of the most important, as well as most delightful, of all subjects. Thus, when the paternal character of God is stated as that of a *father*, the love of Christ to the church as that of a husband, and his

watchful care as that of a *shepherd*, we obtain at least some clearer idea by such references to objects with which we are associated, than if God were merely stated as benevolent, and the Saviour as merely tender and vigilant.

The trees of this world may thus in some measure point us to the "tree of life which is in the midst of the paradise of God." Revelations ii, 7. It is of the Lord Christ that we read—"In him *was* life, and the life was the light of men," and he alone could testify of himself, that he is "the life." His invitations to us are pressing. His welcome is offered. "Blessed are they that do his commandments, that they may have right to the tree of life."

Whilst the Saviour is thus figured forth as a tree, he is not only the "root of David," (Rev. xxii, 16), but also the "rod and the branch." "There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots." Isaiah xi, 1. The "root of David," and the "branch" growing out of it, must, therefore, be united in the same person. How can these things be? Oh! blessed mystery! wonderful paradox! He whom "David in spirit called Lord," was, according to the flesh, to be "the son of David;" for, "when the fulness of time was come, God sent forth his Son, made of a woman, made under the law" (Galatians iv, 4);

"Who, disembosom'd from the Father, bows
The heaven of heavens, to kiss the distant earth."

Well might Bishop Hall observe, that "never any business was conceived in heaven that did so much concern the earth, as the conception of the *God of Heaven in the womb of earth*. No less than an archangel was worthy to bear these tidings; and never any angel received a greater honour than of this embassy."

Throughout the Scriptures, frequent allusion is made to the Redeemer, under the description of "a branch." Thus the Almighty, by the prophet Zechariah, has declared, "I will bring forth my servant, the branch." Zechariah iii, 8. In one place, Psalm lxxx, 15, he is "the branch, whom God made strong for himself. In others, Jeremiah xxiii, 5, and xxxiii, 15, "a righteous branch," and the "branch of righteousness," and at length, fixing the *personal* character of the whole, we are most solemnly called upon to behold "the man, whose name is The Branch," Zechariah vi, 12.

There are some trees particularly brought forward in the Scriptures, as connected with the Saviour. Amongst such, what a strikingly beautiful emblem is "the vine?"—"I am the true vine," says Jesus, John xv, 1. How delightful is the thought, that whilst he is "the root and offspring of David," he is the blessed vine of the church. Upon him all the branches hang, deriving life and vigour. *Ye are the branches.* "He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." John xv, 5. Every leaf and every tendril receiving its support from the root, form an integral member of the vine. The same life that circulates in the larger boughs, and forms the cluster of grapes, equally, according to its degree, invigorates the smallest fibre. Thus, he who is "the life" supports even the feeblest member, the most fragile tendril hanging upon him. Whilst blessedness and life are thus gained from union to Christ, although it may be but as the weak tendril, the Christian's aim and desire should rise to be "a branch bearing fruit;" for Jesus says, "herein is my Father glorified, that ye bear much fruit." *The largest branches are ever found nearest the root.* Thus, he who lives nearest to Christ will assuredly bear the most fruit.

After this slight sketch, as connecting some truths of revelation with emblems from vegetable nature, surely we must exclaim, with the poet of the Night Thoughts, on his surveying the expanse of creation—

"Oh! what a root, oh! what a branch is here!
Oh! what a Father! what a family!
Worlds, systems, and creations, and creations
In one agglomerated cluster, hung,
Great Vine! on thee: on thee the cluster hangs,
The filial cluster, infinitely spread
In glowing globes, with various beings fraught,
And drinks (nectareous draught!) immortal life.

P. N.

WATERLOO, THE DAY AFTER THE BATTLE.

"THE dead required no help; but thousands of wounded, who could not help themselves, were in want of every thing; their features, swollen by the sun and rain, looked livid and bloated. One poor fellow had a ghastly wound on the lower lip, which gaped wide, and showed his teeth and gums, as though a second and unnatural mouth had opened below his first. Another, quite blind from a gash across his eyes, sat upright, gasping for breath, and murmuring, '*De l'eau! de l'eau!*' The anxiety for water was indeed most distressing. The German '*Vasser! vasser!*' and the '*De l'eau! de l'eau!*' still seem sounding in my ears. I am convinced that hundreds must have perished from thirst alone; and they had no hope of assistance, for even humane persons were afraid of approaching the scene of blood, lest they should be taken in requisition to bury the dead; almost every one who came near being pressed into that most disgusting and painful service."

O how delightful to reflect upon the universal prevalence of the gospel; when "nation shall not lift up sword against nation, neither shall men learn war any more!"

ANCIENT FORM OF ABJURATION.

"OATHS and their abuses" are happily engaging the consideration of the British Legislature: and if the practice of "swearing," even in courts of justice, be not altogether abandoned, surely it will be greatly modified and improved, and the thousands of unnecessary oaths omitted, as tending manifestly to harden the consciences of offenders. In the ancient English customs, abjuration is an oath taken by a person guilty of felony, who, having fled to a place of sanctuary, engages to leave the kingdom for ever. The following passage will serve as a curious illustration of this subject:—"This hear thou, Sir Coroner, that I, M. of H., am a robber of sheep (or any other beast), or a murderer (of one or of many), and a felon of our lord the king of England; and because I have done many evils or robberies in his land, I do abjure the land of our lord Edward king of England; and I shall haste me towards the part of such a place which thou hast given me, and that I shall not go out of the highway; and if I do, I will that I be taken as a robber and a felon of our lord the king. And that at such a place I will diligently seek for passage, and I will tarry there but one flood and ebb, if I can have passage; and unless I can have it in such a place, I will go every day in the sea up to my knees, assaying to pass over; and unless I can do this within forty days, I will put myself again into the church as a robber and a felon of our lord the king: so God me help, and his holy judgment," &c.

Death-Bed Testimonies.

COLLECTED BY THE LATE REV. WILLIAM BUTTON.

No. XII.

THE REV. DR. GOUGE,

Died Dec. 12, 1653, aged 79. Author of the Commentary on the Epistle to the Hebrews.

THE following account of the last moments of this excellent man is extracted from a short narrative of his life and death, affixed to his Commentary by his son.

Great was his patience under the visiting hand of God, especially in his old age, when Gail visited him with painful maladies. Though by reason of the bitterness of his pains by the stone, and asthma, which he got by excessive cold in attending upon public employments; notwithstanding in consequence of these he hath often been heard to *groan*, yet was he never heard to *grumble*. But he would say, "Soul, be silent; soul, be patient; it is thy God and Father that thus orders thy estate; thou art his clay, he may tread and trample on thee as it pleaseth him; thou hast deserved much more, it is enough that thou art kept out of hell: though thy pains be grievous, yet they are tolerable; thy God affords some intermission; he will turn them to thy good, and at length put an end to them all: NONE OF THESE THINGS CAN BE EXPECTED IN HELL." He would often make mention of the extent of obedience, which he said was not only to endeavour to do what God requireth, but also patiently to bear what God's will is to lay upon his creature; as Christ himself, "*Though he were the son, yet learned obedience by the things which he suffered.*" In his greatest pangs he often used this speech of Job, "*Shall we receive good from the hands of God, and shall we not receive evil?*" He would often commend his soul unto Christ, and would say, "I am persuaded he is able to keep that which I have committed to him against that day." When any of his friends attempted to comfort him on account of those gifts which God had bestowed on him, and works which he had wrought by him, he would answer, "I dare not think of any such thing for comfort: Jesus Christ, and what he hath done and endured, is the only ground of my comfort." Many that came to visit him in his sickness, professed that they went away better than they came, by reason of those savoury and gracious expressions that came from him.

Though towards his latter end his fits of the stone were frequent and sharp, having sometimes four or five in an hour, yet such was his desire to finish that so much desired Commentary of his upon the Epistle to the Hebrews, that so soon as the bitterness of the pain of a fit was over, he returned to his work and made some progress therein; and thus he continued labouring at his work through much pain, till Tuesday, the 6th of December 1653, about which time, as his natural strength was exceedingly decayed, so his intellectuals began to fail, and for the three following days, drowsiness seized upon him, inasmuch that he could not hold up his head to look into a book, but slumbered away his time in his chair; and upon the Friday, being the third day since he had given over his studies, inquiring what day it was? he cried out, "Alas! I have lost three days!" The day following he had no desire to rise out of his bed, neither indeed could he, on account of his weakness, which was such that he said, "Now I have not long to live in this world; the time of my departure is at hand; I am going to my desired haven;" the apprehension whereof was no little joy to him, for he had often said to such of his friends as came to visit him in his sickness, "*I am most willing to die, having, I bless God, nothing to do but die.*" Indeed, he seemed some-

times to be in Paul's strait between life and death, having a desire to depart, that he might be with Christ, which is far better; but yet very desirous was he to finish his Commentary on the Epistle to the Hebrews, which he was persuaded would be useful to the church of God; and so far was this desire granted in that particular, that he lived to finish it within half a chapter. But when he perceived that his time in this world could not be long, oh! how sweet and joyful was the apprehension of death unto him, which he often termed "*his best friend next unto Jesus Christ*;" and that Saturday, though he kept his bed through weakness, yet was he more wakeful, and his spirit more lively and cheerful than for several days before; which questionless was from his joyful apprehension of his approaching departure. His speeches that day were more than ordinarily heavenly, speaking much in admiration of *the fulness of God's grace, and riches of his mercy in Christ Jesus*.

As while he lived he led an heavenly life, so about the time of his death, by those comforts and joys which he found in his soul, he seemed to be in heaven while he was upon the earth; and so continued full of sweet comfort and heavenly expressions to the last of his understanding and speech, which continued till Monday morning, when both failed him; from which time he lay breathing, but shorter and shorter, till eight o'clock at night, about which time, in the presence of all his children and divers friends, he quietly slept in the Lord, Dec. 12, 1653.

ILLUSTRATION OF LUKE XII, 18—20.

"And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?"

"I AM now worth one hundred thousand pounds," said old Gregory, as he ascended a hill which commanded a full prospect of an estate which he had just purchased,—"I am now worth one hundred thousand pounds; and here," said he, "I'll plant an orchard; and on that spot I'll have a pinery. Yon farm-houses shall come down," said old Gregory, "they interrupt my view." "Then what will become of the farmers?" asked the steward. "That's their business," answered old Gregory. "And that mill must not stand upon the stream," said old Gregory. "Then how will the villagers grind their corn?" asked the steward. "That's not my business," answered old Gregory. So old Gregory returned home, ate a hearty supper, drank a bottle of port, smoked two pipes of tobacco, and fell into a profound slumber—and awoke no more! And the farmers reside on their lands, and the mill stands upon the stream, and the villagers rejoice that Death did business with old Gregory.—*Hone's Table Book*.

THE RESTING PLACE FOR THE MIND.

THE awakened conscience may strive amidst the scenes or the pursuits of the world to drown reflection or establish some false basis of comfort; but, like the dove let loose from the ark, it will seek in vain; for no repose, no resting place, even for the sole of the foot, can be found amidst the wide and cheerless region of a wilderness, which to the cravings of a spiritual mind is an expanse without verdure and without sympathy. Happy are those, and those only, who fly from its desolation to find their rest in the true ark—the bosom of God!

P. N.

THE SCRIPTURAL THEORY OF ANGELS.

What are those essences above,

Whose mystic nature none can tell;
Those stars of light, those flames of love,
Who sinn'd not when the devil fell?

When nature from Jehovah sprung,
And new-born lustre left his throne;
Those "morning stars" together throng;
Creation smil'd from zone to zone.

They, when a sinner mourns his sin,
And drops the tear, and kneels to pray,
Celestial minstrelsy begin,
Wreathing with smiles the choral lay.

Then fly as swift as wings of morn,
To tell their kin the "joyful sound,"
That man to God anew is born,
The dead alive, the wanderer found.

Their nightly watch and ward they keep
Around the saints, and prompt their prayers;
They give "the Lord's beloved sleep,"
Guarding from harm "salvation's heirs."

They mix in meetings of the just,
To form the love-flame in each breast;
And, careful of their sacred trust,
"Encamp around them" when distress'd.

They listen to the solemn hymn,
That steals along the midnight air;
Devotion's "golden altar" trim,
And hower round "the house of prayer."

Or echo with responses clear
The anthem swelling on the gale,
And leave their Jasper thrones to hear
From man redemption's lovely tale.

And oft, as night in sable stole
Arrays in gloom the bright blue day,
In charming visions to the soul
Landscapes beatitude display.

When ransom'd spirits leave the clod,
Blood-wash'd, and plum'd for final flight,
They guide and guard to heaven and God
The vital spark enshrin'd in light.

Others with care the sleeping dust
That in the "quiet city" lies,
Preserve, till tombs resign their trust,
And pure as light the saints arise.

JOSHUA MARSDEN.

ON THE DEATH OF AN INFANT.

Thou art gone, sweet babe, in an early tomb,
As a rose-bud pluck'd off ere it opens to bloom;
Thou art gone, dear babe, thou art gone from earth,
As a dew-drop exhal'd at the moment of birth:
Ah! yes, thou art gone to thy home in the skies,
Where the tears, my babe, shall ne'er flow from thine eyes.
Where thy ransom'd soul shall expand in bliss,
In a world far brighter and better than this.
Ah! beautiful babe, may thy heart's pure love
Bud and bloom like the rose, in the realms above:
May the green turf lie light on thine innocent breast:
God lov'd thee, my baby, oh, sweet be thy rest!
As the praise which hath pass'd from an angel's tongue,
As a hymn which a spirit in heaven hath sung,
As a cloud that dissolves in the eastern sky,
As the tear that has fall'n from thy parent's eye,
As the star's lost light on the bright brow of morning,
As a wild flower that fades while the forest adorning,—
Thou art gone, as a rain-dew that's lost in a river:
But, unlike them, my babe, thou art not gone for ever.

TWENTY REASONS AGAINST DESPONDENCY.

1. If you are distressed in mind, *live*, serenity and joy may yet dawn upon your soul.

2. If you have been happy and cheerful, *live*, and diffuse that happiness to others.

3. If misfortunes assail you by the faults of others, *live*, you have nothing wherewith to blame yourself.

4. If misfortunes have arisen from your own misconduct, *live*, and be wiser in future.

5. If you are indigent and helpless, *live*, the face of things, like the renewing seasons, may yet happily change.

6. If you are rich and prosperous, *live*, and enjoy what you possess.

7. If another hath injured you, *live*, the crime will bring its own punishment.

8. If you have injured another, *live*, and recompense good for evil.

9. If your character be unjustly attacked, *live*, that you may see the aspersion disproved.

10. If the reproaches be well founded, *live*, and deserve them not for the future.

11. If you are eminent and applauded, *live*, and deserve the honours you have acquired.

12. If your success is not equal to your merit, *live*, in the happy consciousness of having deserved it.

13. If your success is beyond your merit, *live*, in thoughtfulness and humility.

14. If you have been negligent and useless in society, *live*, and make amends.

15. If you have been active and industrious, *live*, and communicate your improvements to others.

16. If you have spiteful enemies, *live*, and disappoint their malevolence.

17. If you have kind, faithful friends, *live*, to protect them.

18, 19. If you have been wise and virtuous, *live*, for the benefit of mankind.

20. If you hope for immortality, *live*, and prepare to enjoy it.

These discussions are ascribed to the pen of a popular and amiable poet.

Excellent as these *reasons* may be, they do not amount to those which are furnished by the Gospel. A man of God, feeling *despondency* pervading his mind, borrows reasons from his interest in the "everlasting covenant," and reproves his own mind thus: "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise him, who is the health of my countenance, and my God."

The best antidote to despondency is the mode of reasoning of which we have a fine example in Rom. viii, 16—18. "The Spirit itself beareth witness with our spirit that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Meditation is the life of the soul, action is the soul of meditation, honour is the reward of action: so meditate, that thou mayest *do*; so do, that thou mayest purchase honour: for which purchase, *give God the glory*. — *Quarles*.

London: Printed and Published by C. WOOD AND SON, People's Court, Fleet Street; to whom all Communications for the Editor (post paid) should be addressed, — and sold by all Booksellers and Newsmen in the United Kingdom.

Hawkers and Vendors Supplied on Wholesale Terms, in London, by SMITH, Paternoster Row; BERNARD, Holborn Street; STRAIN, J. PASTON, 16, High Street, St. Giles's; and W. N. BAKER, 16, City Road, Finsbury.

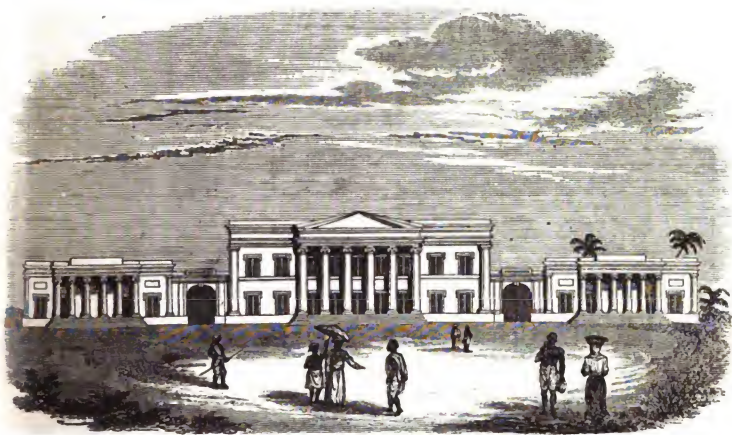
THE CHRISTIAN'S PENNY MAGAZINE.

No. 99.

PUBLISHED EVERY SATURDAY.

APRIL 26, 1854

PRINTED AND PUBLISHED BY C. WOOD AND SON, POPPIN'S COURT, FLEET STREET, LONDON.



GOVERNMENT SANSKRIT COLLEGE AT CALCUTTA.

BRITAIN INDEBTED TO INDIA.

"HINDOSTAN IS THE BRIGHTEST GEM IN THE BRITISH CROWN." Every one must admit the truth of this declaration, when the immense extent of the country — the natural richness of its soil — the sea-like vastness of its rivers — and the millions of its teeming population — are considered.

British dominion in India, glorious and profitable as that mighty colony is to our country, must necessarily involve corresponding obligations; and while *ignorance and superstition, idolatry and cruelty*, degrade its almost innumerable inhabitants, it demands the generous and energetic efforts of the government to encourage and promote sound learning and true religion by every possible means. Whether the best interests of the several provinces of our "Indian Empire" have been properly regarded by our Government, is not, perhaps, a legitimate subject of inquiry in this place; but every philanthropic and Christian mind must be delighted while contemplating the establishment of the Government Sanscrit College.

Christianity is not the direct object of this noble foundation: but we are sure it must be favourable to the Gospel of Christ. For whatsoever promotes the advancement of sound knowledge, must ultimately con-

tribute to secure the extension and prosperity of the Redeemer's kingdom; for such is the wise and merciful ordination of the blessed God. Missionary operations will be incalculably aided by this foundation. Paganism and Mohammedanism must perish by being brought to an examination in the light; while Christianity, the institution of infinite wisdom, will flourish in the beams of divine truth.

The following account of this noble institution, we take from a valuable volume which records the important Societies, &c. at Calcutta.

GOVERNMENT SANSKRIT COLLEGE

By the act 53 Geo. III, cap. 155, the East India Company was empowered to appropriate under certain conditions from the territorial revenue, the sum of a lac of rupees annually, "to the revival and improvement of literature, and the encouragement of the learned natives of India, and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories in India." It does not appear, however, that the Government was enabled to act with special adverting to this permission until very lately; nevertheless, the encouragement of learning, though not systematically pursued, had not been disregarded,

S

VOL. III.

even long before the enactment above quoted was passed. Mr. Hastings founded the Madrassa, or Mohammedan college in Calcutta in the year 1780; and in 1794, at the recommendation of Mr. Duncan, a college was endowed at Benares for the cultivation of Hindoo literature. But in the year 1811, the decay of science and literature among the natives of India became the subject of the peculiar consideration of the Government, and it was then resolved to found two new Hindoo colleges in the districts of Nuddeah and Tirhoot, at the expenses of which it was designed to allot the annual sum of 25,000 rupees. Various difficulties, however, having obstructed the execution of this intention, it was ultimately abandoned, and a different plan adopted.

Provincial seminaries of this description did not, on more mature inquiry, promise those general and extensive advantages which were contemplated in their establishment; and the Government was satisfied, that its views could be best accomplished by the formation of a collegiate establishment at the Presidency, the principal object of which should be the cultivation of the Sanscrit language, and Braminical science and literature. The superior importance of planting this college in the metropolis was beyond dispute. Calcutta being necessarily the resort of a vast number of Asiatics, its celebrity as a city, its European masters, its opulence, its central situation with regard to the Peninsula and the upper provinces, and the facility of access to it whether by land or water, all contribute to render it attractive to the natives of India, and therefore peculiarly adapted to the situation of a seminary, which it was intended should be accessible to students from every part of the country. Besides these and other advantages unnecessary to enumerate, the establishment of the institution at the seat of government, would secure a facility and efficiency of control and superintendence, which could not be obtained in a more distant quarter.

Influenced by these considerations, the Governor General in council determined, in the year 1821, that a Hindoo College should be founded in Calcutta, on a footing similar to that of the college already established at Benares, with such modifications as should subsequently prove necessary or advisable; that the sum of 25,000 rupees (afterwards increased to 30,000) should be annually granted for the support of the institution; and that the superintendence of it should be vested in a committee, to be named by the Government. A sum of about a lac and twenty thousand rupees was allotted by Government for the cost of buildings and the purchase of ground. The spot chosen was in an extensive square, lately formed in a central part of the city, and the first stone of the edifice was laid on the 25th of February 1821, with masonic ceremonies, in the presence of a large assembly of Europeans, and a vast concourse of natives, who seemed to take a lively interest in the scene. The college buildings are intended to provide accommodation for the professors and students, besides lecture rooms, and an apartment for the reception of a valuable philosophical apparatus, presented by the British India Society to the Native Hindoo College, but which, by an arrangement with the managers of that seminary, will be applied to the benefit of both institutions.

The following classes comprehend the ordinary course of study to be pursued in the Sanscrit College. Three Grammar — one General Literature — one Rhetoric and Prosody — one Law — one Logic.

Students are not eligible to the college until they shall have attained the age of twelve years. They are supposed to remain in the lower classes, in which certain studies are prescribed, for six years; after which, or earlier, if qualified, they are at liberty to enter any

other class or classes they please, and to remain, at their option, for a further term of six years, provided their diligence does not relax. Besides the branches of education above enumerated, provision is made for the attendance of the pupils of the highest class on a course of lectures on natural and experimental philosophy, and for enabling such of them as may evince a capability and desire of learning, and otherwise merit the distinction, to pursue this branch of study still further. A proficiency in the English language being obviously requisite to enable the students to profit by this arrangement, the knowledge of that language was declared to be an indispensable qualification for admission to the highest class. The philosophical course would embrace the following subjects: Mechanics, Hydrostatics, Pneumatics, Optics, Electricity, Astronomy, Chemistry: and a professor or Lecturer was to be appointed, with a salary of 500*l.* per annum. The philosophical apparatus, the gift of the London Society, was to be placed at this officer's disposal, and the lectures, as already stated, would be for the joint instruction of the students of the Government College and of the Native Hindoo College, to which reference has been made.

A portion of the college funds is assigned to the payment of stipends to one hundred pupils (not necessarily to consist of that number, but fluctuating within it as a fixed limit, according to circumstances), being either strangers, not possessing the means of subsistence in Calcutta, or other indigent students. This is conformable to the ancient practice of the Hindoos, among whom education was gratuitous, and the prejudices and expectations of the people continue to run in the same current*. The students are not confined to Calcutta and its immediate vicinity, but come from distances of fifty or sixty miles: few of them have connections in the city, or the means of maintaining themselves without assistance. It is necessary therefore to furnish them with some small provision, especially as it is highly desirable to attract this particular description of persons, with the view of diffusing through the widest circle the advantages of native education, and a just appreciation of the enlightened views of the Government.

To secure the preference of the stipendiary allowance to those most needing it, it is a rule, that of the whole number of students at any time on the foundation of the college, not more than one-third shall be fixed residents in Calcutta; the remainder are to be the sons of individuals inhabiting any part of the provinces subject to this Presidency, without the limits of the metropolis. But with reference to the existence of a similar institution for the convenience of the inhabitants of the upper provinces, a preference is given in the Calcutta college, in the event of competition for vacancies, to natives of Bengal and Orissa, the previous qualifications in other respects being equal. No youth is admitted to the paid establishment of foundation scholars, whose parents or connections are able to provide for his support. Those students who have gone through the early classes of the college, and have entered upon those which are to form the advanced course of study, as well as those, who, having acquired the requisite competency elsewhere, enter at once into the superior classes, receive the allowance at the rate of eight, the others at that of five rupees per mensem.

The revenue of 30,000 rupees per annum, assigned to the College by Government, is appropriated in the following manner:

* Similar stipends exist in the Madrassa or Mahomedan college, and analogous provisions are not unknown to the universities of Europe.

Fourteen Pandits, at 80	1,120	per mensem.
Librarian and Servants	220	
Fifty Scholars, at 8	400	
Fifty ditto, at 5	250	
Secretary	300	
Prizes	100	
— 2,390		

leaving a trifling surplus for contingencies. As, however, some time may elapse before the college is in full operation, some considerable saving may in the interim be made, which will be applied to the purchase of books and other articles, with a view to the formation of a Sanscrit library, to be attached to the institution.

While engaged in the consideration of the means of providing class-books for the Sanscrit College, it occurred to the committee of public instruction, that it would be expedient that a press, for the printing of books for the public seminaries, should be established under their control, and maintained from the funds at their disposal, for the purpose of general education. The plan, in a digested form, was accordingly submitted as an experimental measure to the Government, by whom it was sanctioned. The experiment is first to be tried on a limited scale, with reference to the immediate demands of the Sanscrit College, and the result will determine whether the printing establishment shall not hereafter be extended to the execution of work in every oriental type likely to be required in the public institutions on this side of India.

A gentleman of eminent attainments in several of the native languages, and a distinguished Sanscrit scholar, has been appointed secretary to the college, with an allowance of three hundred rupees per mensem. The superintendence of the college will be vested in him, subject to the control of the government committee of public instruction.

The most substantial benefits to general knowledge in this country may be expected from the encouragement to be given to the attainment of the English language, and by the establishment of the philosophical lectures, and the attendance on these of the Hindoo students, who will principally be brahmins: for, there is little reason to doubt, that the connection thus laid between European and Hindoo learning, and the incitement held out to the prosecution of the former, by rendering it the reward of diligence and merit, will, independently of its intrinsic attractiveness, occasion it to be eagerly sought after by Hindoo scholars of ability and enterprise. The union being thus effected in one case, it may hereafter be comparatively easy to carry the combination into other departments, and the improved cultivation of science and literature may be thus successfully and extensively produced. Although, therefore, it be the immediate object of the institution to cherish Hindoo literature, yet it is not unreasonable to hope, that such pursuits, fostered by European encouragement, may awaken curiosity to more enlightened studies, and tend, by the gradual diffusion of European information, to the promotion of useful learning and sound morals.

"Whoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted," Matt. xxiii, 12.—Lo here a great miracle! saith Augustine: God is on high, and yet the higher thou liftest up thyself, the farther thou art from him: the lower thou humblest thyself, the nearer he draweth to thee. Low things he looketh close upon, that he may raise them: proud things he knows afar off, that he may depress them. The proud Pharisee pressed as near God as he could; the poor publican, not daring to do so, stood aloof off: yet was God far from the pharisee, near to the publican.

MAN, AS FORMED BY THE CREATOR.

How illustrious a being was man, as he came from the hands of his Maker! With what dignified attributes was he endued! For what high pursuits was he qualified! To what sublime enjoyments was he destined! In him was found, in an important sense, the end of this earthly system. Without man, the world, its furniture, and its inhabitants, would have existed in vain. Whatever skill, power, and goodness were displayed by the creating hand; there was, before the formation of man, none to understand, admire, love, enjoy, or praise the Creator. The earth was clothed with beauty, the landscape unfolded its delightful scenes, the sky spread its magnificent curtains, the sun "travelled in the greatness of his strength," the moon and stars solemnly displayed the glorious wisdom of their Author, without an eye to gaze, or a heart to contemplate. A magnificent habitation was indeed built and furnished, but no tenant was found. Brutes were the only beings which could enjoy at all, and their enjoyment was limited to animal gratification.

But man was separated from all earthly creatures by being formed an intelligent being. His mind could trace the skill and glory of the Creator in the works of his hands; and from the nature of the work could understand, admire, and adore the workman. His thoughts could rise to God, and wander through eternity. The universe was to him a mirror, by which he saw reflected every moment, in every place, and in every form, the beauty, greatness, and excellence of Jehovah. To him his affections and his praises rose, more sweet than the incense of the morning, and made no unhappy harmony with the loftier music of heaven. He was the priest of this great world, and offered the morning and evening sacrifice of thanksgiving for the whole earthly creation. For this creation he was also the lord; not the tyrant, but the rightful, just, benevolent sovereign. The subjection of the inferior creatures to him was voluntary; and productive of nothing but order, peace, and happiness. With these endowments and privileges he was placed in Paradise, no unhappy resemblance of heaven itself; and surrounded by every thing which was "good for food, or pleasant to the eye," or fragrant to the smell. In an atmosphere impregnated with life, amid streams in which life flowed, amid fruits in which life bloomed and ripened, encircled by ever-living beauty and magnificence, peaceful within, safe without, and conscious of immortality; he was destined to labour, only that he might be useful and happy, and to contemplate the wonders of the universe, and worship its glorious Author, as his prime and professional employment. He was an image of the invisible God; created to be like him in knowledge, righteousness, and holiness, his most illustrious attributes; and, like him, to exercise dominion over the works of his hands.

In this situation, also, removed far from death and disease, from sorrow and fear, he was formed for endless improvement. His mind, like that of angels, was capable of continual expansion, refinement, and elevation; and his life, of perpetual exaltation in worth, usefulness, and honour. God was his visitor, angels were his companions.

To complete this system of delight, he was created to be the parent of countless millions, who, like himself, were all to be sinless. They were also to inhabit the same world of peace, life, and happiness; to possess the same immortality, and to share in the same endless enjoyment. At the head of this lower creation he was to stand and survey this great globe, filled with his own offspring; and to see the whole immense family, like himself, children of God, and heirs of his everlasting love. — *Dwight.*

THE SUBJECTION OF THE JEWS.

(Concluded from p. 122.)

3. **THEY WERE TO BE GREAT SUFFERERS.**—We know it is possible for the misery even of all that has before been described, to be increased by the infliction of unnecessary severities by the rulers of those lands to which they have wandered. And where is the people over whom the iron-hand of tyranny has been more recklessly exerted than the hapless descendants of the father of the faithful? Who can read the descriptions that are given of the siege of Jerusalem, without feeling an involuntary shudder creep over his frame, at recitals fraught with all that is melancholy in suffering, and all that is bitter in unmitigated woe! And surely if the reading of this account can scarcely be endured, we shall not be long in deciding, that the positive suffering of the miseries it records, must have been most dreadful. *Famine* wasted them to skeletons; so that vigour was gone from the eye, and energy from the limb, and the power of motion was almost suspended. None of us can conceive the horrors which are attendant upon this heaviest of God's judgments. By slow, and lingering, and heart-rending degrees, the wretched sufferer feels the lamp of life gradually expire, looks around him to behold the gaunt and ghastly figures of those endeared to him by every tie of friendship and affection, and feels the bitter self-reproach, that he ought to have strength to strive, by every method, to give them some food. But, alas! these feelings are speedily dissipated; and in the unbearable anguish of starvation, all affection withers and dies, and the bitterest contests would be occasioned amongst the dearest friends, even at the sight of some decayed and putrid portion of food. But let us drop the curtain on this scene of horror, adding only the melancholy lamentation of Jeremiah, "The tongue of the sucking child cleaveth to the roof of his mouth for thirst, the young children ask bread, and no man breaketh it unto them. They that be slain with the sword are better than they which be slain with hunger, for these pine away stricken through for want of the fruits of the field."—Nor was this all: *War* devastated their country, and brought with it that numerous train of horrors which is ever attendant upon its steps. And what compassionate heart can dwell upon the misery which is always occasioned by this destructive engine of the human passions, without the deepest regret. And if any nation can witness the sad effects of war, assuredly it is the Jewish nation. The slaughter and destruction which the Romans occasioned at the memorable siege of Jerusalem, almost exceed credibility, and leave us only to mourn over that depraved state of feeling, which can take pleasure in occasioning such wretchedness. Another portion of their cup of woe was the loss of their families. Their sons and their daughters have been taken away from them; and she whom God appointed to be the guardian and protector of her helpless infants, has been called upon to see them torn from her bosom, and consigned to the merciless hands of ruffians and barbarians. Let nature answer for this wretched people, that they have been most grievously tormented. No consideration has been made for their feelings as men; and the tie of husband and wife, parent and child, seems to have been considered as not existing in a Jewish heart. Oppressed by all, insulted by all—the objects upon which wicked men have wreaked their vengeance, and avaricious men have satisfied their desires—what shall we say sufficiently melancholy to convey a slight idea of the sufferings of the Jews? No region of the world has afforded them a quiet home: no spot on the wide expanse of earth seems willing to contribute to the happiness of Israel's race; and wanderers they are, and long have been, suffering unheard-of torments. But why

is this? Why should one race be thus made the objects on which all sport their cruel passions? How comes it that nations who agree in nothing else, yet agree in torturing the Jews? Let all the world confess, what they are here called upon to witness, that the hand of the Deity is upon them. That He who once led them with the tenderness of a father, is now chastising them with the stern severity of one whose mildest expostulations have been treated with contempt, and whose long-proffered salvation has been trodden under foot. Never, therefore, let us think of Jewish misery again, without joining to our contemplations the words of Moses, Deut. xxviii, 15, "And it has come to pass, that inasmuch as they have not hearkened to the voice of the Lord, to observe all his commandments and his statutes, all these curses have come upon them, and pursued them."

It will be unnecessary for me here to direct my attention any farther to the singular fact of the Jews remaining a distinct people, contrary to all experience; one evident reason for which is, to read the more effective warning to the rest of the world, and another highly probable one has reference to their future restoration to, and habitation of their own land.

Concerning the Jews themselves, we can only observe, that their destiny, like that of every individual, is lodged in the hands of the All-wise Ruler of the universe, who will accomplish all his purposes of grace towards them. It would indeed be an improbable conclusion to the history of such a people, were they to sink into utter annihilation, nor do the prophecies yet unfulfilled allow us for a moment to entertain the idea that such will be the case. It were almost idle to set about interpreting the signs of the times, but yet we cannot close our eyes to the aspect of that grætest of all modern wonders, which is afforded by the present condition of the Jews. At this moment they are nearly as numerous as when David swayed the sceptre of the twelve tribes—their expectations are the same—their longings are the same—and on whatever part of the earth's surface they have their habitation, still their eyes and their hearts are directed to the land of their forefathers, and the Holy City where they worshipped. Though rejected by God, and persecuted by men, they have never once, during the period of eighteen hundred long years, ceased to repose confidence in the promises made by Jehovah to the founders of their nation. Depressed in every state of society, trodden down by the Gentiles, and opposed in every possible way—still they have never relinquished the hope of a brighter time; and each day of sorrow has been hailed as the harbinger of joy, and each gloomy cloud has been anxiously expected to usher in that bright reversion, which is once more to establish the Lord's house on the top of the mountains, and make Jerusalem the joy of the whole world.

1. Let us learn from hence the awful consequences of opposing God. The destruction under which they now groan was not the work of a moment. Warning succeeded warning, expostulation and entreaty were many a time uttered; and He who spake the words of eternal truth, as the tear of tender compassion rolled down his cheek, on contemplating the city so soon to be destroyed, declared, that many a time he would have received them—but they would not. Mark the result! Now let us apply the same warning to ourselves; let us call to mind how many times God has invited us to salvation, how many times he has called in vain; and let each careless one remember, that the thunderbolt of wrath is lodged in the hand, and wielded by the power of him whom they oppose; and that the same Saviour who wept at Jerusalem's distress, declared that it should be desolate. Woe to him that striveth with his Maker!

2. I cannot forbear to draw also from this subject the inference, that being once pious, and favoured by

God, is no proof that we shall remain so. I am well aware of the various opinions that the best of men entertain on this subject, and yet must humbly express my conviction, that if the former deduction, to which none will object, is a fair one, then this is also fair and legitimate. I am by no means desirous of saying more here, however, than the word of caution, which, to my own conscience, appears a most alarming one. Alas! the joy of the world is a heap of ruins! Why? Because in the day of their visitation they would not repent! Oh! Christian friends, rest not in any false security; but one hope is before you, but one ground of confidence; and he who, by any means, or by any arguments, is becoming negligent, may rest assured that former privileges will avail him nothing. Nothing, did I say? Alas! I had forgotten, what I fear, in eternity, too many will wish they had never known—"He who knew his Lord's will, but did it not, shall be beaten with many stripes."

3. And yet despond not. To the humble follower of the Saviour there is no cause for fear. To the man who desires to resemble Jesus, there is every ground of encouragement. The Jews were only cast out because of inveterate obstinacy, and even now are being chastised, *to the end* that they may be saved. How much cause, then, for confidence must he have, who is striving to do his duty? If even the rebellious are the objects of the Divine solicitude, how much more the dutiful? Let us, therefore, learn, by the whole of this subject, what David endeavoured to impress on Solomon: "If thou seek God, he will be found of thee; if thou forsake him, he will cast thee off for ever!"

B. Z.

THE GREAT MISSIONARY.

No. VII.

Paul's Mission to Arabia.—A. D. 35 to 38.

PAUL, as we have seen, entered upon his apostolical office in the synagogues at Damascus. But his extraordinary and sudden conversion was regarded by the unbelieving Jews with indignation, as a criminal apostasy from their religion, a violation of the law of Moses, and a denial of the faith of their fathers. On these mistaken grounds, therefore, they opposed his ministry in Damascus; yet were they silenced in argument by his powerful and constant appeal to the various testimonies of their own acknowledged Scriptures. "Saul increased the more in strength, and confounded the Jews who dwelt at Damascus, proving that this is very Christ." Acts ix, 4.

Perceiving his danger from the increasing enmity of his incensed brethren, and reflecting upon the little benefit they were likely to receive from his evangelical preaching, after a short time he was directed to proceed into some of the provinces of Arabia. Gal. i, 17.

Arabia is an immense country, equal to about four times the extent of France; and part of which lies bordering on Syria. At that period, the western provinces of Arabia Petrea were governed by "Aretas the king" (2 Cor. xi, 32), a prince of some note, but tributary to the Romans. Damascus, also, by some political change, appears to have fallen under the dominion of Aretas, by which means, Paul would find facilities in the execution of his Arabian mission.

To illustrate this part of the apostle's history, it may be necessary to notice further the power of this Arab prince, many particulars of whom are furnished by Josephus in his *Jewish Antiquities*. Aretas had given his

daughter in marriage to the Jewish king, Herod; and it was she whom Herod had repudiated, at the instigation of Herodias, his brother Philip's wife, that he might marry that ambitious and unprincipled woman. Her father, Aretas, resented this injury done to his daughter, declared war against Herod, and defeated him, with the slaughter of his chosen army; which was considered by many, as Josephus observes, a just punishment for the murder of that faithful reprover of his iniquity, John the Baptist. We have no accurate information concerning the population of this part of Arabia: but it must have been considerable, as Josephus mentions many of its cities, besides Petra, the metropolis, where Aretas had his palace.

Paul appears to have continued nearly three years in Arabia (Gal. i, 18), labouring among the people of that country, in disseminating the gospel of Christ. We have no particular information concerning the success of his ministry among the Arabæ: but there can be no doubt of Paul having been instrumental in the conversion of many souls to Christ, and in the planting of churches in that country. Many of the Arabian Jews must have been partly prepared to receive the gospel, by the reports of those who had heard the apostles after their divine commission at Jerusalem, on the memorable feast of Pentecost, Acts ii, 11. Who were the first pastors of these Arabians, we have no means of knowing, though some say that Jude and Bartholomew, in their apostolic mission, visited parts of this country: but the gospel continued among them, for Christian churches were flourishing in Arabia in the *third century*, as mentioned by Eusebius, with the churches of Syria, two of whose bishops, Beryllus and Maximus, were men of great fame for their zeal and piety. The same historian reports, that in the time of Dioclesian, these churches produced martyrs for the doctrines of Christ, who patiently endured the most cruel tortures, in the triumph of faith.

Many learned men suppose, that the time of more than two years spent in Arabia, was devoted by the apostle in reviewing the Hebrew scriptures for the confirmation of his mind in the doctrines of Christ, while he continued to receive special revelations from his Lord. We entertain no doubt of his devotion to the study of the scriptures, because he persevered in that practice to the close of his life: but his mind was confirmed in the truth and knowledge of the scripture doctrines and testimonies before he commenced his ministry as an apostle, by the all-sufficient effusion of the Holy Spirit.

Having performed his appointed service in Arabia, and the political agitations in a measure subsiding, Paul returned again to Damascus, Gal. i, 17. But instead of the Jewish rancour being allayed, it was greatly increased. Luke observes, "After many days," the period of more than two years which Paul had spent in Arabia, "the Jews took counsel to kill him. But their laying await was known of Saul. And they watched the gates day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket," Acts ix, 23—25. This conspiracy against the life of Paul appears to have been known, and even countenanced by the governor of Damascus; and it being a walled and fortified city, no doubt was entertained by his enemies respecting his apprehension, and their gratification in his destruction. But deliverance was wrought for Paul in the manner described by the evangelical historian. Paul himself, in referring to this event, informs us, "In Damascus, the governor, under Aretas the king, kept the city of the Damascenes with a garrison, desirous to apprehend me: and through a window in a basket was I let down by the wall, and escaped his hands," 2 Cor. xi, 32—33.

SCRIPTURE HISTORY AND CHRONOLOGY CONFIRMED BY EGYPTIAN ANTIQUITIES.

Among the attacks which Science has attempted to make upon the authority of the Pentateuch, few are more recent or notorious than those of which Egyptian Antiquities have been the occasion. Some distinguished men who were associated in a celebrated expedition, all the perils of which they fearlessly shared; who studied, both with courage and perseverance, the hitherto superficially noticed wonders of Ancient Egypt, and naturally enthusiastic on the subject of those monuments which were the object of their labours and the pledges of their fame, fell into some errors as to their importance and antiquity. This pretended discovery was immediately published, as having decided the question; and carrying back Egyptian civilization beyond the time of Moses, and even of the deluge. But in the lapse of some years, and particularly since one of these Zodiacs has been brought into Europe and exposed to view—since the accumulated researches of travellers have given other learned men an opportunity of examining an abundance of Egyptian monuments, papyri, mummies, temples, and tombs, together with their hieroglyphics and inscriptions—circumstances have changed, and it is in favour of the book of Genesis that the question has been decided. In the first place, the examination of different monuments, carried on with more coolness, has considerably lessened the idea which was entertained of their grandeur and their importance, as well as of the sciences and the state of civilization of which they were the pledges. The delusion once exposed, and the first exaggerations set aside, the question was discussed with more impartial criticism. Particular attention was paid to the Zodiacs: they were compared with the descriptions of their learned admirers; and doubts very soon arose and gathered strength. The calculations were again made, and found inaccurate. The hypotheses were brought to the test, and found untenable. Many other hypotheses, all different from each other and from the first, were tried, but with little success. One thing only was ascertained by this discussion;—that it was no longer possible to believe in the extreme antiquity of the Zodiacs: all the new systems agreed upon this point. It was not long, however, before fresh resources presented themselves, and we can now speak with more certainty upon the subject. Two learned men, both of deserved celebrity, though on different accounts, powerfully aided by the vast treasures with which the museums of Europe have been gradually enriched, have at last raised the veil which concealed from us the history of these wonders of the ancient world. Certainly no one expected that on the front of these ruined temples, erected, as it had been asserted, *three thousand years* before Jesus Christ, that under those mysterious paintings, which were supposed to be the depositories of the infant world, would be discovered the names of Ptolemy, of Cleopatra, of Trajan. This, however, has been done: M. Letronne, by examining at once the construction of these monuments and the Greek inscriptions which are found on some of them—M. Champollion the younger, by at length making himself acquainted with the import of the three classes of hieroglyphics with which they are covered—have arrived at the same conclusion. It is remarkable, too, that at the same time artists arrived at this conclusion, by studying the sculpture and architecture of the monuments in question. At the same time also travellers undesignedly confirmed these discoveries, by the manuscripts and mummies which they brought to Europe. And it was proved undisputedly, in three or four different ways, that these two famous Zodiacs, unworthy of the celebrity which they have acquired, as well as

the edifices upon the ceilings of which they were painted, were of later date than the time of Jesus Christ. The labours of M. Champollion have also proved, that those monuments of Egypt, which were of real antiquity, did not exist prior to the Pharaohs of Exodus and Genesis; and that the profane documents which their hieroglyphics discover, in no respect contradict, but rather confirm the sacred records. The question is now decided. The adversaries of Moses have made no reply to the positive assertions of his advocates, nor to the well-established facts upon which those assertions rest: by their silence they have confessed the precipitancy of their judgments, and the incorrectness of their calculations. A victory such as this should teach men who believe in the word of God, how little they have to fear from any similar attacks.

WEEKLY SOCIAL MEETINGS AMONG CHRISTIANS.

MR. EDITOR,

I AM a member of a Christian church, and have for some time past been recommending to my brethren the establishment of Weekly Meetings, for the purpose of Christian conversation, but as yet my endeavours have proved unsuccessful. I am disposed to think that the reason why meetings of this description have not been generally formed, is, that their expediency and advantages have not been sufficiently appreciated. It is to this end, Sir, that I now solicit you to give publicity to the following remarks through the medium of your valuable publication, hoping that they will elicit some further observations from your Correspondents, that may tend to promote so important an object.

Dr. Doddridge says, in his *Work on Regeneration*, that "it is pleasant for the children of God to meet and converse with one another upon earth; so pleasant, that I wonder they do not more frequently form themselves into little societies, in which, under that character, they should join their discourses and their prayers." And an infinitely higher authority, even the Spirit of inspiration, observes in the Old Testament, "*They that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name; and they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels, and I will spare them, as a man spareth his own son that serveth him.*" And the New Testament also abounds with precepts of similar import, such as—"We exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient towards all men." "Comfort yourselves together, and edify one another." "Exhort one another daily, while it is called to-day, lest any of you be hardened through the deceitfulness of sin." And "Let us consider one another, to provoke unto love and to good works." It may further be observed, that these meetings would tend considerably to promote Christian fellowship. For as man is a sociable being, and by the constitution and endowments of his nature is formed for society, such meetings would give scope to the exertion of the gifts and graces of the young convert, and would be a means of training him up for future usefulness in the church. By exchange of experience, the devices of Satan would be exposed, and the tempted would be fortified against his infernal machinations. These meetings would also have a tendency to bring the poor and the rich into social contact, which is so rarely the case in Christian communions. The Lord Jesus when in the world was meek and lowly of heart, and

could sojourn under the humble roof of a deceased Lazarus, and could associate with poor fishermen : but not so in the present day ; the rich Christians must for the most part have their rich friends, and invite to their table those that can ask them again ; seldom " condescend to men of low estate ;" and forget that " the rich and the poor meet together : the Lord is the maker of them all." And in conclusion it may be observed, that the zeal and fruitfulness of other churches, where the benefits of such meetings have long been experienced, clearly prove the advantages that result from them : and it is obvious that such frequent associations, under the blessing of Almighty God, will eminently subserve his glory, by being subsidiary and co-operative with the more public and ordinary means of grace. I am, Sir, your obedient servant,

W. E. I.

Probably some of those favoured Christians, who have long enjoyed the privilege of Weekly Social Meetings, will favour us with their plans of intercourse, that they may be communicated for the edification of others by the *Christian's Penny Magazine*.—EDITOR.

SCRIPTURAL KNOWLEDGE IN IRELAND.

"**PRIEST-RIDDEN Ireland**" is rapidly advancing in scriptural knowledge. Success, under the Divine blessing, is crowning the labours of all the denominations of Christians labouring in that beautiful but afflicted country. We could give abundant and satisfactory evidence of this, from both public and private documents : but we prefer the following at present from the "Correspondence of the Irish Society of Dublin," published by the Bible Society.

Dec. 1833.

Yesterday I had my masters together, for the purpose of paying them. It was a particularly interesting day. — brought one of his scholars. Mr. M—, a young gentleman from —, who is an excellent *freesian*, kindly attended, for the purpose of conversing with them. Before commencing to read the scriptures, which we always do when they come to me, we knelt down, and Mr. M— asked the Lord's blessing upon our undertaking, uttering his prayer in Irish, which appeared to give the men much gratification. I had previously furnished each master with a subject, which I required him to prove by three texts. The subjects and proof were as follows : I. "The condition of man by nature," Ephes. ii, 1 ; Gen. vi, 5 ; Job xiv, 4. II. "What do we deserve, if God entered into judgment with us?" Ps. ix, 17 ; 1 Pet. iv, 18 ; Jude 15 ver. III. "The way of salvation," John iii, 5 ; Acts xvi, 31 ; Rom. iii, 28. IV. "The right of all men to read the scriptures," Isaiah xxxiv, 16 ; John v, 39 ; 2 Tim. iii, 15, 16.

You will observe the aptness of all these proofs. How they got them, I cannot tell ; but they came prepared to turn to the passages, and read and translated them. We had much profitable conversation, arising from these subjects and proofs. —, particularly, showed an interest and anxiety after knowledge, and a degree of information, that was most cheering, and indeed surprising. He seemed to have a very scriptural view of that most important of subjects—the necessity of the Spirit's influence ; which came before us from one of his references. His views, also, on Justification by Faith, were very satisfactory : his mind is opening much upon this grand fundamental truth. When conversing upon the impossibility of man being acquitted in the sight of God on account of his own obedience to

the commandments, he immediately joined in—"If righteousness were by the law, then Christ died in vain ;" clearly explaining the meaning of it. His attention seems to have been fixed upon those texts which were upon this subject, and which he has stored his mind with.

When conversing upon Gen. vi, 5, some observations having been made upon the strength of the expression, "imagination of the thoughts," as implying the depths of corruption, the scholar who attended said they meant the same thing. "No," said —, "the imagination is the first uprising in the mind ; the thoughts, when it is fixed ;" and then made some observations corroborative of the inbred depravity of the heart. He begged I would lend him Barr's Concordance and Index, as I had not Brown's. I also gave them all some of Mrs. Cleaver's Scripture Cards, to occupy them till we meet again. The man lives near to —. Many people would ridicule the idea of attempting to circulate the Bible in such a neighbourhood ; yet here is a young man, living in the midst of that lawless peasantry, who, no matter what may be his denomination, is, I trust, "not far from the kingdom of God : " and surely, when I can find six Roman Catholic peasants, walking a distance of from four to ten miles, and sitting familiarly round a table with me (a Protestant clergyman), conversing upon scriptural topics, and proving the same by express texts of scripture, I should be guilty, not merely of indifference unbecoming a Christian, but also of a positive breach of duty, both towards Him whom I profess to serve, and towards their souls, were I to relax in this my labour of love for the welfare of my fellow-countrymen !

I have written with great interest upon this occasion ; because I can write of that which I have seen with mine own eyes, and heard with mine own ears. May Infinite Wisdom direct you all in this work !

THE RAINBOW.

"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth ; and it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud."—Gen. ix, 12–14.

Bright arch of glory, whose triumphant bow

Sits on a cloud, where Sol's returning ray

Has chas'd with smiles the summer-storm away,

Whose beauteous colours more refulgent glow

As the dun vapour deeper frowns below.

Seal of Jehovah ! when the deluge wan'd,

He plac'd thee there to mark his wrath restrain'd,

And thy bright colours sealed his covenant vow :

Thus in afflictions wild and darksome storm,

Whilst troubles hover round the good man's head,

Thou, like the Iris, Virtue's heavenly form,

Will, through the gloom, a tenfold radiance shed :

As 'midst the ether, in a shadowy shroud,

The brightest bow is in the blackest cloud.

"The blood of sprinkling, which speaketh better things than the blood of Abel."—Christian ! this blood is for thee. It pleads, sues, and presses, for thy discharge from all that is upon thee. Thou hast many cries against thee : Satan cries ; thy sins cry ; thy own heart, thy conscience cries against thee, and thou art amazed at the dreadful noise they make ; but, behold ! the blood of the Lamb, the blood of God cries for thee. Thou hast an accuser, but thou hast an acquitter ; thou hast adversaries, but thou hast an advocate with the Father, Jesus Christ the righteous.—*Aleine*.

MEDITATIONS OF A MOTHER OVER THE GRAVE OF A SON.

I dropp'd two seeds into the ground,
They pass'd through a mysterious birth;
And two laburnum trees I found
Had taken root within the earth:
I little thought they rose to bloom
Over a dear and early tomb*.

Fit emblem of the treasure laid
Deep, deep below: but it shall rise:
Yes, Faith and Hope are not afraid,
It shall spring forward to the skies.
Faith rests in this extremity
Upon His word who cannot lie.

God's Holy Spirit has applied
This to the resurrection morn:
Yes, Jesus his Redeemer died,
And rose again! That glorious form
Was seen, was felt; ascended then,
And will appear on earth again.

He by his servant has declar'd,
"If some will say, How shall we rise?
What body hath the Lord prepar'd
By which to mount the higher skies?"
The answer his own word supplies—
Nought springs from earth unless it dies.

The seed thou sowest is not that
Which shall appear, but grain alone;
It may be wheat—no matter what—
But God hath claim'd it for his own;
And forth it shoots in various forms,
For med'cine, food, or else it charms

The eye by every varied hue,
Shining in purple, green, and gold;
Perhaps reflecting heaven's deep blue,
We can no lovelier sight behold.
Oh! surely flowers immortal bloom
In worlds on high, beyond the tomb.

And bodies differ here below,
Are form'd for water, air, or land;
There are celestial ones we know,
That form a bright and glorious band:
Our earth contains its millions too:
What cannot heavenly wisdom do!

Behold yon sun! a glorious sight:
The moon with beauty all her own:
The stars with dazzling rays of light:
And though their natures are unknown,
We look upon those orbs of gold,
And there unbounded love behold.

They all are emblems of the dead,
And of the resurrection too.
What are we when the soul has fled?
The last sad office friends must do.
We place our lov'd ones in the tomb,
In certain hope again to bloom.

Yes, in dishonour it is sown,
But it shall rise a glorious frame;
Its strength to perfect weakness grown,
But as its Saviour's once became
Possess'd of powers too vast for thought,
So shall the dust his sufferings bought.

* The two young trees were transplanted to the ground, as it was filled up over the interment of a beloved child, who died Oct. 22, 1833, aged eighteen years, in full assurance of a joyful resurrection.

"Dust unto dust," from whence it came;
All that was mortal here we hide;
The spirit latent in the same
Shall soon spring forth without a guide;
It only waits the trumpet's sound,
And into nobler life shall bound.

As we have borne his earthly form,
Who sinn'd, and death became our due,
Sisters and brothers of the tomb,
So shall we bear the heavenly too
Of Him who conquer'd death and sin,—
Yes, we shall life immortal win!

Then where is now thy victory, Grave?
And where, O Death! is now thy sting!
Our Father's love a kingdom gave
To all whom Jesus forth shall bring:
They wait his call to mount on high,
And join the anthems of the sky.

Then, when the wintry winds have past,
Spring forth and bloom young trees once more.
My child once bore the piercing blast,
But he shall rise, his slumbers o'er;
And, planted in some heavenly grove,
Shall bear rich fruit in worlds above.

S. HOPKINS.

NUMBER OF ANIMALS IN GREAT BRITAIN;

Horses, Horned Cattle, Sheep, Hogs, &c.

It is difficult to ascertain the number of animals; however, the English economists, Luccock and Stevenson, stated, as was supposed with tolerable accuracy, that the number of sheep and lambs in England amounted to 26,148,663, and of horned cattle, to about 11,000,000: a more exact idea may be formed, by the fact, that 1,260,000 head of cattle are annually sold in Smithfield market only. In Ireland, the number of all sorts of cattle has increased amazingly. The number of horses cannot be estimated under 1,900,000: The number of mules is considerable. A breed of crossed zebras has lately been introduced: but it is surprising that the beautiful breed of asses of Andalusia has been neglected: these are of the same colour as the crossed zebras, but are considerably more useful, being as tall as mules, and possessing, with all the power, greater longevity than common draught horses.—*Pebrer's Resources of the British Empire.*

Unless what authors transmit to posterity be of use, the glory is but small; and far from deserving the least favour in the opinion of the world, they should rather be esteemed so many scourges to right reason, for having employed the superior talents imparted to them by the gracious Author of their being, in offices of ingratitude, by seeking the detriment of his creatures, and betraying them into vice and error.

It is the infatuation of persons of a certain character, to live always at variance with wisdom, on account of other men's follies; and this is the deplorable error of those who will see nothing in religion but its corruptions.

London: Printed and Published by C. WOOD AND SON, Popple's Court, Fleet Street; to whom all Communications for the Editor (post paid) should be addressed;—and sold by all Booksellers and Newsmen in the United Kingdom.

Hawkers and Dealers supplied on Wholesale Terms, in London, by SEWELL, Paternoster Row; BARNES, Holywell Street, Strand; J. PATER, 16, High Street, St. Giles's; and W. N. BARNES, 16, City Road.

THE CHRISTIAN'S PENNY MAGAZINE.

Nº 100.

PUBLISHED EVERY SATURDAY.

MAY 3, 1831.

PRINTED AND PUBLISHED BY C. WOOD AND SON, PUPPIN'S COURT, FLEET STREET, LONDON.



JOHN THE BAPTIST PREACHING IN THE WILDERNESS.

JOHN THE BAPTIST THE HERALD OF MESSIAH.

REFORMERS and Martyrs, whose characters, labours, and sufferings, have corresponded with their high profession, have merited the admiration of all generations. Obligations of the highest character are due from the present age to the noble confessors of Christ in the seventeenth century, and the devoted sufferers of the sixteenth. Hamillton and Wishart, Latimer and Ridley, Hooper and Cranmer, Saunders and Philpot, Taylor and Rogers, the leaders of the noble army of Protestant martyrs for Christ in Britain—with Tindal and Wycliffe and Greathead, the connecting links between Popery and Protestantism—deserve the sincerest veneration especially of every British Christian.

John the Baptist, the herald prophet and forerunner of Messiah, possessed an extraordinary measure of the spirit which dignified those great men. Bishop Horne's sketch of the life of John the Baptist may be read with the liveliest interest, as his character, office, and ministry, his sufferings and death, were all peculiar or extraordinary.

Zacharias and Elizabeth, the parents of John, were remarkable for their personal sanctity, "walking in all the commandments and ordinances of the Lord blameless." Vol. III.

less." His birth was about six months before that of our Saviour. This event was foretold by an angel, sent expressly to deliver this joyful message, when his mother Elizabeth was barren, and both his parents far advanced in years. The same divine messenger foretold that he should be great in the sight of the Lord; that he should be filled with the Holy Spirit from his mother's womb; that he should prepare the way of the Lord by turning many of the Jews to the knowledge of God; and that he should be the greatest of all the prophets. Luke i, 5—15. Of the early part of the Baptist's life we have but little information. It is only observed that "he grew and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel." Luke i, 80. Though consecrated from the womb to the ministerial office, John did not enter upon it in the heat of youth, but after several years spent in solitude and a course of self-denial.

The prophetic descriptions of the Baptist in the Old Testament are various and striking. That by Isaiah is—"The voice of him that crieth in the wilderness. Prepare ye the way of the Lord, make straight in the desert a highway for our God." Isa. xl, 3. Malachi has the following prediction: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And he shall turn the hearts

T

of the fathers to the children, and the hearts of the children to the fathers, lest I come and smite the earth with a curse." Mal. iv. 5. That this was meant of the Baptist, we have the testimony of our Lord himself, who declared, "For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias who was to come." Matt. xi. 14. The appearance and manner of the Baptist, when he first came out into the world, excited general attention. His clothing was of camel's hair, bound round him with a leathern girdle, and his food consisted of locusts and wild honey. Matt. iii. 4. The message which he declared was authoritative: "Repent ye, for the kingdom of heaven is at hand;" and the impression produced by his faithful reproofs and admonitions was powerful and extensive, and in a great number of instances lasting. Most of the first followers of our Lord appear to have been awakened to seriousness and religious inquiry by John's ministry. His character was so eminent, that many of the Jews thought him to be the Messiah; but he plainly declared that he was not that honoured person. Nevertheless, he was at first unacquainted with the person of Jesus Christ; only the Holy Ghost had told him that he on whom he should see the Holy Spirit descend and rest was the Messiah. When Jesus Christ presented himself to receive baptism from him, this sign was vouchsafed; and from that time he bore his testimony to Jesus, as the Christ.

Herod Antipas, having married his brother Philip's wife while Philip was still living, occasioned great scandal. John the Baptist, with his usual liberty and vigour, reproved Herod to his face; and told him that it was not lawful for him to have his brother's wife, while his brother was yet alive. Herod, incensed at this freedom, ordered him into custody, in the castle of Machærus; and he was ultimately put to death. Thus fell this honoured prophet, a martyr to ministerial faithfulness. Other prophets testified of Christ; he pointed to him as already come. Others saw him afar off; he beheld the advancing glories of his ministry eclipsing his own, and rejoiced to "decrease" whilst his Master "increased." His ministry stands as a type of the true character of evangelical repentance: it goes before Christ and prepares his way; it is humbling, but not despairing; for it points to "the Lamb of God which taketh away the sins of the world."

The Jews had such an opinion of this prophet's sanctity, that they ascribed the overthrow of Herod's army, which he had sent against his father-in-law Aretas, to the just judgment of God for putting John the Baptist to death. The death of John the Baptist happened, as is believed, about the end of the thirty-first year of the vulgar era, or in the beginning of the thirty-second.

The baptism of John was much more perfect than that of the Jews, but less perfect than that of Jesus Christ. "It was," says St. Chrysostom, "as it were, a bridge, which, from the baptism of the Jews, made a way to that of our Saviour, and was more exalted than the first, but inferior to the second. That of St. John promised what that of Jesus Christ executed. Notwithstanding St. John did not enjoin his disciples to continue the baptism of repentance, which was of his institution, after his death, because, after the manifestation of the Messiah, and the establishment of the Holy Ghost, it became of no use; yet there were many of his followers who still administered it, and, several years after the death and resurrection of Jesus Christ, did not so much as know that there was any other baptism than that of John. Of this number was Apollos, a learned and zealous man, who was of Alexandria, and came to Ephesus twenty years after the resurrection of our Saviour, Acts xviii. 25. And when

St. Paul came after Apollos to the same city, there were still many Ephesians who had received no other baptism, and were not yet informed that the Holy Ghost was received by baptism in the name of Jesus Christ, Acts xix. 1. The Jews are said by the apostle Paul to have been "baptized unto Moses," at the time when they followed him through the Red Sea, as the servant of God sent to be their leader. Those who went out to John "were baptized unto John's baptism;" that is, into the expectation of the person whom John announced, and into repentance of those sins which John condemned. Christians are "baptized into the name of the Father, the Son, and the Holy Ghost," because in this expression is implied that whole system of truth which the disciples of Christ believe; into the name of the Father, the one true and living God whom Christians profess to serve; of the Son, that divine person revealed in the New Testament whom the Father sent to be the Saviour of the world; of the Holy Ghost, the divine person also revealed there as the Comforter, the Sanctifier, and the Guide of Christians.

"GOOD AND MERYTORYOUS DEDES SHOULD BE HOLDEN IN MEMORY."

Donation of a Lord Mayor of London in the Fourteenth Century.

"AND to the ende that good and merytoryous dedes should be holden in memorye, here is to be noted, that the mayre for this yere beyng John Bernys mercer, gave unto the comynalte of the eytwe of London a chest wyth thre lockes and keyes, and therein a thousande marke of redy money, wyllyng the keyes therof to be yerely in the keypyng of thre sundry persons, that is to mene, the mayster of the felysshyp of the mercery to have one, the mayster of the felysshyp of drapers the second, and thyrde to be in the keypyng of the chamberlayne of that eytwe. And so therein the sayde thousande marke to be kept, to the entent that at all tymes when any cetyesme wolde borrowe any money, that he shulde have it there for the space of a yere, to laye for suche a summe as he wold have plate or other jewellys to a suffeyente payge, so that he exceedyd not the summe of an hundredth marke. And for the occupyenge therof yf he were lerned, to saye at hys pleasure *De Profundis* for the soule of John Bernys and all christen soules, as often tymes as in hys summe were compresyd x marks. As he that borrowed had x marke, shulde saye but over that prayer. And yf he had xx marke, then to say it twyes, and so after the rate. And yf he were not lerned, then to say so often hys Pater-noster. But how so thys money was lent or gyded, at this daye the cheste remaineth in the chamber of London, without money or pledges for the same."

This donation amounted to a very considerable sum. A mark of 13s. 4d. of 1370, was equal in weight of silver to 33s. 4d. of our present money, as it appears from Fleetwood's Chronicon Pretiosum that a pound weight of silver, now coined into 62s., was coined only into 25s. from 1353 to 1421. One thousand marks consequently amounted in effective money of 1809 to 1,658*l.* 6*s.* 8*d.*; and taking into consideration the different prices of provisions and of the necessaries of life, according to Sir G. S. Evelyn's tables, commencing in 1050, printed in the Phil. Trans. for 1798, by which the average price of the various necessaries of life in 1350, compared with the estimated average price in 1800, in the proportion of 77 to 562, John Bernys' liberal accommodation to the needy of his fellow-citizens was equal to 12,067*l.* of the present currency.

THE GREAT MISSIONARY.

No. VIII.

Paul's Visit to Jerusalem, A. D. 38.—See Acts xxii, 18.

ESCAPING from the enraged Jews at Damascus, Paul returned to Jerusalem, having been absent three years. How different was his character now from that which he sustained when he last left that city! Thus to the Galatians he says, "Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James, the Lord's brother." Gal. i, 18, 19.

On his entering Jerusalem, it does not appear that Paul went to the Jewish sanhedrim, or to the high priest, from whom he had received his dreadful commission, to give an account of its execution. His object was to "see Peter;" he sought, therefore, union with the disciples, now accounting it his greatest honour, and his chief happiness, to be one of their society.

Truly wonderful was the change which had taken place in his mind since he united with the perjured zealots in the murder of Stephen, and breathed out threatnings and slaughter against all the disciples! Many of the believers in this city had heard but little or nothing of his conversion. "And when Saul was come to Jerusalem, he assayed to join himself to the disciples, but they were afraid of him, and believed not that he was a disciple." Acts ix, 26, 26.

Such fears and apprehensions respecting one whom they had known as their most violent enemy, were no more than might have been expected, especially if they had not been generally informed concerning his conversion, which appears to have been the case. From this circumstance, we perceive how careful the primitive followers of Christ were in admitting new members into church fellowship with them. None could gain admission to their societies, unless they made a credible profession of their faith in Christ, nor unless their moral character corresponded with their avowed principles.

Damascus, it will be remembered, was about one hundred and fifty miles from Jerusalem, and the Jewish rulers continuing the persecution in that city, the disciples held themselves rather retired, and, therefore, little foreign communication was made to them, and this will fully account for their ignorance of Paul being their friend. One, at least, of their ministers, Barnabas, had been informed of Paul's extraordinary apostolical ordination, and he introduced him to the friendship and confidence of the brethren. "But Barnabas took him, and brought him to the apostles, and declared unto them, how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus, in the name of the Lord Jesus." Acts ix, 26.

How Barnabas became acquainted with that merciful manifestation of the Lord to Paul, and with his zealous ministry at Damascus, we are not informed: but it is supposed that it was by means of a visit to that city, which that devoted evangelist had made. Nevertheless it might have been by special revelation from the exalted Saviour to Barnabas, as Ananias had before been prepared to introduce Paul to the disciples at Damascus.

It must not here pass unobserved, that "the apostles" to whom Barnabas brought Paul were not the twelve, but only "Peter and James," as is declared by Paul himself in writing to the Galatians. Gal. i, 19.

Satisfied with the assurances of "beloved Barnabas," the apostles, and elders, and brethren of the church at Jerusalem, gave to him, whom they had so justly dreaded in former days, the right hand of fellowship, receiving him as a brother, and an apostle of their Lord. Filled with zeal, not indeed like that fiery temper which he displayed when he last was in Jerusalem, but an ardour which was sanctified and governed by divine benevolence and heaven-born piety, "Paul was with them, coming

in and going out of Jerusalem," during his visit to the servants of Christ in that city. "And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians." Acts ix, 28, 29. Some read, "He disputed with the Jews that knew the Greek language," as it is in the Syriac version. Probably the same persons are intended as "encountered Stephen," and with whom Paul himself had been associated, "the synagogue of the Libertines, and Cyrenians, and Alexandrians, and them of Cilicia and Asia." Acts vi, 9.

Paul was not designed by his Lord and Master to continue his ministry at Jerusalem; he had been ordained for other and more destitute fields of labour. He was, therefore, divinely admonished to fulfil his apostleship, according to his original designation. Paul relates, "And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me. And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: and when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him." Acts xxii, 17—20. Perhaps the apostle imagined, that when he had informed the Jews of the reason of his conversion, that they would reconsider the claims of Christ, and believe the gospel. but Jesus having called him to a different work, silenced his reasonings, saying, "Depart: for I will send thee far hence unto the Gentiles." Acts xxii, 21.

Again overcome in argument, as before by the wisdom of Stephen and the testimony of their own scriptures, they conspired against Paul, as they had against the holy deacon: and they went about to slay him; which, when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus. "Then," Paul being removed from Jerusalem, "had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified, and walking in the fear of the Lord, and the comfort of the Holy Ghost, were multiplied." Acts ix, 30, 31.

"A LITTLE LEARNING IS A DANGEROUS THING."

MANY persons have adopted this adage, as a sound maxim: but the sentiment itself is deserving of universal reprobation. The following remarks of Mr. Thomas Campbell, in his inaugural speech at the Glasgow University, are worthy of notice:—

"Such of you as have been but shortly in this institution, I would advise not to be ashamed of a little learning. Many wise individuals think a little learning useless: and some, in their wisdom, call it dangerous, with much the same correctness as a little virtue would be called dangerous! To despise a little learning, is like the individual who would shut up his windows because they are too narrow, or that the glass had not the power of a telescope. Despise pedantry as much as you please; but adopt not this miserable principle. In your studies, I would not advise that formal division of labour that keeps the pin manufactory in such exact order: Newton made geometry illustrate physical science; and Richter, in later times, has followed up the great example. Let the mind have its choice as far as possible; and however numerous may be the subjects it may go into; however distracted the rays of truth may be that it gathers from them, doubt not but they will one day blend themselves into the white light of inspiration! Think not that the stream of study will be shallower by its expansion; be confident rather, that, with a mind devoted to its subject, it will be profounder from its breadth."

ON LIFE.

THE blessing of existence is one in the present possession of every individual now upon the face of the earth; and though it may seem superfluous to remind men of what they so well know, yet I apprehend that the general neglect which is manifested on the subject betokens either men's ignorance of the nature of the blessing they possess, or their determination to misuse its advantages. I would hope that, with the greater part of mankind, and certainly with all our readers who are thus in the paths of error, the former is the true reason, and in order, therefore, to induce them to adopt such a course of conduct as will better suit with their privileges and destiny, I proceed to point out a few of those views of life which every wise man ought to take.

1. *Life is the period in which we are permitted to enjoy those animal gratifications of which our nature is susceptible.* Our gracious Creator has endowed us with faculties and senses, from the proper exercise of which no small degree of pleasure may be derived. He has so constituted our bodies as to be capable of receiving pleasing impressions from surrounding objects, and has made the various functions of nature contribute to our happiness. It must, however, be remarked, that in the economy of Providence, plans are laid for perpetuating this happiness in the highest degree; or in other words, for rendering it inconvenient to us to transgress the bounds of moderation. No appetite can be improperly indulged without some pain being inflicted; no portion of the body can be perverted from its destined use without considerable uneasiness. Now, if mankind would take this view of life, what an immense amount of moral and physical evil would be saved. How many hours of sickness—how many untimely graves—how many bitter tears would be prevented!

2. *Life is the time for acquiring mental and intellectual improvement.* We are born into this world quite ignorant. We have every thing to learn, and the portion of time which elapses between the hour of our birth and that of our death, is all that is afforded for acquiring a knowledge of the world we inhabit, and the laws by which it is governed. It is a fact, which too many religious professors have been apt to overlook, that all truth proceeds from God. If, therefore, men are desirous of attaining a right apprehension of his character and his works, they must make extended and minute investigations. The learning which fills so many volumes, occupies the attention of so many talented men, and is so eagerly sought by those who know its importance—all (if true) proceeds from God, and is therefore valuable. Let it, then, never be forgotten, that this life is the only time that we shall have for learning the facts which are connected with the world which we now inhabit; and just in proportion to the advancement we have made in knowledge here, will be our capacity for receiving that farther information, which we are entitled to expect in future and far better worlds. I wish men would remember this, and make a vigorous effort to redeem the many hours they waste either in absolute idleness, or in constantly repeating to their minds the same ideas and impressions. Let them never be afraid of knowing too much. Let them never fear that the ponderous volumes of human learning (falsely so called, if it is truth) will be found opposed to Christianity. Let them strive unremittently to improve their understandings, and enlarge their intellectual powers, and so shall they make a right use of the life which for this purpose has been given them.

3. *Life is the time for acquiring habits of virtue.* To make his creatures conformable with himself, and fitted to live with him, is the avowed purpose of the Deity in all the various scenes and circumstances of our existence here. I stay not now to show how admirably they are all

calculated to effect this purpose, but merely insist, that here, and here alone, we can establish habits of morality and goodness. Oh! I am sure if men felt the importance of this part of any subject as deeply as I feel it myself, they would arouse from their sleep of indolence, to behold the ruin and devastation, which, by their negligence, they are occasioning to themselves. Let men say what they will, man is the creature of habit; how important then must it be that these habits should always be virtuous. Let me encourage—nay, let me implore, every individual, who reads this essay, seriously to inquire, whether his actions, in reference to any given subject, are most frequently right or wrong, for on this all depends. Our habits are those actions we most frequently repeat. The result of this investigation, if candidly pursued, will in every case be the discovery, that in a great many things our habits are bad. Let us then immediately set ourselves repeatedly to do the contrary actions, so that we may acquire a greater facility in doing what is good than what is bad. And sure I am, that in this one direction alone, I have furnished enough to occupy the attention of all of us to our dying day. And sure also I am, that the inquiry which I humbly solicit our readers to make, will tend more to make them humble, diligent, and kind, than any other method which could be suggested.

4. *Life is the season in which we are commanded to investigate the truths of religion, and become acquainted with its doctrines.* There is set before us an inspired volume, containing boundless subjects for inquiry and research. There is promised us a Holy Spirit, to explain what is obscure, and to apply what is practical in this book. And now we are sent forth as moral and accountable creatures, with these facts before us, to make what use we will of the advantages thus placed within our power. My object now is not to terrify, but to allure. Let me then assure each one who hungers and thirsts after righteousness and the knowledge of the ways of God, not only that he shall be filled, but that in the gratification of this mental and spiritual appetite, he shall derive pleasure and satisfaction, which his present state of ignorance renders him incompetent even to conceive. I wonder not at the murmurs which fill the mouth of many. I wonder not at the brow of sorrow and of care which is evermore presented to my view. I wonder not at the hardly-restrained complaints of the real Christian, and the unrestrained lamentations of the worldly. How can they place confidence in a Being whom they know not, and of whose real character they have not as yet formed a proper estimate. I speak strongly on this subject, because I feel that too many, even of those from whom we might hope better things, are seeking their rest when affliction comes, in some other manner than that which an enlightened conscience would approve. How often do we hear consolation administered on the ground that God has dealt better with us than with others—that a neighbour has lost three children, we but one. Alas! I am sure, for experience has taught me, that this is a refuge of lies; and he who will but use this life as the scene in which to gain a knowledge of his Maker and Redeemer, will be quite content to bear afflictions as the kind chastisement of God, sent only in the degree in which they are necessary to promote his own eternal welfare.

5. *In life, innumerable opportunities are afforded us of increasing the amount of happiness enjoyed by our fellow-creatures.* All at some period of their existence are called upon to suffer, and then it is that the Christian is called on to administer consolation. To the truly benevolent mind, the world presents one vast theatre, upon which to exercise all the kindly affections of the renewed heart. Many a one is now suffering from the pangs of sickness; many a one now feels the more bitter pang of

hunger; many a helpless father is now looking round on a miserable assemblage of starving little ones; many a tender mother is watching by the bedside of a darling child, and perhaps even at this moment receiving its parting breath. Many are now entering the dark valley of death, and many are rapidly advancing to that eventful hour. Surely here is occupation for the Christian; surely here he may find somewhat to do. The blessed Saviour spent his life on scenes such as these. He walked the streets of the cities and villages, weeping at the calamities to which sin had reduced his suffering fellow-creatures, and alleviating by earthly means their aggravated woes. Well it is said of him, "he went about doing good." Let, then, his followers be like him. Wherever there is ignorance or distress, let them be prepared to afford assistance, assured of this important fact, that if they now neglect to do so, no farther opportunities will be granted, since the future world will either be one in which there will be no sorrow or suffering or any such thing, or one, the wretchedness of which will admit of no alleviation.

6. *We shall also find, that we ourselves are destined to be the subjects of many sorrows, and to undergo much of privation and distress.* It becomes, therefore, every one who is entering on the scenes of life, to bear in mind that he will have "to endure hardness as a good soldier of Jesus Christ." Let him beware of deluding himself with the pleasing expectation of exemption from the common lot of mortality; and if he is desirous of being able to find consolation when affliction comes upon him, let him now settle it in his mind, that the words of the Saviour are the words of truth:—"In me ye shall have peace; in the world ye shall have tribulation."

7. *Life is transitory.* All its sorrows are of short duration, and so are all its joys. He who has travelled far in the pathway to eternity, can look back on many circumstances in his pilgrimage, which, at the time of their occurrence, engrossed all his thoughts and attention, but which are now regarded as of no moment whatever. Any event, from which we expect to derive considerable satisfaction, is looked forward to with deep anxiety, and days and weeks are spent in preparation for its approach. At length it comes—perhaps attended with all the joy which imagination had wrapped around it; but how speedily does it pass! and when a few weeks have elapsed, we feel surprised that such a trifle should have excited so much of our attention. And so also with our sorrows. In their approach, they seem to wear the aspect of unmingled desolation, and the very idea of our ever being restored to the happiness we once enjoyed, is regarded with contempt. But it shall be found, that yet a little while and the darkest gloom begins to disperse, and the countenance which seemed to be saddened for ever, is once more illumined with the smile of joy. Let us then be careful thus to view all the circumstances of life, and be induced, by this consideration, not to be too much elated in the hour of prosperity, nor too much dejected in the day of adversity.

8. *Life is a state of probation.* The joys and sorrows to which I have just alluded, are not the results of a blind chance, but are the dispensations of an All-wise Providence, and are specially in every instance adapted to the moral necessities of the individual sufferer. Surely this is enough to reconcile us to the trials of life. If we can endure with patience the regimen prescribed by the physician for the recovery of our bodily health, we shall indeed be unjust to murmur at the method by which the Great Physician is labouring to render our whole body and soul fit for eternal life. We cannot, I apprehend, apply this principle too extensively. Every thing in a man's life has some reference to his adaptation for the enjoyments of another.

9. *Life is the seed-time for eternity.* We have not

done with our actions when we have performed them. At another day they are to be set before us, and we are to be called on for an account of the motives by which we were induced to perform them. Children of men! what are ye doing? Do you know that every action of your life bears a direct reference to your future existence, and will be influential in fixing the amount of your happiness or misery? And can you, then, continue in negligence and sloth? Oh! beware, lest, having "sown to the flesh, of the flesh you reap corruption."

I know these observations might be extended to much greater length, but I am willing to pause here, and shall be quite satisfied if the thoughtless and indifferent will adopt the few suggestions with which I have furnished them.—In reviewing what has been said, many inferences of a direct practical tendency seem to be plainly set before us, and a few words on one or two of them will be an appropriate conclusion to these observations.

1. *Let us never be downcast.* Nothing can ever happen in this world sufficiently distressful to authorize our giving way to unmixed sorrow. Grieve, indeed, we often must, but ours must be the grief which is enlivened by hope—ours must be the tears through which a gleam of sunshine from the "better country" often may be seen. Our trials are bringing about our salvation; every pain we endure is inflicted by the merciful hand of an indulgent Father; and, as children, it becomes us to confide, without murmuring, in his boundless goodness.

2. *Let us learn to love life less, but value it more.* Oh! it is not unwillingness to quit the territory of this world, that proves we have estimated aright the advantages it contains; but it is by constant and unwearied exertion that we must testify our sense of its value. Tremble, careless sinner, when you think on the days you have wasted, the years you have lost, and while life and hope are still remaining, snatch from the wreck of endless sorrow the few moments that are yet spared you. Christian inquirer! weep no more; let the smile of satisfaction take the place of that lowering and downcast look. Life is but for a moment; but that moment is no less spent beneath the care and protection of God, than will be the countless ages of eternity. Beware, then, of murmuring. Learn and strive to acquire such a frame of mind as will render you ready to leave this world, but willing to remain till called away. "All the days of my appointed time will I wait until my change comes," was the dignified, pious, and instructive resolution of the holy patriarch!

B. Z.

STANZAS, COMPOSED DURING A TEMPEST.

Dazzling may seem the noon-tide sky,
Its arch of azure showing,
And lovely to the gazer's eye
The west, at sunset glowing.

Splendid the east, at morning bright,
Fair—moonlight on the ocean;
But glorious is the hush'd delight
Born in the storm's commotion.

To see the dark and lowering cloud
By vivid lightning riven,
To hear the answer, stern and proud,
By echoing thunders given—

To feel, in such a scene and hour,
'Mid all that each discloses,
The presence of that viewless Power,
On whom the world reposes—

This, to the heart, is more than all
Mere beauty can bring o'er it;
Thought, feeling, fancy, own its thrall,
And joy is hush'd by its own it.

SEA SERPENTS.

In the Christian's Penny Magazine, vol. iii, p. 84, we gave some illustrations of two passages of Scripture, which allude to sea serpents. In the extracts from Sharon Turner's "Sacred History," allusion is made to a monstrous serpent caught in Scotland, an account of which we give from the "Literary Panorama."

"At a late meeting of the Wernerian Natural History Society, Mr. P. Neill read an account of a great sea snake, lately cast ashore in Orkney. This curious animal, it appears, was stranded in Rotholm Bay, in the island of Stronsa. Malcolm Laing, Esq., M. P., being in Orkney at the time, communicated the circumstance to his brother, Gilbert Laing, Esq., advocate, at Edinburgh, on whose property the animal had been cast. Through this authentic channel, Mr. Neill received his information. The body measured fifty-five feet in length, and the circumference of the thickest part might be equal to the girth of an Orkney pony. The head was not larger than that of a seal, and was furnished with two blow-holes. From the back, a number of filaments (resembling in texture the fishing tackle known by the name of silk-worm gut) hung down like a mane. On each side of the body were three large fins, shaped like paws, and jointed. The body was unluckily knocked to pieces by a tempest; but the fragments have been collected by Mr. Laing, and are to be transmitted to the museum at Edinburgh. Mr. Neill concluded with remarking, that no doubt could be entertained that this was the kind of animal described by Ramus, Egede, and Pontoppidan, but which scientific and systematic naturalists had hitherto rejected as spurious and ideal."

The following account is transmitted by an intelligent naturalist resident at Edinburgh, to a gentleman at Norwich:—

"The *Serpens marinus magnus*, of Pontoppidan, has hitherto been considered as a fabulous monster, and denied a 'local habitation and a name' by all scientific and systematic naturalists, who have affected to pity the credulity of the good bishop of Bergen. One of these monsters, however (indignant, may I not say, at the scepticism of the disciples of the Linnæan school), has, effectually to prove its existence, been heroic enough to wreck himself on the Orkney islands. He came ashore at Rothesholm, in Rougour Bay, in Stronsa, near to Shearers. It was thirty-five feet long, but the tail seemed to have been broken by dashing among the rocks: so it is calculated to have been sixty feet in the whole. Where thickest, it might equal the girth of an Orkney horse, which, you know, is a starved English pony. The head was not larger than a seal's, and had two spiracles or blow-holes. From the back hung down numerous filaments, eighteen inches long (the mane described by Pontoppidan): these filaments bear the most perfect resemblance to the silk-worm gut, or India sea grass used in trouting. The monster had three pair of fins, or rather paws, the first pair five and a half feet long, with a joint at the distance of four feet from the body. Alas! a tempest beat the carcass to pieces before men and ropes could be collected; and only a fragment (about five feet) of the back bone, and a whole paw are preserved. M. Laing, Esq., M. P., has got these, and is to send them to our University Museum."

Egede (a very reputable author) says, "that on the 6th day of July, 1734, a large and frightful sea monster raised itself so high out of the water, that its head reached above the main-top-mast of the ship; that it had a long sharp snout, broad paws, and spouted water like a whale; that the body seemed to be covered with scales; the skin was uneven and wrinkled, and the lower

part was formed like a snake. The body of this monster is said to be as thick as a hog's head; his skin is variegated like a tortoise-shell; and his excrement, which floats on the surface of the water, is corrosive, and blisters the hands of the seamen if they handle it.

"In 1756, one of them was shot by the master of a ship; its head resembling that of a horse; the mouth was large and black, as were the eyes; a white mane hanging from its neck; it floated on the surface of the water, and held its head at least two feet out of the sea: between the head and neck were seven or eight folds, which were very thick; and the length of this snake was more than a hundred yards, some say fathoms. They have a remarkable aversion to the smell of castor; for which reason, ship, boat, and bark masters provide themselves with quantities of that drug, to prevent being orset, the serpent's olfactory nerves being remarkably exquisite. The particularities related of this animal would be incredible, were they not related upon oath."

Every particular here mentioned may be corroborated by the sea serpent stranded in Rotholm Bay. The blow-holes, out of which it certainly could have "spouted water like a whale," the "long sharp snout," and the "broad paws," which prove to be *jointed*; and this is as remarkable a particular as any that is mentioned. As naturalists, we are doubtful as to the propriety of classing this creature among serpents: although we know that the connecting link between the lizard and the serpent tribes has projecting members, which some call feet. The *Seps* and the *Chalcide*, which are found in Italy, are clear instances of this conformation: these are sometimes two or three feet in length, and have four short feet. The *Slang-Hagedia*, or serpent described by Vosmaer (Amsterdam, 1774), from a living specimen in the Prince of Orange's cabinet at the Hague; with the *Worm Hagedia*, from the Cape of Good Hope (in the same plate), may also be referred to. The *Art* has four projecting long scales rather than feet; the *second* has four feet, but apparently of feeble powers. Of biped reptiles, Count de Lacepede gives two specimens, of very small dimensions, found in South America. The whole of the lizard tribe has four feet; but this mighty inhabitant of the waters has, it appears, *six* feet, or fins, but rather *feet*, if the terms be correct, "shaped like paws, and jointed;" the joint "being four feet distant from the body." This singularity seems to imply the power of crawling along the bottom of the sea, climbing up rocks, and holding strongly by such protuberant masses as it has occasion to pass.

BLACK SEA WORMS.

NOVEMBER 3.—One of the singular animals, called by the Newhaven people, *Black Worms*, was brought up in one of the oyster dredges, and being measured by the fishermen, was found to be *seven fathoms* (or *forty-two feet*) long! This animal has been figured, under the name of *Lineus longissimus*, by Mr. Sowerby, in his British Miscellany, tab. viii. The body is very tender: I have seen it separate into pieces, in consequence of the creature's own exertions to crawl away: each portion seemed to survive, at least for a time. The *black worms* are most commonly found in the Frith in April and May, and they seem to inhabit particular grounds, for some boats constantly get them; while others, that frequent a different place of the Frith, seldom meet with them. Some years ago they were very numerous, especially in the spring months. The same animal is also described and figured in Borlase's History of Cornwall, by the name of "sea long worm."

IMPORTANCE OF RELIGION TO WOMAN.

RELIGION is a woman's panoply, and no one who wishes her happiness would divest her of it; no one who appreciates her virtues would weaken their best security. There is nothing so adapted to her wants as religion. Woman has many trials, and she, therefore, peculiarly needs support; religion is her asylum, not only in heavy afflictions, but in petty disquietudes. These, as they are more frequent, are perhaps almost as harassing; at least they equally need a sedative influence, and religion is the anodyne. For it is religion which, by placing before her a better and more enduring happiness than this world can offer, reconciles her to temporary privations; and by acquainting her with the love of God, leads her to rest securely upon His providence in present disappointment. It inspires her with that true content, which not only endures distress, but is cheerful under it.

And if religion is such a blessing in the ordinary trials of life, what a soothing balm is it in severer sorrows! From these, woman is by no means exempt; on the contrary, as her susceptibility is great, afflictions press on her with peculiar heaviness. There is sometimes a stillness in her grief, which argues only its intensity; and it is this rankling wound which piety alone can heal. Nothing, perhaps, is more affecting than woman's chastened sorrow. Her ties may be severed, her fond hopes withered, her young affections blighted; yet peace may be in her breast, and heaven in her eye. If the business and turmoil of life brush away the tears of manly sorrow, and scarcely leave time for the indulgence even of sympathy; woman gathers strength in her solitary chamber, to encounter and to subdue her grief. There she learns to look her sorrow in the face; there she becomes familiar with its features; there she communes with it as with a celestial messenger; till at length she can almost welcome its presence, and hail it as the harbinger of a brighter world.—*Woman in her Social and Domestic Character*, by Mrs. John Sandford.

WORTHY REQUEST OF A YOUNG WOMAN,

Presented to her intended Husband.

"But I have one favour to ask you, and you will not do me a greater honour than to comply with my request. As you love the Lord Jesus Christ, that you will not let a day pass over your head without reading some chosen part of your Bible. It is a map of heaven, where you wish to go. It is a true history of the primitive church to which you belong. It is an infallible rule of life, by which you desire to be guided; an immovable ground of hope, on which all your expectations are built; an everlasting spring of consolation, from whence all your mercies flow. I speak from experience; it has been my chief companion these last ten years. I can say, that not ten days have I neglected reading some favourite part or other; and now I hold it dearer than my life. May its value be daily felt to the glory of God! I am sure, when I come to die, I shall never think that I have read it too much. No; thanks be to God for his unspeakable truth! I hope you will not think I am teaching you; I look to you for direction; I am only speaking for God. He hath said, 'He that honoureth me, him will I honour.' And as Christians, our hearts should be inditing a good matter; and as he which hath called us is holy, so may we be holy in all manner of conversation and godliness. Would that our conversation was more in heaven!

"Our grateful songs would oft'ner be,
Hear what the Lord hath done for me."

May He who brought again from the dead our Lord Jesus Christ, make you perfect in every good word and work, through the blood of the everlasting covenant, and His shall be the praise throughout all eternity. Amen.

Yours, till death,

M. E.

WHENCE THE SUPERIORITY OF THE ISRAELITES IN DIVINE KNOWLEDGE?

Do you see that dull people, despised by the human race, confining themselves to a small spot of earth? But little advanced in civilization, they make no pretensions to literary or to scientific fame: they boast no celebrated philosophers, no distinguished artists. They are strangers to that intellectual progress which is in their neighbourhood, and which distinguishes the people of Greece and the East. Their language is poor; their ignorance extreme; their mental powers are undeveloped and inactive. The resemblance which they bear to other nations, is not unlike that which those mis-shapen beings bear to the human race, who, on account of the imperfection of their faculties, are condemned to vegetate in a long infancy. With one thing, however, one single thing, they, and they alone, are acquainted. The knowledge of it was denied to the wisdom of the Greeks, and to the pride of the Orientals: it is no less than the eternal and supreme existence of the only God, *who in the beginning created the heavens and the earth*. They alone speak of the Deity in a manner worthy of his grandeur: the rest of mankind are ignorant of the true God. While in other countries, men of immortal genius, capable of celebrating the glory of the Most High, insult him by their unworthy conceptions; while certain sages *feel after him to find him*, and rejoice, at most, in the glimmering of some faint and doubtful ray,—the Jewish people worship the only God before whom men may bow without a blush. The Jewish people, of all people the dullest and most ignorant; who learned from the nations which surrounded them only lessons of idolatry; who spent two centuries of slavery in Egypt, whose gods, to use the language of the poet, dwelt in stables, and grew in gardens,—were the only people acquainted with the most sublime, important, and abstract of all truths! Did they discover it by chance? Were they indebted for it to their own sagacity? Absurd suppositions! which the slightest examination overthrows: rather hear them when they tell you, "GOD SPAKE TO OUR FATHERS. GOD MADE HIMSELF KNOWN TO ISRAEL."—*Cellerier on the Divinity of the Old Testament*.

"By the armour of righteousness on the right hand and on the left."—Our enemies are on every side, and so must our armour be. The apostle calls sin an enemy that surrounds us. If there be any part of the line unguarded, or weakly provided, there Satan falls on. We see the enemy often enter the city on one side, while he is beat back on the other, for want of care to keep the whole line. Satan divides his temptations; we read of fleshly wickedness and spiritual wickedness: whilst thou repellst Satan tempting thee to the one, he may overcome in the other. Perhaps thou hast kept thy integrity in the practical part of thy life; but what armour hast thou to defend thy judgment? If he surprise thee here, corrupting that with some error, then thou wilt not long hold out in thy practice.—*Gurnall*.

Heaven is the court of God's magisterial presence, but not the prison of his essence.—*Charnock*.

THE THORN IN THE FLESH.

What though a thorn my bosom bears,
And varied are the wants and cares

That mark my chequer'd way;
My God hath said, in whom I live,
My grace is thine, and strength to give
According to thy day.

'Tis prov'd, the glorious truth is prov'd,
Although the thorn be not remov'd,
And suffering yet remain;
Needful they are, and wise, and good,
And if but darkly understood,
The future will explain.

Sufficient for the day the ill;
The bitter and the sweet shall still
Subserve my Lord's design.

His will be done, I love to pray;
And chiding every doubt I say,
Oh! let his will be done.

His promis'd grace and strength is given;
Let every unmuting thought be driven
For ever from my breast.

Sustain'd invisibly, but sure,
Let me the present ills endure,
And leave to Heaven the rest.

Enough for me that I have known
His grace and strength, and 'tis my own,
My joy and triumph still:

From day to day my hidden meat,
And dear and good, and passing sweet,
Overflowing every ill.

If then the thorn must needs be mine,
Oh! let me never dare repine,

Nor yet my fate deplore:
But let me bow and bless the rod,
Since Christ's own power, the power of God,
Shall rest on me the more.

THE PEARL OF GREAT PRICE.—MATT. XIII. 46.

I need not to India roam, impelled by canvass and wind;
The jewel is nearer my home, the pearl of a purified mind.
Go, glutton, and gorge to excess: go, folly, and join
the gay dance:

Let me this bright blessing possess, I scorn all the fribble
of France.

Give monarchs a sceptre and power, let heroes their
laurels entwine.

Let poets with bays build a bower, and fashion in fop-
pery shine:

Be truth, love, and virtue my own, with a cottage from
bustle apart,

I covet no emperor's throne, the pearl's in its casket—
my heart!

O let me all vanity sell, to buy this rare pearl from above;
'Tis hid in my Bible, the shell, and deep in the ocean of
love:

More beauty it has in my eyes, than all the great planet
contains:

Though sceptics the gem may despise, and falsehood its
value arraigns.

I care not for government stock; I covet no Mexican
mine:

Let prudence my cabinet lock, and never expose it to
swine;

They know not its beauty forsooth, they cannot its uses
unfurl;

Go buy it from Heaven, dear youth, nor sell it for mil-
lions of gold!

JOSIEA MARSDEN.

SPECIE, &c. IN CIRCULATION.

ACCORDING to the statement of the First Lord of the Treasury and Chancellor of the Exchequer, in 1830, there were in circulation thirty-eight millions of coin, of which twenty-eight were gold, and ten silver. Consequently, four years ago, there was a greater sum in circulation by twenty-three millions than is stated by Colquhoun in 1811. But the amount of gold and silver at present in circulation is considerably larger; to which if we add the amount of copper coin, which also circulates to a great extent, the total amount of coin in circulation will be as large at present as it was in 1799, when, according to Mr. Rose's "Brief Examination," it was estimated at 43,950,042*l*. On the 29th of February 1832, there were in the Bank of England 6,415,258*l*. in gold and silver. The banks of Ireland have also considerable deposits; but those of Scotland, thirty-one in number, possessed in 1826, according to the evidence given before the Banking Committee, twenty millions, and the amount is at present above twenty-four millions. The greater part of this sum is vested in accounts of from 10*l*. to 200*l*.; from which the most advantageous inference may be drawn. The amount of gold coined since 1815, was 83,242,000*l*. From all these data, it may easily be seen that the estimates are very moderate. *Pebrer's Resources of the British Empire.*

ESTIMATED AMOUNT OF CIRCULATING SPECIE IN INDIA.

India has always been renowned for the large amount of gold and silver hoarded and in circulation. To compute the quantity of specie in circulation, even in the most civilized countries of Europe, is one of the most difficult tasks of an economist: how much more difficult must it be, to ascertain its amount in the extensive territories of India! In 1813, it was estimated, by some writers, at 180,000,000*l*. and by others at much more. Taking the same basis that was adopted in calculating the personal property, the amount of gold, silver, and copper, hoarded and in circulation, may be estimated as follows:—

2,000,000 inhabitants in a state of affluence, or in easy circumstances, each possessing 16 <i>l</i>	32,000,000
8,000,000 acquiring moderate incomes from agriculture, commerce, &c. each 8 <i>l</i>	64,000,000
19,750,000 of the lower classes, employed in agriculture, trade, &c. each 4 <i>l</i>	79,000,000
59,827,206 not supposed to possess any gold, silver, or copper whatever	—

Total in circulation and hoarded, in a population of 89,577,206 175,000,000

ANNIVERSARIES TO BE HELD NEXT WEEK.

Monday, May 5.—Wesleyan Miss. Soc. Exeter Hall, at 11. Church Miss. Soc. Sermon, St. Bride's, half-past 6 Ev.

Tuesday.—Church Miss. Soc. Exeter Hall, at 11. Christian Instruction Soc. Finsbury Chapel, at 6. Sunday School Soc. for Ireland, Exeter Hall, at 6.

Wednesday.—Brit. & For. Bible Soc. Exeter Hall, at 11. Ecclesiastical Knowledge Soc. Finsbury Chapel, at 6. Prayer Book and Homily Soc. Sermon, St. John's Chapel, Bedford Row, half-past 6. Sunday School Soc. for Ireland, Sermon, Albion Chapel, Finsbury, half past 6.

Thursday.—Prayer Book and Homily Soc. Exeter Hall, at 12. Sunday School Union, Exeter Hall, at 6. London Association in aid of the Moravian Missions, Sermon, Trinity Church, Sloane Street, half-past 6. London Soc. for promoting Christianity among the Jews, Sermon, St. Clement Dances, half-past 6.

Friday.—London Soc. for promoting Christianity among the Jews. Exeter Hall, at 12. London Hibernian Soc. Sermon, St. John's Chapel, Bedford Row, half-past 6.

Saturday.—London Hibernian Society, Exeter Hall, at 11.

Printed & Published by C. Wood & Son, Popplin's Court, Fleet Str. London.

THE CHRISTIAN'S PENNY MAGAZINE.

N^o 101.

PUBLISHED EVERY SATURDAY.

MAY 10, 1834

PRINTED AND PUBLISHED BY C. WOOD AND SON, POPPIN'S COURT, FLEET STREET, LONDON.



INTERIOR OF A FLOATING CHAPEL.

HISTORICAL NOTICES OF EFFORTS TO EVANGELIZE BRITISH AND FOREIGN SAILORS.

BRITISH sailors have justly been denominated "the Guardians and Defenders of England." Divine Providence has manifestly appointed them to that high honour, for which they have been regarded as the glory of our country. British and Foreign sailors have truly been characterized as "the great instruments of Britain's amazing opulence." This is a sentiment which naturally and correctly prevails in every part of our commercial population.

Christianity, therefore, could not possibly revive and flourish through the nation, without some worthy efforts being made to elevate the moral condition of sailors, and to promote their evangelization; and a few historical notices, as far as we are able to collect them, will be proper to introduce to our readers the "BRITISH AND FOREIGN SAILORS' SOCIETY."

Missions to the Heathen, and associations to promote the revival of religion through every country in England, enjoyed the Divine blessing, when a *novelty* appeared in the river Thames—a ship, in which "Bethel meetings were held for social prayer!" The "Bethel Flag" was hoisted—sailors were invited from other ships to attend,—and the novelty was reported in the city of London, some of whose merchants—rich as princes though they are—are happily men of eminent personal piety, accustomed to realize the blessings of social religion. These were astonished at the report, but delighted with its peaceful, holy nature; and, deeply impressed with their own culpability and folly, in hitherto neglecting the religious interests of sailors, they determined to take measures for awakening the country to the subject of evangelizing our maritime population.

VOL. III.

Various deliberations were held—inquiry was prosecuted—continued efforts were made to diffuse information on the subject—and there appeared in the Evangelical Magazine for November, 1817, a valuable paper, entitled, "SUGGESTIONS FOR THE MORE EFFECTUAL INSTRUCTION OF BRITISH SEAMEN WHILE IN HARBOUR."

These propositions were sufficient: and on February the 5th, 1818, the first public meeting was held, "to consider the best means of affording religious instruction to British Seamen, while in the port of London. Robert Humphrey Marten, Esq., was chosen treasurer, and the Rev. N. E. Sloper, and Thomas Thompson, Esq., honorary secretaries. Decision and energy characterized the friends of sailors. A subscription was opened for this novel object: a ship, of three hundred and eighty tons, was purchased for a chapel; and March 18, 1818, a public meeting was held to form a new institution, which was designated "The Port of London Society, for promoting Religion among Merchant Seamen!" Benjamin Shaw, Esq., M. P., in the chair. The gentlemen above-mentioned were its acting officers.

The Floating Chapel was fitted up to accommodate about seven hundred persons, moored in the river Thames, and opened for public worship, May 4, 1818; the church prayers were read, and the Rev. Rowland Hill preached in the morning, after Dr. Rippon had offered free prayer. In the afternoon, another sermon was preached on board, by the Rev. Thos. Roberts, of Bristol.

Bristol, immediately on Mr. Roberts's return, entered into the plans of the Port of London Society, followed the example thus set, and the Wesleyan friends co-operating, a Floating Chapel was soon fitted up in that port.

In 1819, November 12, the "Bethel Seamen's Union, British and Foreign," was formed; Sir G. M. Keith,

Bart., commander in the Royal Navy, presided. The Rev. G. C. Smith, of Penzance, formerly an officer in the Royal Navy, explained the objects of the Society, and the cause of sailors was advocated by several gentlemen, among whose names we perceive that of G. F. Augas, Esq., one of the present treasurers of the "British and Foreign Sailors' Society."

These two Societies continued their operations separately, until 1827, when they were united as "The Port of London and Bethel Union Society, for promoting Religion among British Seamen."

Prosperity attending their operations, the Floating Chapel in the Thames became a model for many others; and besides Bristol, Liverpool, Hull, Plymouth, Sunderland, Shields, Newcastle, Swansea, Cork, Dublin, &c., were distinguished by efforts to evangelize sailors, some of those ports having Floating Chapels, or Sailors' Chapels on shore. America heard of the efforts in London, and soon commenced the same series of operations, with extraordinary success; having Floating Chapels, or Mariners' Churches on shore, at Boston, New York, Philadelphia, Charleston, &c.; and the same plans were acted upon even in India, at least so far as to the fitting up of Floating Chapels at Bombay and Calcutta.

Divine favour resting upon the labours of these institutions, several excellent churchmen determined on having an "Episcopal Church Society;" and the first meeting of this Society was held April 16, 1828, Lord Bexley in the chair. Early in 1829, this "Floating Church" was opened for Divine worship, nearly opposite to the "Floating Chapel," in the river Thames, but it has recently been removed to near the Tower. There is a chaplain appointed to officiate on board, the Rev. Mr. Davis.

Previously to the formation of the latter Society, in the winter of 1827, the "Destitute Sailors' Asylum," Duck Street, London Docks, was opened, under the auspices of some worthy churchmen, especially Captain G. C. Gambier, Captain R. Gambier, and Captain Elliott. This establishment arose out of a noble project of the Rev. G. C. Smith, to erect a magnificent edifice in Wells Street, on the site of the Brunswick Theatre, which had been burnt down. But though the shell of this building was completed, differences arose among the proprietors, and the unfinished structure was conveyed to new trustees. Some of these are said to have embraced the peculiarities of Irvingism, and the well-meant operations of the several branches of service in favour of sailors became almost paralyzed, the splendid edifice at Wells Street continuing still to remain an empty shell.

These untoward events seriously affected the Port of London Society, and greatly impeded its exertions. The friends of sailors mourned, and many, but partially efficient efforts were made to invigorate the Port of London Society, as the parent institution. At length it was determined on laying the foundation of a new institution, on a broad and firm basis, to embrace all who hold the fundamental truths of the gospel, and to contemplate the immortal interests of sailors in every nation. Preliminary arrangements having been made, "The Sailors' Society," as it was called, was formed May 6th, 1833, at a public meeting, in which the chair was taken by Sir Peter Laurie, the Right Hon. the Lord Mayor. Many of the best friends to the cause rejoicing in this event, immediately urged the propriety of a union with the old Society; and after arrangements had been made for the purpose, this desirable plan was consummated at a public meeting, held at the City of London Tavern, July 3, 1833, on which occasion the chair was taken by the Right Hon. Lord Henley.

John Pirie, Esq., Treasurer.

Rev. F. A. Cox, LL.D., } Secretaries.
Rev. Thomas Timpson, }

BRITISH AND FOREIGN SAILORS' SOCIETY.

THIS noble institution held its General Meeting at the City of London Tavern, Bishopsgate Street, London, April 29, 1834, the Right Honourable LORD MOUNTSANDFORD in the chair. In presenting our readers with an outline of the report, it seems desirable to state the nature of the Society, resolved at its first meeting.

Constitution of the Society.

The affairs of this institution to be under the management of a board of directors: all agents employed to be appointed by them; and the Society to comprehend Christians of all denominations. Any person subscribing one guinea annually, shall be a member; and a donation of ten guineas, or upwards, at one time, shall constitute a member for life. Any minister giving a collection shall be at liberty to attend the meetings of the committee.

Objects of the Society.

1. To carry into effect a more enlarged and efficient plan of promoting the cause of God among seamen, by establishing an extensive and regular system of preaching the gospel, holding Bethel prayer-meetings, distributing the Scriptures, books, and tracts. A minister to be appointed as the Thames Missionary, who shall devote his time to the spiritual interests of sailors and watermen.

2. To obtain a chapel for sailors.

3. To form Sabbath and day schools for children, and evening and Sabbath adult schools for sailors and watermen.

4. To form AUXILIARY SOCIETIES AND CORRESPONDING COMMITTEES.

5. A Monthly Magazine to be published, to convey useful instruction, to report the proceedings of the Society, and to contain a faithful and accurate cash account.

6. As the simplicity and unsuspecting character of seamen is proverbial, and they become, in consequence, an easy prey to the ruinous operation of the crimping system, it is proposed to establish, as soon as practicable, respectable BOARDING-HOUSES, where the sailor may have in safe custody his chest and hammock, and be provided with a comfortable home.

His Lordship, as president of the British and Foreign Sailors' Society, having taken the chair, professed his cordial approbation of its objects, in seeking the moral and religious improvement of sailors, and called upon one of the ministers present to implore the Divine presence and blessing. The Rev. Mr. Drury having offered up prayer, Captain Gillet, assistant-secretary, read the report of the Society's operations during the past year. Persevering efforts appear from the report to have been made by this Society.

THE FLOATING CHAPEL in the Thames was first mentioned as having been for so many years the object of public solicitude. Novelty, in relation to this admirable convenience for Divine worship, having died, fewer sailors attend the ministrations of the word of life on board: still the officiating ministers, in almost all cases gratuitous, and on third Lord's days in the month Wesleyan Methodists, have been delighted and encouraged by the attendance, while eternity alone will reveal the fruits of those services.

THE THAMES AGENCY was next referred to, including Bethel prayer-meetings, and preaching the gospel to sailors on board different ships. Four ministers are en-

gaged in this department of labour: *one* Welsh, and *three* English.

The Welsh minister states, "1. That he attended and preached on board different ships during the last year no less than fifty-eight times. 2. That in those several meetings, about one hundred and thirty-two public prayers were offered by sailors. 3. That the number of sailors that attended amounted to about 1,439."

An English agent states, among other interesting things, "There are about fifteen captains visiting this station, of whom most have several hands on board, *who, with themselves, engage in prayer.* At several meetings, six or seven seamen have poured out their hearts before God."

Another writes, "Many masters of vessels (who a few years since laughed at the Bethel Flag, and contemned those who were friendly to it) now willingly and cheerfully permit it to be seen flying at their mast heads. A demonstrative proof of this I find by referring to my journal, where it appears, that forty-two masters have *hoisted the signal for Divine worship for the first time this year*, and they have uniformly expressed their thanks for the means of grace thus afforded to them."

Another agent reports—"During the past year, I have attended two hundred and sixteen meetings on the river and at the shore stations. The total number of bearers has amounted to nearly 4,500. At each of these services, the Scriptures were read, an address delivered, or sermon preached, and in most instances tracts distributed. Many new ships have been obtained for the holding of Bethel meetings; and I am satisfied, if the Society would double, and even treble its agency for the reading and expounding the word of God upon the river, there would be no deficiency of attendance on these means."

A THAMES MISSIONARY, to devote all his time to the spiritual interests of sailors and watermen, was contemplated at the formation of the society; and a suitable person has been found in Captain Prynn, of the merchant service. He has commenced an extensive series of services, from which the committee anticipate the most beneficial results.

From Captain Prynn's journal, the following extract is made:—

"Monday, Jan. 13.—Lower Pool: held our meeting this evening, on board the 'Providence,' of Scarborough, Captain W—. This was a meeting, I trust, long to be remembered by many that were present. Singing a hymn, and reading a portion of the Holy Scriptures, commenced our service (as our usual way), when *three captains* of vessels, and *seven sailors*, engaged in prayer; and never did I hear such earnest, solemn, devotional supplications! Surely God was in the midst of us, and that to bless us! Let his name have all the glory! Time would only allow a very brief address; which I gave from those words: 'Seek the Lord whilst he may be found,' &c. I trust the seed thus sown, will be found, after many days, to the honour and glory of our everlasting covenant-keeping God."

A CHAPEL ON SHORE FOR SAILORS was deemed by the Society a desirable object: and an old distillery, situated in a most eligible neighbourhood, and partly abutting on the river Thames, has been taken. The chapel, to hold about five hundred persons, is being fitted up, and which will be ready in a few weeks; and attached to it is to be a Refuge for distressed sailors, to accommodate about an hundred and fifty with lodging. A registry office, book depository, and schools, are also to be attached to the chapel, to facilitate the various operations among sailors on the river.

AGENTS IN DISTANT AND FOREIGN PORTS were contemplated; and part of the services of a minister at *South Shields*, and of another at *Kirkcaldy*, have been en-

gaged; and another, it is hoped, is obtained for Dublin.

The directors have essentially aided an excellent devoted friend at Memel in Prussia, by sending him a cutter, to enable him to visit ships in that port, distributing tracts and books, and promoting Bethel meetings.

SHIP LIBRARIES, furnished to vessels which are bound to remote countries, have been very useful. Nearly *eighty* of these *loan libraries* have been placed on board different ships, and some of them sent as far as Van Dieman's Land.

THE SUNDAY AND DAY SCHOOLS at Wapping, for the children of sailors and watermen, are in a very prosperous condition, more so than at any former period. There are, in the day-schools, about an hundred and fifty boys, and eighty girls: the greater part of those attend on the Sundays, and for Divine worship at the Floating Chapel.

The directors appear to have made a proper use of a document, which was sent as an appeal from the London Missionary Society; and this, which is confirmed in its affecting statements by the testimony of missionaries of the Church, the Wesleyan, and Baptist Societies, will show the extreme need there exists for the operations of the Sailors' Society.

"To the Secretaries of the British and Foreign Sailors' Society."

"Mission House, Austin Friars, 16th Dec. 1833.

"DEAR SIRS,—You will doubtless have seen, from some of the publications of the London Missionary Society, the demoralization produced at some of the Islands of the South Seas, by the increased use of ardent spirits, large quantities of which have been imported by our countrymen and Americans, and hawked about the settlements, as well as sold in barrels. Recent accounts from the South Sea Islands are, in reference to this subject, most discouraging. Our brethren state, that the besetting sin in Tahiti, at present, is drunkenness—that it had produced the greatest mischief in the churches;—and this state of things, which fills the directors with the greatest distress, is attributed greatly to American and British sailors, who have established a number of grog-shops on shore for retailing spirits, and who have induced the chiefs to become traffickers in rum.

"The extent and disastrous operation of this immoral habit, has led the directors to devise and apply the most suitable remedies; and, among others, they have instructed me to make this communication to you, directing your attention, at the same time, to the baneful influence of seamen on foreign missions, and inviting your prompt and efficient exertions, especially in behalf of seamen visiting the South-Sea Islands; that they may become instructed, reformed, and improved, and go forth to other countries as interesting samples of the BRITISH NATION—the BRITISH CHARACTER.

"I am, my dear Sirs,

"Your faithful friend and servant,
"J. ARNOLD, Home Sec."

Operations so varied and extensive as those carried on by the British and Foreign Sailors' Society, must require considerable funds: and a large augmentation is needed for the new fields of labour, the occupation and cultivation of which are commencing. Subscriptions, donations, and congregational collections have been made to an increasing amount, so that the expenditure of the past year was 974l. 8s. 0d., and the receipts about the same; though the Society is indebted to the treasurer for advances, 341l. 19s. 6d., and the obligations of the Society above 100l. more. The Chapel on shore, the

Refuge, Schools, &c., will require about 1000*l.*, (part of it immediately), and for this purpose exertions must be made.

Auxiliaries to the funds of the Society have been formed at Camberwell and Islington: from the former of which the Committee have received 80*l.*, and from the latter 20*l.*, during the last year. Similar institutions are about to be formed at Clapham, Hackney, Blackheath, and several places in the country.

A TRAVELLING SECRETARY has recently been appointed, the Rev. J. Chapman, who is now in the country, inviting public attention to the great cause of sailors: he is gladly received by all denominations of Christians, collecting for the Society, and making auxiliaries in its aid.

"The Pilot, or Sailors' Magazine," price threepence, and published monthly, gives a variety of information on this and every subject relating to the evangelization of sailors.

To the Religious Tract Society the directors feel grateful for two liberal grants of suitable tracts in various languages, and for another grant to supply the ships proceeding from Kirkaldy to the Greenland whale fishery.

Captain Gillet, assistant-secretary, read the Report, of which the above contains the heads, in a brief form. G. T. Augas, Esq., one of the treasurers, read the cash account, after which, G. F. Young, Esq., M. P. for Tyne-mouth, moved, and Rev. John Clayton, A. M., Junior, seconded the Report; and the claims of the Society were further advocated by Robert Humphrey Marten, Esq., Rev. Mr. Temple, of Plaistow, Lieut. Fabian, R. N., Rev. J. Belcher, Rev. J. Ousby, chaplain to the House of Correction, Captain Prynne, Rev. N. W. Harvey, and G. F. Augas, Esq. Rev. T. Timpson, in acknowledging the thanks to the secretaries, apologised for the absence of his colleague, Dr. Cox, who was unavoidably prevented from attending the meeting, by arrangements for the departure of a near relation for America.

Lord Mountsandsford closed this very interesting meeting with an impressive declaration of his attachment to the Society, and a donation of 10*l.*

"THE SPIRIT OF BONDAGE," ILLUSTRATIVE OF ROM. VIII.

SUPERSTITION was the genius of Paganism, as held by the wisest of the Greek and Roman sages. And though some of the philosophers, by difficult and doubtful abstract reasonings, might work out for themselves an indistinct idea of the Deity, such as might keep tremblingly alive the sentiment of piety, no such notion could be brought within the apprehension of the vulgar. "It seems to me," says Plutarch, "that it were easier to build a city without a foundation, than to construct, or to preserve a polity, from which all belief of the gods should be removed." Yet how great and deplorable soever were the evils of atheism, this philosophic sage deemed those arising from superstition to be far greater. And still, according to his very full and explicit testimony, when the only theology known and acknowledged by the Greeks took possession of timid minds, it rendered life intolerably burdensome.

The following description of "superstition" by Plutarch, who, although a Greek, resided about forty years at Rome, affords a striking illustration of the "spirit of bondage," referred to by the apostle Paul, in his Epistle to the Romans.

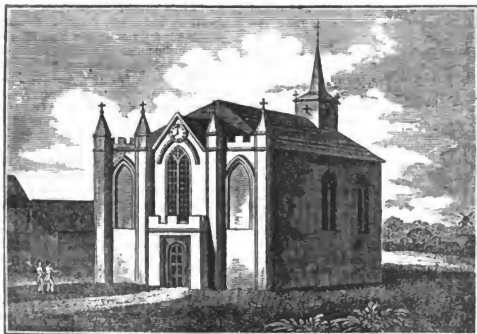
"Of all kinds of fear, none produces such incurable despondency and perplexity as superstition. He who never goes on board a ship does not fear the sea; nor he the combat who is not a soldier; nor he the robbers

who stays at home; nor does the poor man fear informers; nor he who is low the eye of envy; nor he who inhabits Galatia earthquakes; nor the Ethiopian the thunderbolt. But the man who dreads the gods, dreads all things;—the earth, the sea, the air, the heavens, darkness, light, noise, silence, dreams.

"The slave in slumber forgets his master; the captive his chain; the wounded and the diseased their anguish; kind Sleep, friend of the sufferer, how sweet are thy visits! But superstition admits not even this solace. It accepts no truce, it gives no breathing time to the mind, nor permits the spirits to rally, or to dispel its harsh, and grievous surmises. But like the very region of the wicked, so the dreams of the superstitious man abound with terrific apparitions, and fatal portents; and this passion, always inflicting punishments upon the distracted spirit, scares the man from sleep by visions. And he, self-tortured, believes himself obliged to comply with fearful and monstrous behests. Such a man, when he awakes, instead of contemning his dreams, or smiling with pleasure in finding that what had disturbed him has no reality, still flies before an innoxious shadow; while, at the same time, he is substantially deluded by falling into the hands of conjurers and impostors, who strip him of his money, and impose upon him various penances."

Thenophrastus, about four centuries later than Plutarch, depicts the tortures inflicted upon timid minds by the Grecian polytheism. That observant Grecian philosopher remarks, "Superstition is a desponding dread of the divinities (demons). The superstitious man, having washed his hands in the sacred font, and being well sprinkled with holy-water from the temple, takes a leaf of laurel in his mouth, and walks about with it all the day. If a weasel cross his path, he will not proceed until some one has gone before him, or until he has thrown three stones across the way. If he has a serpent in the house, he builds a chapel on the spot. When he passes the consecrated stones, placed where three ways meet, he is careful to pour oil from his cruet upon them: then, falling upon his knees, he worships and retires.—A mouse, perchance, has gnawed a hole in a flour sack; away he goes to the seer, to know what it behoves him to do; and if he is simply answered, 'send it to the cobbler to be patched,' he views the matter in a more serious light, and running home, he devotes the sack as an article no more to be used. He is occupied in frequent purifications of his house; saying, that it has been invaded by Hecate. If in his walls an owl flies past, he is horror-struck, and exclaims, 'Thus comes the divine Minerva!' He is careful not to tread upon a tomb; to approach a corpse; or to visit a woman in her confinement; saying, that it is profitable to him to avoid every pollution. On the fourth and seventh day of the month, he desires mulled wine to be prepared for his family: and going himself to purchase myrtles and frankincense, he returns, and spends the day in crowning the statues of Mercury and Venus. As often as he has a dream, he runs to the interpreter, the soothsayer, or augur, to inquire what god or goddess he ought to propitiate. Before he is initiated in the mysteries, he attends to receive instructions every month, accompanied by his wife, or by his nurse and his children. Whenever he passes a cross-way, he bathes his head. For the benefit of a special purification, he invites the priestesses to his house, who, while he stands reverently in the midst of them, bear about him an onion, or a little dog. If he encounters a lunatic, or a man in a fit, he shudders terrifically, and spits in his bosom."

The whole creation is a poem, every species a stanza, and every individual creature a verse.—Charnock.



THE VILLAGE CHAPEL OF THE HOME MISSIONARY SOCIETY.

FOURTEEN HUNDRED AND SEVENTY POUNDS have been sent *anonymously* to the Home Missionary Society during the past year. This amount, we believe, has principally been intended to erect Village Chapels. Surely God is awakening the minds of his people to determine on prosecuting the work of evangelizing our country. In a future Number we intend to give a notice of the Anniversary of this very useful and necessary institution; commending it especially to the patronage of wealthy Christians.

APPEAL IN FAVOUR OF HOME AND CITY MISSIONS.

"SATURDAY EVENING" is a volume of great merit, from the able pen of the author of the "Natural History of Enthusiasm." In contemplating the increase of our population, and the neglected, profligate condition of millions, that eloquent Christian patriot appeals—

"Who will deny, that at this moment there is signally needed some extraordinary effort on behalf of the out-cast thousands of the people whom we have culpably suffered to grow up in the heart of our Christian land, more profligate and more perverted than Hindoos. The exigency of the times calls for a disregard of every scruple, of every jealousy, of all ecclesiastical reluctance, and of all sinister views. The dense masses of our atheistic and much degraded as well as miserable population, should be courageously assailed and entered, by mere thinking of nothing but how they may turn the impotent from the error of his way.

"If ever it were wise and manly to sacrifice the less to the greater, would it *now* be wise and Christian-like to break through ordinary and petty obstacles, and to contain frigid calculations, rather than that two or more millions of the people should longer be kept as they are—utterly destitute of religious knowledge and of every hope. If certain persons are reluctant to assign this work of popular evangelization to the alleged indiscreet zeal of sectarists, the path is open to themselves: the crowded streets of our great towns are not barred; and how noble a spectacle would it be, to see men of the highest order, the successors of the apostles, supported by their colleagues of all ranks, mingling

kindly with the people, and inviting the wretched to accept the consolations of the Gospel! Are precedents wanting to justify such a course? Let then our Protestant church look to the church of Rome; and single instances at least will be found of episcopal zeal, not less magnanimously irregular. Alas! the church of Rome may boast of examples of apostolic greatness and intrepidity, which Protestant churches have failed to imitate.

"Is it true, then, that it sounds like the most preposterous of all possible suppositions to imagine a mode of proceeding *in our times*, such as Cyprian and Gregory and Athanasius and Hilary and Amhrose and Augustine would certainly have adopted under similar circumstances? Sad inference, if this be the fact!"

NAMES GIVEN TO THE LORD'S SUPPER.

Numerous inquiries having been made by our Correspondents respecting the Lord's Supper, we offer to them the following, chiefly from the "Christian Directory," by T. Timpson, author of a "Companion to the Bible."

"Though names are but sounds," says Dr. Campbell, "those who are conversant with the history of mankind will readily allow that they have greater influence on the opinions of the generality of men, than most people are aware of; and opinion governs practice."

Names the most simple and expressive have been given by the sacred writers, to designate the most interesting ordinance of Christianity: but to these, human wisdom or folly has, in different ages, made various additions. It will be proper, then, to notice some of them in this place.

1. *Breaking of Bread.* This expression was commonly used by the Jews to denote an ordinary meal. Its application to the Lord's Supper arose from the circumstance that bread was employed by our Lord at its institution, and from his breaking and distributing it among his disciples, as symbolical of the doctrine intended to be represented by it, which was, the breaking of Christ's body for the sins of men. Speaking of the primitive Christians, Luke says, "And they continued stedfastly in the apostles' doctrine and fellowship, and

in *breaking of bread* and in prayers." Acts ii, 42. This passage is manifestly an account of the public and stated religious services of the first Christian church under the immediate direction of the apostles.

2. *The Lord's Supper.* This expression occurs only once in the New Testament. "When ye come together into one place, this is not to eat the *Lord's Supper*. For in eating every one taketh before another his own supper." 1 Cor. xi, 20. Supper conveys to the mind of the English reader the idea of evening, or rather of night, and this was the time of its institution: yet the Greek word used by the apostle is not of limited signification, but denotes any entertainment, without reference to time, and the apostles observed the institution of the Lord's Supper at different hours of the day. "The expression," says Mr. Orme, "seems admirably adapted to convey the design and meaning of the institution—a supper, or entertainment, instituted by the Lord, and in honour of Him. It thus leads us to think of the divine authority which established it, and the worth of Him in whose presence and on whose account we partake of it. It brings before us the Lawgiver of the heavenly dispensation laying upon us his gentle commands, at the same time treating us not as servants, but entertaining us as friends; imposing his yoke, yet so as to make it at once easy and delightful. The entertainment is intended only for friends. "Justly," observes the pious Mr. Henry, "it is called the Lord's Supper, for it is the Lord Jesus that sends the invitation, makes the provision, and gives the entertainment: in it we feed upon Christ, for he is the bread of life; we feed with Christ, for he is our beloved and our friend, and he it is that bids us welcome to his table. In it, Christ sups with us, and we with him."

3. *Feast* is an appellation given to the Lord's Supper. It is truly a memorial of "a feast of fat things" (Isa. xxv, 6), divinely prepared for the nourishment of our souls unto eternal life. "Christ our passover is sacrificed for us, therefore let us keep the feast." 1 Cor. v, 7. The Jewish passover was a feast in commemoration of the destroying angel passing over the Israelites in Egypt, while the first-born in every house in that guilty country were destroyed; and the Lord's Supper is a feast in commemoration of the Divine justice passing over us through the intervention of Jesus Christ.

4. *The Communion.* Communion is a term whose meaning is well known—*fellowship*, or *participation*. "It may signify," as Mr. Orme observes, "either participation or communion between the receivers and the thing received. In both senses, therefore, it is most applicable to the Lord's Supper; in which the partakers have a communion with one another, while they jointly participate in a common benefit. Its application to the ordinance, however, is of scriptural origin rather than of scriptural use. It occurs only once in connection with it, 1 Cor. x, 16, 'The cup of blessing which we bless, is it not the communion (participation) of the blood of Christ? The bread which we break, is it not the communion (participation) of the body of Christ?' It is evident that the apostle does not use the term here as the designation of the ordinance, but in the way of explaining its nature. 'He was signifying,' as Dr. Waterland justly observes, 'what the thing is, or what it does, rather than how it was then called.'"

5. *The Eucharist.* This is from the Greek word which signifies *thankfulness*, or *thanksgiving*, and is frequently used in the New Testament, but never in connection with the Lord's Supper. By the early Christians this ordinance was so called, because our Saviour gave thanks on receiving the bread and wine, and because the most grateful offerings of thanksgiving are required from Christians on receiving the edifying memorials of the Saviour's grace.

6. *Mystery.* This word was commonly applied to the Lord's Supper a few years after the decease of the apostles; and in our times we frequently hear and read of "the mysteries of our holy religion," in application to the ordinances of Christ. But this form of speech is objectionable; as, however mysterious the incarnation of Christ may be, this and its inseparable facts are clearly revealed to us in the gospel. As to the Lord's Supper being a mystery, it is never so called in the Scriptures, which teach us nothing with greater plainness than this ordinance. This application of mystery to the Lord's Supper was of pagan origin: it became the occasion of perverting the institution in imitation of the secret mysteries of paganism; and this issued in innumerable evils, which arose and increased in the popish system, denounced in the Word of God as the "*mystery of iniquity*," 2 Thess. ii, 7. The Lord's Supper, thus most awfully perverted, became, by the imposition of the Romish priesthood, whose name is given in that fearful prediction, "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." Rev. xvii, 5.

7. *The Sacrament.* This is one of the most common names now used for the Lord's Supper; but it is unscriptural, and it has been the occasion of many mistakes, and of much confusion to sincere Christians, in relation to this endearing ordinance of Christ. Sacrament is of pagan origin, and originally signified the religious oath which every Roman soldier took to his commanders, submissively to obey and perform whatsoever is commanded by all the officers to the utmost of his power. The Roman rendering of the Greek word *mystery* by the word *sacrament*, afforded occasion to the Catholics to impose most grossly upon the people by means of this holy ordinance. They hold five things to be sacraments besides Baptism and the Lord's Supper; but their corruption of the latter ordinance is most to be deplored, as they have perverted it in every particular, and some of their mistakes, in a measure, are still cherished by many sincere Protestant Christians.

8. *The Oblation or Sacrifice of the Altar.* The Lord's Supper in the Scriptures is never called *oblation*, or *sacrifice*, though the Catholics so call it, and make belief in "the sacrifice of the Mass" a principal article of their creed. Some Protestants also, adopting part of the popish language, speak of the Lord's Supper as a *sacrifice*—of the Lord's table as an *altar*—and of the officiating minister as a *priest*: all of which are perversions of the Christian institution, without the least sanction in the Word of God. In the Christian Observer for January, 1832, there is a sensible paper from a clergyman, protesting against the Lord's table being called an *altar*, as a corruption of Christianity; and urging *twenty reasons* for his objection, *ten* derived from the nature of the ordinance, and *ten* from the Holy Scriptures.

"Names are but sounds," as Dr. Campbell remarks; still our young readers will not contemplate the Lord's Supper in all its scriptural beauty and divine loveliness, unless they separate from it all human appendages, and regard it according to the purity of its original institution.

When the mouth praiseth, man heareth; when the heart, God heareth. Every good prayer knocketh at heaven for a blessing: but an importunate prayer pierceth it, though as hard as brass, and makes way for itself into the ears of the Almighty. And as it ascends lightly up, carried with the wings of faith; so it comes ever laden down again upon our heads. In my prayers, my thoughts shall not be guided by my words, but my words shall follow my thoughts. — *Bp. Hall.*

WEEKLY SOCIAL MEETINGS.

16, *Furneal's Inn*, 29 April, 1834.

MR. EDITOR,—Being a constant reader of your valuable periodical, and having seen and perused an article inserted therein, entitled, "Weekly Social Meetings among Christians,"—I consider such meetings highly beneficial and important, as it imparts a boldness of Christian character, and a unity of Christian feeling, it brings the rich and poor in contact, and leads them to consider the great end of their existence, namely, to glorify God.

Being secretary to one of the associations of the London Young Men's Society, I beg leave to submit to you our plans.

The association with which I am connected, meets regularly every Tuesday evening, in Keppel Street School, 3, Keppel Mews North, Russell Square, at eight o'clock precisely. The business of the evening is commenced by singing and prayer; after which, conversation is introduced, by the reading of an essay, by one of the members. The essay in reading lasts for about a quarter of an hour; after which conversation commences, which is carried on with much good order and talent; and such occasions, I can say, have proved truly edifying; seasons indeed of refreshing from the presence of the Lord; and, like the apostles on the mount, I trust we can exclaim, "It is good for us to be here." After the conversation, the meeting is closed with singing and prayer.

Such are the plans of the "London Young Men's Societies," and they could also be carried on by Christians among themselves, in a social manner.

I have also been accustomed to observe social meetings carried on in the following way:—The time appointed for meeting is generally once a month, the conversation is on a passage of Scripture, selected by the chairman appointed for the evening; on which the conversation has proved instructive, and has led those who attended them into more exalted views of the sublimity of Scripture truths, and of the character and glory of God. Praying every blessing, and trusting these few remarks will find a place in your valuable periodical,

I am, Sir, your obedient servant,
C. G.

P. S.—I put the place where we meet, in hopes that it may meet the eyes of those young men who wish to join such a society.

THE LATE MARQUIS OF BREADALBANE.

We have great pleasure in recording the following, concerning the late Marquis of Breadalbane: because we seldom hear of any of our nobility bequeathing large sums to any societies for "Propagating Christian Knowledge." The immense sums collected and received for that Divine purpose, by our Missionary and Bible Societies, are, with few exceptions, contributed by the middle and lower classes of society. Scarcely a nobleman is recorded as a subscriber to the London, the Wesleyan, or Baptist Missionary Societies; and comparatively very few of our nobles subscribe to any large amount to the Church Missionary, or the Christian Knowledge Society: but we trust, nevertheless, that a better state of things is arising through our country, and that the aristocracy of Great Britain will soon see it to be their glory to aid, with their immense masses of wealth, the advancement of pure Christianity.

"We have peculiar pleasure in making known, that the late Marquis of Breadalbane has bequeathed the following donations to religious and charitable institutions.

The bare mention of such princely munificence, and such anxious solicitude on the part of the noble deceased, for the welfare of the poor both here and hereafter, will make a deeper impression on the hearts of the good and the benevolent, than any remarks which we could offer. The city of Perth often participated largely in the unceasing bounty of the worthy Marquis during his lifetime; and if any thing could add to the respect and regard in which his memory is here universally held, it must be the fresh proof afforded by this bequest, that the condition of our numerous poor occupied so prominent a place in the Noble Lord's thoughts:—

To the Society for Propagating Christian Knowledge in the Highlands and Western Isles.....	£1,000
To the Caledonian Asylum, London..	500
To the Charities at Edinburgh, to be selected by the Marchioness of Breadalbane, Sir Alexander Maitland Gibson of Clifton Hall, Bart., and Mr. Harry Davidson, W. S.	2,000
To the Charities of Perth, to be selected by the same persons, along with the Honourable Mrs. Willison.....	3,000

We understand the Noble Marquis has also bequeathed to each of the tenants, crofters, and cottars, on the estates of Breadalbane, in the counties of Perth and Argyle, whose yearly rents are under 45*l.* sterling, a sum equal to one whole year's rent, to be paid out of his Lordship's personal property."—*Perthshire Advertiser*.

POWERS OF THE HUMAN MIND.

THE instantaneous recollection and due collocation of words in common discourse, is an astonishing exemplification of the powers of mind. Nor do the ever-admirable works of the Creator offer to our inspection any piece of machinery more amazing than that by which this rapid and complicated movement is effected. Even if one system of signs only had been known to man, the steady, exact, and incalculably rapid performances of this immaterial machinery, which connects mind with mind, might seem complicated and difficult enough. A faculty which enables its possessor, without error, without embarrassment, without conscious effort, to play upon fifty or a hundred thousand keys, distinguished from each other by the minutest differences, holds forth, surely, a high proof of the infinite power and intelligence of the Creator! But the human mind is capable of sustaining, not at all bewildered, oppressed, or hurried, but rather strengthened in its throne and rule by the accumulation of affairs,—calmly, yet with the rapidity of the lightning-flash, calls up the obscurest particle from the mingled million, marshals its various hosts, and orders the array of speech, at the command of faculties still higher than itself. Such are the powers of the human mind! Such, rather let us say, is the excellent workmanship of God!

FAITH.

"Faith is the substance of things hoped for, the evidence of things not seen."—Heb. xi, 1.

By faith we live, by faith we move,
By faith, the objects of our love
Are to the church endear'd:
Sweet, boundless stores of heavenly grace,
Beam from our God and Saviour's face,
Which we in every promise trace,
For which his word's rever'd.

'Twas faith sustain'd blest Abraham's mind,
When call'd by Providence to bind
His Isaac for the flame:
A sacrifice from earthly toys
Was Abraham's boast; paternal joys
He fancied not; but to rejoice,
And praise Messiah's name.

He did not live to see the seed;
But God with faith did daily feed
This patriarch of old.
Thy son resign: the heartfelt cry
Rent heaven and earth, though not a sigh
Escap'd the father's breast; but nigh
Him to his God behold.

Enough! enough! the Seraph cried;
Abraham, thy precious faith is tried:
Unbind thy proffer'd son.
Thus did the father in his God
Rely, through faith he blissful trod
The Land of Promise. Canaan's God
Had his blest spirit won.

Teach us by faith to fly to thee,
Leaving all things sublunary,
To fall at Jesus' feet.
Let faith convince how he has died,
And show the crimson from his side
In torrents pouring; 'till we're tried,
And purg'd with all things meet.

Then let our faith in Jesus' blood,
Lead us to view that hest abode,
Where joyful anthems ring,
And pour forth blissful harmony,
Forth from the plain of Calvary,
To Heaven's Almighty King!

BONFILLS.

LANDSCAPE ILLUSTRATIONS OF THE BIBLE,

CONSISTING OF Views of the most remarkable Places mentioned in the Old and New Testaments, from finished Drawings by J. M. W. Turner, R.A., A. W. Callcott, R.A., C. Stanfield, A.R.A., and other eminent Artists, made from Original Sketches taken on the spot, and engraved by W. and E. Finden, with Descriptions of the Plates, by the Rev. Thomas Hartwell Horne, B.D., author of "An Introduction to the Study of the Holy Scriptures." London: Murray.

Part I. of this series of "Illustrations of the Bible" is now before us; containing four of the most exquisitely beautiful plates which we have ever seen. We are informed that *seventy guineas* have been paid for the painting and engraving of each of these highly-finished specimens of British ingenuity and taste: and they certainly are worthy of universal patronage.

Mr. Hartwell Horne has added greatly to the value of these fine plates, by his excellent descriptions of the places which they represent. The plates exhibit views of MOUNT ARARAT—VALLEY OF THE BROOK KEDRON—THE DEAD SEA, and TADMOR IN THE DESERT.—As a specimen of these descriptions, we give that of the former.

MOUNT ARARAT, FROM THE HILLS ABOVE ERIVAN.

"This celebrated mountain, on one of the ridges of which Noah's 'ark rested in the seventh month, on the seventeenth day of the month,' is situated in the Greater Armenia; and, according to the calculation of Major Rennel, it lies in 39° 30' north latitude, and 40° 30' east longitude. By the Persians in the neighbourhood, it is called *Kahi Nuach*, or the Mountain of Noah, and Turks, Armenians, and Persians, all unite in representing it as the haven of the great ship, which preserved the second father of mankind from the waters of the deluge. It consists of two peaks, which are called the Great and Little Ararat; and is twelve leagues distant from Erivan, rising majestically from a vast plain. The eternal snows upon its summits occasionally form avalanches, which precipitate themselves down its sides with a sound not unlike that of an earthquake. Various efforts have been made, at different times, by adventurous travellers, to scale these inaccessible mountain pyramids: all, however, were frustrated, except that of Professor Parrot, who, after various fruitless attempts, at length succeeded, in 1830, in overcoming every obstacle, and ascertained the positive elevation of the largest peak to be 16,200 French feet. It is, therefore, more than 1,500 feet loftier than Mont Blanc. He describes the summit as being a circular plain, about 160 feet in circumference, united by a gentle descent with a second and less elevated peak, lying towards the east. The whole of the upper region of the mountain, from the height of 12,750 English feet, is covered with perpetual snow and ice. Professor Parrot afterwards ascended the Little Ararat, which he reports to be about 13,100 English feet in height."

ANNIVERSARIES IN THE ENSUING WEEK.

Sunday, May 11.—Sunday School Soc. for Ireland, Sermon, St. Olave's, 6, Old Jewry, at 11. Irish Soc. of London, Sermon, St. John's Chapel, Bedford Row, half-past 6.

Monday.—British & Foreign School Soc. Exeter Hall, at 12. General District Visiting Soc. Exeter Hall, 12. London Itinerant Soc. Finsbury Chapel, 6. Home Missionary Soc. Sermon, Orange Street Chapel, 6. London Aid Christian's Soc. Sermon, Percy Chapel, half-past 6.

Tuesday.—Religious Tract Soc. Breakfast, City of London Tavern, at 6. British and For. Sailors' Soc. Sermons, Floating Chapel, 11 and 3. Distressed Sailors' Asylum, Sermon, St. Clement Danes, 11. Naval & Milit. Bible Soc. Exeter Hall, 12. Irish Evangelical Soc. Finsbury Chapel, 6. Home Missionary Soc. Exeter Hall, 6. Ladies Hibernian Female School Soc. Sermon, Charlotte Chapel, Piccadilly, half-past 6. Newfoundland and British N. America School Soc. Sermon, St. John's Chapel, Bedford Row, half-past 6.

Wednesday.—London Missionary Soc. Sermons, Surrey Chapel, at 10; Tabernacle, 6. Home Mission. Soc. Sale of Ladies' Work, Crown and Anchor Tavern, 10. Brit. and For. Temperance Soc. Sermon, St. Clement Danes, 11. Newfoundland and British N. America School Soc. Exeter Hall, 12.

Thursday.—London Missionary Soc. Exeter Hall, at 10. Irish Soc. of London, Freemasons' Hall, 11. Distressed Sailors' Asylum, Crown and Anchor Tavern, 11. London Missionary Soc. Sermon, Tottenham Court Chapel, 6.

Friday.—London Missionary Soc. Sermon, St. John's Chapel, Bedford Row, at 10. Trinitarian Bible Soc. Exeter Hall, 1.

THE CHRISTIAN'S PENNY MAGAZINE is published every Saturday, and also in Monthly Parts, price 4d. Any of the preceding Numbers or Parts may be had at the Publishers'. The Second Volume, comprising the whole of the year 1833, is published, neatly bound in cloth, price 5s. 6d.; and the First Volume, from June to December, 1832, similarly bound, price 3s. 6d.

London: Printed and Published by C. WOOD AND SON, Popplin's Court, Fleet Street; to whom all Communications for the Editor (post paid) should be addressed; and also sold by all Booksellers and Newsmen in the United Kingdom.

Hawkers and Vendors Supplied on Wholesale Terms, in London, by STELLI, Paternoster Row; BURGESS, Holywell Street, Strand; J. PATTIN, 16, High Street, St. Giles's; and W. N. BAKER, 16, City Road, Finsbury.

THE CHRISTIAN'S PENNY MAGAZINE.

N^o 102.

PUBLISHED EVERY SATURDAY.

MAY 17, 1834

PRINTED AND PUBLISHED BY G. WOOD AND SON, 15, PENN & COURT, LITTLE BRIDGE.



EXETER HALL, STRAND, LONDON.

EXETER HALL IN THE MONTH OF MAY.

RELIGION, PHILANTHROPY, and PATRIOTISM, celebrate their annual festivals in Exeter Hall, during the delightful month of May.

London is worthily famed through the whole earth, for her princely palaces, her legislative assemblies, and her public edifices. But whatever occasion may be offered to mankind to venerate the name of Britain's metropolis, for the benefits derived from her Royal Exchange, her National Bank, or her Imperial Parliament, — thousands now living, and millions yet unborn, will have far greater reason to render heartfelt thanksgivings to God for the deliberations and decisions of his servants in EXETER HALL.

Christians of all denominations assemble here, to report their labours of heaven-born love, in diffusing among the nations the principles of sacred liberty and of eternal salvation; and to receive the public sanction of the servants of God, in promoting their plans of pure benevolence for the spiritual regeneration and immortal glorification of the fallen children of Adam in all nations. Nothing, therefore, can be more suitable to our pages, as nothing will be more acceptable to our readers, than notices of those great anniversaries.

Vol. III.

WESLEYAN MISSIONARY SOCIETY.

THOMAS FOWELL BUXTON, Esq. M.P. presided at the Annual Meeting of this Society, held on Monday, May 5.

The Chairman adverted to the beneficial effects likely to result from the abolition of Slavery, and to the duty of imparting religious instruction to the emancipated Negroes, which that great act of justice imposed upon British Christians. One hundred missionaries should be sent to the West Indies, besides schoolmasters, whose labours would prevent the abuse of liberty, and accelerate the emancipation of 5,000,000 of slaves yet remaining in Cuba, Brazil, and America, and completely annihilate the Slave Trade.

The Rev. Jabez Bunting, one of the secretaries, read a very interesting Report, noticing the various stations in different parts of the world. The whole number of Missionary stations, including the continent of Europe and Ireland, amounts to 166, in which are 232 missionaries, and comprising 45,786 members; being an increase of 1,097 during the year. There were also 27,676 children in the Mission schools. The Society's income was reported to have increased 1,100*l*. during the same period; exclusive of above 7,000*l*. given ex-

X

pressly for the West India Mission. It amounted to 48,800*l.* for the year, including above 5,000*l.* subscribed by auxiliaries.

Sir Oswald Mosley, Bart. M. P., James Stephen, Esq. Sir Andrew Agnew, Bart. M. P., Rev. Dr. M'All, the Hon. and Rev. Baptist Noel, Rev. Wm. Shaw, Missionary from Southern Africa, W. Evans, Esq. M. P., Rev. Theophilus Mazials, Protestant minister from France, Dr. Ellis, Lancelot Haslope, Esq., Lord Mountsandsford, and J. Wood, Esq., severally addressed the crowded assembly. We regret being unable to give a more ample account of this interesting Meeting.

CHURCH MISSIONARY SOCIETY.

THE Thirty-fourth Anniversary Meeting of this Society was held on Tuesday, May 6, at Exeter Hall. The increasing interest attached to the proceedings of the Church Missionary Society, was strikingly evinced by the number of persons assembled: long previous to the time announced, the Hall was crowded in every part.

About one hundred and fifty clerical members of the Society breakfasted together in one of the smaller rooms before the meeting. The Rev. Mr. Cunningham offered up prayer for a blessing upon those assembled, and that "whether they ate or drank they might do all to the glory of God." After breakfast, the Rev. Wm. Jowett, one of the Secretaries, read the third chapter of the First Epistle to the Corinthians, commenting upon it, with a peculiar application to his clerical brethren, in the way of guidance, of warning, and of encouragement. The Rev. Mr. Bickersteth then closed with a very simple and scriptural prayer for the speakers and the hearers at the approaching Meeting. After this the assembly broke up, and proceeded to the platform to take part in the very interesting proceedings of the day.

On the platform, amongst other friends of the Institution, were the Bishops of Winchester and Chester, the Marquis Cholmondeley, the Earl of Chichester, Lord Mountsandsford, Mr. Plumptre, M. P., the Rev. J. A. Cunningham, the Hon. and Rev. Baptist Noel, Colonel Phipps, &c. &c. Soon after eleven o'clock, the Bishop of Chester proposed that the Marquis of Cholmondeley do take the chair.

The Noble Marquis having taken the chair, and called upon the Rev. Mr. Jowett to invoke a blessing on their proceedings, said, — He rejoiced to find that the Society had been enabled to continue all their former missionary stations, though he regretted that all of them were not supplied with as full a number of missionary labourers as could be desired. They had the greater cause to rejoice in this improvement in their prospects, for it would be recollected, that, about two years ago, well-grounded fears were entertained that the Society would be obliged to reduce some of its missionary establishments from the want of adequate resources. They had, therefore, now the greater reason to be thankful to Almighty God for the blessing he had bestowed on their labours, and to implore with humility a continuance of that blessing by sending them fresh labourers in the vineyard, which he had thus enabled them to cultivate with increased means.

The Secretary then read the Report, which began by deploing the loss of some excellent and distinguished friends of the Society, whom it had pleased God to remove during the past year. Among these it mentioned the names of Lord Galway, Lord Teignmouth, Wm. Willerforce, Wm. Taylor, and — Murray, Esqrs., on whose zeal and energy in the cause of this Society it pronounced a warm eulogium. It also mentioned in terms of regret the death of Mrs. Hannah More, who had been a zealous patroness of this Institution

during her life, and who had at her death remembered it by a bequest of 1,000*l.*

The Report then called the attention of the Meeting in terms of congratulation to the state of the Society's funds. The total amount of its disposable income in the present year, including the balance which stood over on account of the last year, was 52,922*l.* 1*s.* 9*d.* This was an excess of the amount of the preceding year by 3,572*l.*; but in this year the amount of legacies left to the Society had been considerable, being 3,700*l.* The total expenditure of the year, including a grant of 2,000*l.* to the Disabled Missionaries' Fund, and outlays of every other description, nearly equalled the income, leaving a balance in the hands of the Treasurer of 934*l.* The Report then proceeded to offer the humble thanks of the Committee to Almighty God, who had so far blessed the labours of the Society as to enable them to extend their operations, by enlarging their missions in the Mediterranean, in Ceylon, and in the South Sea Islands. The Report then gave a short detail of the condition of the Society in its several missionary stations throughout the world. The Western African mission, it appeared, was greatly depressed in the past year, nor had it been in the power of the Committee to meet all the exigencies of the case. Sierra Leone was in a more prosperous state. In the Mediterranean and adjacent districts, the Committee had reason to be thankful to Almighty God for giving great efficacy to their exertions. In Malta, their printing had greatly increased. In Greece and Smyrna, their labours had also been extended and successful. A Turkish school had been established for boys and girls; and though the schoolmaster had for a time been imprisoned in consequence, yet, from the disposition evinced by many of the Turks to send their children to the school, great hopes were entertained that the difficulties with which the Society had to contend in that country would gradually be overcome.

In Egypt and Abyssinia, the labours of the Society were continued, and were successful. The principal station in Egypt was in Cairo, where the missionaries, Krutz and Miller, were unremitting in their labours. Another missionary made occasional visits into different parts of Egypt, and from thence into Abyssinia, by whom no opportunity was lost of preaching the truth. In Calcutta and Northern India, the Committee stated, that though some difficulties had arisen in the former place, in consequence of a native youth, yet, on the whole, there was reason to be grateful for the progress that had been made.

At Madras and Tinnevely, the prospect on the whole was good; the Report in this part dwelt on the constancy of a native woman who had become a convert to Christianity, and who neither the kind entreaties nor severe ill-usage of her friends could induce to turn from the path of truth which had been opened to her.

In Bombay and Western India, the progress of the Society was, taken altogether, described as favourable.

In Ceylon, it was stated that there was a decline of the religion of Buddha; but it was believed that that arose rather from a desire to live without any religion, than from a disposition to embrace the Gospel of Christ.

In some places, however, such as at Nellore and Candy, there was an increased disposition to hear the truths of the Gospel.

The Australasian missions afforded many interesting instances of the progress made by the Society in that part of the globe. From New Holland, the accounts in many parts were favourable, though great difficulties existed from the low and savage state in which the people had been accustomed to live. The wretched and miserable condition to which the woman had been reduced, by the barbarous conduct of their savage husbands, afforded a strong contrast between the state of man left to his own blindness, and his condition when illumined and civilized by the light and benevolent doctrines of Jesus Christ. The Report proceeded to detail many instances of the admirable effects produced in New Zealand, and other islands in the Southern Ocean, by the preaching of Christianity. In some places, the attendance at church on the Sabbath was as orderly and decorous as that of any country church in England, and certainly much more so than that of some churches in London.

In referring to the proceedings of the West India Missions, the Report said, that last year would be ever-memor-

able for the termination of a contest which had been carried on for half a century, which had for its object, on the one hand the perpetuation of slavery, and on the other its total abolition. It was a consolation to the friends of that great measure, that it had pleased Almighty God to permit its great and persevering champion, William Wilberforce, to live to see the day when his labours were brought to a successful termination, and when England consented to give twenty millions for the extinction of negro slavery.

The Committee, after detailing the steps which they had taken by memorial to the Bishops of Jamaica and Barbadoes, to avail themselves of the opening thus made for their efforts, proceeded to describe the state of the schools in several of the islands, of which, on the whole, a favourable account was given.

The North-Western American Mission was next described as making a successful progress, and numbers of Indian children were attending the Sunday and day schools of the Society. In conclusion, the Committee said, that on the whole there was in the progress and prospects of the Society abundant reason to call forth their humble gratitude to Almighty God for the blessing it had pleased him to give to their labours.

Letters of apology from the Bishop of Lichfield and Coventry, and Lord Bexley, were read, the former of whom was prevented attending by illness, and the latter by urgent and unavoidable business elsewhere. The meeting was afterwards addressed by the Lord Bishop of Winchester, the Earl of Chichester, the Rev. J. W. Cunningham, J. P. Plumtre, Esq. M. P., the Rev. H. Stowell, the Rev. Professor Scholefield, &c. The Meeting then broke up, after singing a hymn.

BRITISH AND FOREIGN BIBLE SOCIETY.

On Wednesday, May 7, was held the Thirtieth Anniversary Meeting of this great Institution. The spacious Hall was well filled at an early hour, and the proceedings of the day were evidently characterized by the true spirit of Christian benevolence. Lord Bexley, the successor of the late Lord Teignmouth as President of the Society, took the chair on this occasion. His lordship remarked that he had been connected with the Society for twenty-three years, and his attachment to its great objects and catholic principles had continued to increase. At the period of his first joining the Society, its whole circulation had not exceeded 35,000 copies of the Scriptures; now it exceeded 8,000,000. Then its expenditure had not exceeded 50,000*l.*; now it was considerably more than 2,000,000*l.* If the Society were to close its labours that day, and cease its existence with that of its late respected President, it would have conferred the most invaluable blessings upon the world: it would leave to posterity 8,000,000 of Bibles and Testaments, in 121 different languages and dialects, 72 of which were not before known as the vehicle of communicating divine truth. But he trusted that its mighty operations would continue till time should cease, with increased energy and success.

The Report, which was of considerable length, was read by the Clerical Secretary of the Society, the Rev. A. Bradram. We have not room for even an abstract. The receipts amounted to 83,897*l.*, an excess of 8,404*l.* over the receipts of the year preceding. The issues at home and abroad had amounted to 393,900. Free contributions, 28,145*l.* 2*s.* 2*d.* Scriptures sold at home and abroad, 41,149*l.* 2*s.* New societies, auxiliaries, 13; branches, 10; associations, 154. Grants to Ireland had been made as follows: To the Hibernian Bible Society, 3,000 Bibles and 5,000 Testaments; to the Hibernian Society, 5,000 Bibles and 30,000 Testaments; to the Sunday School Society, 8,500 Bibles and 20,000 Testaments; to the Irish Society, 500 Bibles and 2,000 Tes-

taments; to the Baptist Irish Society, 1,000 Testaments; to the United Brethren, 100 Bibles and 150 Testaments.

The adoption of the Report was moved by the Marquis of Cholmondeley, and seconded by the Bishop of Chester. Lord Viscount Morpeth, for the first time of his appearing at the Anniversary of the Bible Society, next addressed the Meeting. He was followed by the Rev. David Abdeel, an American Missionary from China, and the Rev. Richard Knill, an English Missionary from St. Petersburg, who made most interesting communications and appeals to the Meeting, which was further addressed by the Rev. H. Stowell, a clergyman from Manchester; J. J. Gurney, Esq. a member of the Society of Friends from Norwich; the Rev. G. Browne, an Independent minister; the new Dissenting Secretary to the Society, the Rev. Theophilus Lessey, a Wesleyan minister; the Rev. David Linder, from Basle in Switzerland; J. Pease, Esq. M. P., one of the Society of Friends; the Rev. W. Marsh, a clergyman from Birmingham; the Rev. J. A. James, Independent minister from Birmingham; the Bishop of Lichfield and Coventry; and the Earl of Chichester.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

At the Anniversary of this Society, the Secretary read a short abstract of the Report of the Auditors, by which it appeared that the receipts of the last year have been rather more than 74,000*l.*, the expenditure 72,000*l.* The publications have amounted to 2,152,000, of which 82,000 have been Bibles. We give only the round numbers. The Secretary then read some resolutions which had been forwarded in March from the Bath District Committee, expressing a wish that notice should be conveyed to District Committees previous to the changing of any of the fundamental rules of the Society, and opposing the proposal of forming the Committee for Foreign Translations, or extending the operations of the Society beyond England.

SUNDAY-SCHOOL SOCIETY.

THE Forty-eighth Anniversary of the Society for the support and encouragement of Sunday-schools throughout the British dominions, was held on Wednesday, April 30, at half-past six o'clock, at the King's Head in the Poultry; but in consequence of the unfavourable state of the weather, only a few persons were present. Mr. Lloyd was called to the chair.

The Secretary here read the Report, and detailed some most interesting facts as connected with this Institution, as well as the many thanks he had received from Clergymen and Dissenting ministers from various parts of England, for their munificent gifts, and the good that had resulted therefrom. He also entered into a statement of their finances, which presented a more prosperous appearance than on their last meeting, stating that the expenses for the year had been only 732*l.* 6*s.* 1*d.*, whilst their receipts had amounted to 866*l.* 0*s.* 10*d.*, and that the Committee had distributed 22,681 Bibles, 166,815 Testaments, and 1,076,473 class-books.

Every considerate mind must be grieved to reflect upon so noble an institution being so inadequately supported, compared with the wants of the country; but its character and merits are not sufficiently known to the Christian public of Britain. We have sometimes thought, however, that this institution might be properly and beneficially united with the Sunday-School Union Society.

DISTRESSED WIDOWS' SOCIETY.

THE Tenth Annual Meeting of this Society was held on Monday week at Willis's Rooms, King Street, St. James's, which was attended by a highly respectable assemblage of ladies. Amongst the friends of the Institution on the platform, we noticed the Duke of Somerset, the Marquis of Cholmondeley, the Earl of Galloway, the Bishop of Winchester, Mr. Plumtre, M. P., the Rev. Dr. Thorpe, Rev. J. Clayton, Mr. J. Labouehere, Mr. Welland, Mr. D. Tennant, &c.

The Rev. Dr. Morrison, before reading the Report, read letters of apology for the non-attendance of the Bishop of Chester and Lord Morpeth, in consequence of unavoidable engagements elsewhere. He then proceeded to read the Report, which stated, that in the course of the year the Society had given relief to 260 widows, the number of applications had been 416, thus leaving without relief 156 cases. They had unfortunately found it necessary rather to diminish than to increase their grants, in consequence of the reduced state of their funds, the whole amount of which, including that received from the sale of ladies' fancy work, did not in the last year exceed 900*l*. This, as compared with the receipts of 1832, was a falling off of more than 60*l*., and of more than 100*l*. as compared with the receipts of 1831. The total number of widows who had received relief since the commencement of the Society was 2,464, and the total number of children of these widows was 7,392.

BRITISH REFORMATION SOCIETY.

ON Friday, May 7, was held the Seventh Anniversary of this Society, in the Great Room, Exeter Hall, when the chair was taken by George Finch, Esq., M. P. Prayer having been offered by the Rev. Mr. Thelwall, the chairman made an eloquent speech on the importance of the Society, in consequence of the increase of Popery. The Rev. Mr. Farrell, the acting secretary, read the Report, which stated, that during the past year *nine* new Roman Catholic chapels have been opened in England and Scotland, besides *six* or *seven* more in progress; so that there are now in Great Britain nearly five hundred Roman Catholic places of worship, besides eight colleges and thirty preparatory schools. Adult converts to the Papal church are stated to have been numerous during the past year: for Dr. Walsh, vicar-apostolic of the midland district, received publicly on different occasions sixty three at Wolverhampton, thirty at Worcester, fifty at Norwich, forty-five at Cossey, twenty-two at Kidderminster, and thirty at Birmingham. Dr. Penswick, vicar-apostolic of the northern district, received, on one occasion, fifty at Ashton-under-Lyne; and Dr. Kyle, one of the vicars apostolic in Scotland, a considerable number at Aberdeen. The Report mentions the labours of the Society's deputation, the Rev. Messrs. Tottenham and Farrell, in various parts of the kingdom, the controversy at the Roman Catholic college near Bath, and the successes of the Rev. R. Shanks in Scotland. The income of the Society during the year exceeded 2,000*l*, though it was 700*l*. in debt.

The Meeting was addressed by the Marquis of Cholmondeley, the Rev. E. Bickersteth, the Rev. J. Cumming, Captain Gordon, Lord Mountsford, the Rev. E. Tottenham, the Rev. J. R. Brown, the Rev. T. Myers, the Rev. G. W. Phillips, and the Rev. A. S. Thelwall. Mr. Finch, on leaving the chair before the close of the meeting, gave his check for 50*l*.

Popery, notwithstanding the accession of a few adults to its standard, and the increase of a few chapels every year, cannot possibly prevail while scriptural knowledge

advances: the names and offices of its ministers, and the peculiarities of its tenets, not being found in the Bible, it is impossible that it can succeed while the Scriptures are universally circulated, and the doctrines of Christ faithfully preached and explained. To promote this, then, is the manifest duty of every Protestant, of every Christian.

CHRISTIAN INSTRUCTION SOCIETY.

OF all the metropolitan institutions, this appears to be accomplishing, under the manifest blessing of God, the greatest amount of moral and spiritual good. May great grace continue to rest upon the whole of its devoted agency!

ON Tuesday, May 6, the Ninth Annual Meeting of this godlike institution was held at Finsbury chapel, Thomas Fowell Buxton, Esq., M. P., in the chair. After singing and prayer, the Chairman called for the Report, which was read by the Rev. John Blackburn, one of the Secretaries. A perfect review of it cannot be given in a few lines: but it will delight our readers to learn, that the Society has now seventy associations, including 1,574 visitors, who at least twice a month enter the abodes of 37,630 families, containing nearly 200,000 individuals, lending to them religious tracts. The plan of local *prayer-meetings* was maintained, of which there were, at present, 80, attended by nearly 8,000 of the neighbouring poor. The visitors had distributed 545 copies of the Scriptures; had induced more than 2,200 children to seek admission to Sabbath and other schools; and had obtained charitable assistance for nearly 1,500 cases of distress during the past year. The stock of loan libraries had increased to forty-eight, each of which contained about fifty volumes of practical theology. The Report then narrated several very striking instances of the success attending the Society's labours, and proceeded to state, that the Committee had often felt a lively solicitude on behalf of the many thousands of poor foreigners who annually took up their abode in this metropolis. They had engaged Dr. Giustiniani for the purpose of visiting them, and he had already performed services that had been seasonable and important. With regard to the funds, the Report stated that her Royal Highness the Duchess of Kent had favoured the Society with a donation of *ten guineas*, especially to encourage their labours for the better observance of the Lord's day. Joseph Freeman, Esq., presented a second donation of 50*l*., and 40*l*. had been received, the product of a collection after a sermon, by the Rev. J. Parsons.

Mr. Pitman read the accounts of the treasurer. The receipts of the past year amounted to about 1,225*l*.; the expenditure to about 1,350*l*.; leaving a balance of 125*l*. 8*s*. 2*d*. due to the Treasurer.

The meeting was addressed with much piety, ability, and effect, by the Rev. J. Young, of Albion Chapel, the Rev. Dr. Heugh, of Glasgow, the Rev. J. E. Giles, of Salter's Hall, and Dr. Giustiniani. Mr. Buxton, being obliged to leave the meeting, expressed his delight at having had the privilege of attending on that occasion, and his admiration of the labours of the Society among "the myriads of the metropolis, who were sunk in the lowest depths of ignorance, debauchery, and misery." The Rev. H. Townley, the Rev. J. Edwards, the Rev. J. Dyer, J. Pitman, Esq., and Thomas Challis, Esq., who had succeeded Mr. Buxton in the chair, addressed the Meeting, which then closed by singing a hymn.

Christian Instruction Societies seem admirably adapted, as we have no doubt they are ordained by a gracious Providence, to be the means of checking, counteracting, and destroying, the infidelity, profaneness, and immorality of our great towns and cities. We wish, therefore, to see them universally in operation.

LONDON WELSH BIBLE SOCIETY.

THE Twenty-first Anniversary Meeting of this excellent Society was held in Jewin Street Chapel, on Thursday, May 1, Thos. Wilson, Esq. in the chair. The Report stated, that the Committee had paid 125*l.* to the Parent Society; and since its formation it had raised 3,440*l.* and had distributed no less than 4,750 copies of the sacred volume among the poor of their own country, residing in London and its vicinity. Much ignorance prevails as to the extent of the number of Welshmen in the metropolis of Britain, and as to the means used by pious Cambrians to ameliorate the moral condition of their fellow-countrymen. To prove this fact, even Welsh bishops and Welsh members of parliament have expressed their astonishment (at hearing from the advocates of the London Welsh Auxiliary Bible Society), when an inquiry was made by them, how it was that there was no Welsh church belonging to the establishment in London? The only answer that could be given of course was made, that they could not say why there had not been an Established Church in London, but that they well knew that such were the exertions and moral cultivation of the Welsh Dissenting community in London, that they possessed as many as *eight chapels* and congregations, entirely of Welsh people, in London and its vicinity.

The Rev. G. Browne, Secretary to the Parent Society, and several other ministers and gentlemen addressed the meeting. The Chairman expressed himself highly delighted at what he had seen that evening of "Welsh piety," "Welsh fire," and "Welsh eloquence."

MISSIONARY STATIONS, SCHOOLS, &c.

FROM a Tabular View of Protestant Missions, in the last number of the *Missionary Register*, it appears that the number of stations now occupied by Missionaries amounts to 626. The number of foreign missionaries is 626, exclusive of females and assistants; of native missionaries, 42; of native assistants, 956: total, with females, 2,110. There are at these stations 35 printing establishments, and 2,345 schools, containing 119,210 scholars. The number of professed converts is stated at 104,903; but the returns are both defective and incomplete, and seem made upon no uniform principle. For instance, the total number of professed converts in Polynesia is set down at only 4,847; yet the population of Hawaii alone is estimated at 130,000, of whom about a third part have embraced Christianity.

"And of his fulness have all we received, and grace for grace." John i. 16.—Christian, art thou nothing in thyself? thou hast enough in thy Jesus. Art thou dark? he is a fountain of light. Art thou dead? he is a fountain of life. Art thou poor and low, weak in knowledge, in faith, in love, and patience? he is a treasury of all grace; and what he is, he is for thee. Is he wise? he is wise for thee. Is he holy? he is holy for thee. Is he meek, humble, merciful, patient? he is so for thee. Is he strong? is he rich? is he full? he is so for thy sake: as he was empty for thee, weak for thee, poor for thee; so for thee he is mighty, rich, and full. Whilst thou bewailest thy own poverty and weakness, O bless thyself in the Lord, in his riches, righteousness, and strength.—*Alleluia.*

The council of redemption by Christ, which was the end of the creation of the world, rode into the world upon the back of the devil's temptation.—*Charnock.*

"HIS KINGDOM RULETH OVER ALL."

As rational beings, we are accountable to him who made us so; as such, we are the subjects of the moral government of the Creator, and the laws of his universal empire are influencing all around us: whether passive or active, we are only aiding in the accomplishment of his purposes. The universe of God is but the theatre in which the perfections of its great framer are displayed, and the law from the throne regulates all the movements of it as a vast whole, and influences the detail. In a well governed state, the supremacy of the law is the security of the subject; and if in things earthly, law, imperfect as it is, yet forms what there is of harmony in the world, shall not the fiat of the all-perfect and immutable government of the "King eternal, immortal, and invisible, the only wise God," ultimately prevail in securing the greatest possible proportion of good in his limitless dominions? In earthly things, under their best form, absolute dominion, and irresponsible power, must be an evil; for it would be in hands liable to error, and subject to temptation and abuse. The unlimited monarchy of the King of kings is the greatest blessing to the universe he has created; seeing he is not only the greatest, but the best of beings, liable to no errors, and incapable of evil. To such a government, absolute obedience is the highest duty, and perfect subjection the most complete liberty. "Thy will he done," is the language of the highest archangel in glory; "Thy will be done on earth as it is in heaven," should be the response of every being in this lower world.

The individual responsibility to obedience under which every creature stands before his Creator, is, therefore, a subject of solemn consideration, for "every one of us must give an account of himself to God."

Supposing a perfect state of society existed on earth, how great would be the crime of the individual who should endeavour to disturb or subvert it, by defying its laws or opposing their operation! The whole force of that state would rightly be turned against the aggressor. He must be reformed or punished. It would be cruelty to the nation, in such a case, not to punish the individual. Now, "sin is the transgression of the law" of the Creator. It is an opposition to the laws which an infinitely wise God has ordained for his own glory, and the consequential good of his creatures. To sin against God is to disturb the harmony of the universe: as far as its puny attempts can reach, it aims at the injuring the government of God, and opposes the supremacy of the Lord of the universe. Sin is, therefore, the greatest of all evils, for it opposes the greatest of all good. Whilst, then, the Almighty punishes sin, to vindicate his own insulted majesty, he is thereby also conferring the highest blessing on his universe of rational creatures, by yielding to them, in the display of his justice, the highest security for the continuance of their happiness whilst obedient; and by calling their observation to his entire hatred of sin, he assures them of the unsullied holiness of his administration. It was on Calvary the most transcendent spectacle took place in the sight of men and angels, of the justice of God, of his hatred of sin, and his determination to punish it either in the offender or his substitute. See Him, "of whom are all things, and for whom all things subsist," arrayed in mortal flesh, going towards, and now hanging in mortal agony on the cross of Calvary. Yes! when the Son of God was extended between earth and heaven; when the sun hid his light, when the rocks rent, and an unnatural darkness came over the earth!—when, after exclaiming, "My God, my God! why hast thou forsaken me?" "the Lord of life and glory" bowed his head and died!—there was such a display as time or eternity shall never witness again, that sin is "that abominable

thing that God hates," and that he will "by no means clear the guilty."

It was "on the first day of the week, when it was yet dark," and before Mary Magdalen came to the sepulchre where the Lord had lain—it was when Jesus rose from the dead, "because it was not possible he could be holden of death"—when, like a giant refreshed, he rose and left the new sepulchre "wherein was never man before laid"—that the God of glory as plainly showed that his justice was satisfied; that whilst he was a *just God* in the penal infliction for sin, he is also a *Saviour*, and can deliver from its power and its condemnation; and a proper channel was found in which, when "righteousness and peace embraced each other," the mercy of God could flow in boundless streams to his forgiven and repentant creatures. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

P. N.

ON RECEIVING THE LORD'S SUPPER.

THIS is a subject concerning which, I apprehend, many have erred, by throwing around it difficulties and impediments, which its gracious Author never intended or desired to place there. A few observations, therefore, may be the means of removing doubts now seriously entertained by those who are disposed to view it with a feeling of melancholy dread.

Of this we may be sure, that our Redeemer instituted nothing that is not most essential to our happiness. And surely this parting testimony of his affection to the human race—this last supper which he so anxiously desired to eat with his beloved friends—will be found, when rightly viewed, to abound with that benevolence and kindness which marked every other portion of his conduct to mankind.

I.—*What was the Object of the Institution?*

Our Lord himself must be allowed to be the most competent person to decide this question, and he is recorded to have said (Luke xxii, 19), "This do in remembrance of me." And the apostle Paul, when censuring the Corinthians for their abuse of this ordinance (1 Cor. xi, 23–26), gives precisely the same account of its origin and purpose, *viz.*: That it was to be done by *all Christians* in remembrance of their Saviour's death; to keep up a constant reflection on the high relation in which they stood to him, until they should enjoy that blessing to which he himself alludes—the pleasure of drinking the wine new with him in the everlasting kingdom of God.

Now, of course, we are aware, that by remembering Christ, more is meant than the mere recollection of his existence. It evidently refers to some peculiarity in him above all other beings, which renders him more than *them* an object of devout meditation. It will be well, therefore, briefly to allude to those particulars which will be suggested to every Christian mind, when he remembers the sufferings of his Saviour.

1. He will not fail to remember his own sinfulness, which rendered it necessary that this Saviour should die. Of course, we are aware that human guilt was so inveterate, and so incurable, that no sacrifice which man could make was of sufficient value to atone even for a small part of the heavy amount of transgressions. In this hapless state, the Saviour saw and pitied us. Had a physician been called in to us, when our life was in imminent peril, and had he rescued us from the grave by his skill, when thinking of him, should we not, at the same time, think of our own disease? And so, when we

think of a Saviour, how can we forget the sins from which he saved us? and how can we do otherwise than mourn at the remembrance of that which cost him so much anguish and woe?

2. We shall remember his love and compassion. It is not as though we could have claimed the bestowal of these favours, nor as though we had paid him some remuneration for his trouble. He came from motives of the purest benevolence, and had no other reward, and seeks no other reward, than the satisfaction which results to a compassionate heart from the contemplation of boundless happiness effected by his exertions. Who then can eat that bread, or drink that cup, and remember that they are the tokens of what Jesus did for him, and not feel that he is commemorating the grandest display of love that ever was manifested in this or any other world? Must he not feel, that here at least he has a friend, here at least he has found one whose affection may be relied on, and whose anxiety for his welfare is as boundless as the efforts which have been used to effect it are mighty? When, therefore, Jesus said, "Remember me," his disciples at their future commemorations of that supper, may be supposed to have ejaculated, "Remember thee! Whom, blessed Jesus, shall we ever remember, if we forget thy love? Thee! the Restorer of the lost hopes and ruined prospects of mankind? Be thy unaffected love ever before us; our comfort in this world, and the foundation on which we build our hopes of happiness in the next!"

3. We shall remember the doctrines and precepts which he taught. The whole of our Saviour's public life was spent in administering advice and direction. The discourses which he is recorded to have spoken, are stamped by a peculiarly practical tendency, and if followed by all, would make the universe a scene of love. There was a peculiarity in the situation of the disciples which we do not enjoy. They had heard our Saviour deliver these addresses, and the power of the Holy Ghost was especially promised and bestowed, to bring to their remembrance all the things which Jesus had said. Now we are not thus blessed. However, we have many means still left, and by diligently perusing the records of our Saviour's words, may acquire all the knowledge of them that he expects us to obtain. These, therefore, must form part of our reflections when meditating on him.

4. But assuredly the disciples would, on these solemn festivals, remember Christ. They had been his constant companions, and now that he was taken from them, they would think on the kindness with which he had endured their ignorance and faults; the compassion he had shown to all—the tenderness of his words—his readiness to heal the sick, instruct the ignorant, comfort the afflicted, and bind up the broken heart. And surely this remembrance would make them the better men. Now, we certainly never saw the Saviour, but his character is so admirably depicted in the Gospels, that he seems to move before us. And we must, therefore, remember, that we are not approaching one upon whose brow indifference to human suffering has ever sat; but, on the contrary, one who knows our weakness, who loves us with the greatest affection, and who never frowned upon the penitent, or uttered one word of condemnation, except (oh! remember the exception, and let all who are sincere be encouraged), only except on hypocrites; designing, wilful, malicious, and cold-blooded hypocrites.

5. Nor can we remember the Saviour fully, if we forget his present position, and the crown which he has prepared for us. We must, therefore, think of him as enthroned in the realms of bliss; as only gone before to that world of many mansions, for the express purpose of preparing one for us, that we may be with him

for ever. I really must diverge one moment to observe, that the Saviour is never tired of our company, although we too often are of his; his object is to be with us for ever. Kind and good friend to fallen and deluded sinners, when shall we know how to estimate thy too much neglected favours! Such I apprehend to be the points which would arise to the mind on contemplating the Saviour's death; and for the purpose of exciting these dispositions and reflections, this ordinance was instituted. Surely none need fear such an ordinance; he must indeed be altogether dead in sin, to whom these reflections, in some degree at least, are not both pleasing and familiar.

II.—What is the Preparation necessary before we celebrate this Ordinance?

Manifestly, every one who wishes to remember all this is the proper person. But there is no point on which men err more than on religion; and because they *feel* something singular when thinking about Christ, they conclude that they love him. Now, it affords a pleasing specimen of the rational nature of Christianity, that it says nothing about the feeling, but resolves it into a matter of practice: "If ye love me—keep my commandments."

I will now, therefore, suppose the case of a doubtful individual, who wishes to know whether he is prepared, and will suggest the following inquiries:—

1. Have you taken the pains to investigate the life you are leading, so as to discover whether you are doing any thing habitually and avowedly in thought, word, or deed, concerning which you would be afraid now to kneel down and seek the assistance of God to repeat it? Remember, although your conscience may tell you of many bad things which you have done, it does not follow you are unprepared. The question to be answered is: Do you *intend* to repeat these things? Do you *wish* to repeat them? Will you strive to forget this ordinance that you *may* repeat them? If not, be not discouraged by any amount of imperfection. It is the *sincere desire* to be henceforth holy that the Heavenly Father wants; and he wants no more, except in after-life those exertions which are sure to result from a sincere desire to please him.

B. Z.

(To be continued.)

ILLUSTRATION OF LUKE VI, 29—30.

MR. EDITOR,—Feeling highly gratified with the most satisfactory exposition given of the parable of the Unjust Steward, in answer to G. G., I have ventured to ask the favour of an exposition of Luke vi, 29, 30. Your compliance will greatly oblige the

ANXIOUS INQUIRER.

"Anxious Inquirers" are those especially for whose benefit our labours were undertaken; and we have our reward in promoting their spiritual edification.

Our Saviour appears before us in the Gospel, not only as "the High Priest of our profession," to "take away the sin of the world," "putting away sin by the sacrifice of himself;" but he is the great Prophet of the church, our teacher in the way of salvation, and our great instructor in morals. The latter character appears pre-eminently in our blessed Lord, in giving moral lessons, as in this chapter, similar to those in his memorable sermon on the mount. Matt. v, 39—42.

Our "Anxious Inquirer" will perhaps commence the reading of our Saviour's precepts at verse 27, which says, "But I say unto you who hear, Love your enemies, do good to them who hate you: bless them that curse

you, and pray for them who despitefully use you." This, in the spirit of perfect benevolence, was designed to condemn and to counteract the malignant spirit cherished by the Jews in giving interpretations of the law of God. An illustration of this may be seen in Matt. v, 43, &c., "Ye have heard that it hath been said, *Thou shalt love thy neighbour and hate thine enemy.*" &c. The former clause, "*Thou shalt love thy neighbour*," with the addition, "as thyself," occurs Lev. xix, 18, but the latter, "*and hate thine enemy*," is the corrupt gloss appended to it by the scribes and pharisees, nowhere written in the law or the prophets. Christ, therefore, reproves the people for receiving such a pernicious principle, and condemns the elders, the ministers of the tradition, by whom it had been handed down, for so interpreting the law of loving our neighbour, as to admit of hating our enemies. The following example, from the precepts of an ancient Jewish writer, as given by Dr. Gill, will confirm these remarks:—"They say, 'Every disciple of a wise man, *who does not revenge, and keep as a serpent*;' that is, as the gloss explains it, *enmity in his heart as a serpent*, is no disciple of a wise man.' Thus they cherished hatred and malice in their scholars against those who had offended them. They interpreted the word *neighbour* only of a friend; as is manifest from the parable of the good Samaritan." Luke x, 36.

Luke vi, 29, "And unto him that smiteth thee on the one cheek, offer also the other," is doubtless to be understood *comparatively*, rather than seeking revenge; and is directly contrary to the Jewish canons, which require, in such a case, a pecuniary fine. By this proverbial expression, our Saviour teaches patience in bearing injuries and affronts, and not to seek private revenge; rather suffering more, or double, than indulging such a disposition. The next clause is of similar import: "And him that taketh away thy cloak, forbid not to take thy coat also." In Matthew, the expression is, "And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also." Matt. v, 40. This precept is directed against Jewish litigiousness; the sense is not in reference to a public court of law, but a mere private wrangle and contention; and the spirit of the precept is, that if a wrangling, quarrelsome neighbour insists on some advantage over thee, rather suffer thyself to be stripped of some further convenience, than engage with him in a litigious broil.

Luke vi, 30, "Give to every man that asketh of thee; and of him that taketh away thy goods, ask them not again." This relates to borrowing; the laws for which were given by Moses in the true spirit of celestial benevolence, Deut. xv, 2—18. Our Saviour's interpretations of the laws of Moses, and his proverbial and literal precepts, both as recorded here by Luke, or by either of the other evangelists, will be found either to counteract the corrupt exposition of the Jews, or to lay down rules of holiness for his people, more simple, explicit, and engaging, to promote and secure their personal and social happiness.

"Come unto me all ye that are weary and heavy laden, and I will give you rest." Matt. xi, 28.—This promise has been much mistaken, for many have understood it as if Christ had spoken peace and rest simply unto that condition, without any more ado, and so have applied it unto themselves, as giving them an interest in Christ; whereas it is only an invitation of such, because they are most apt to be discouraged, to come unto Christ, as in whom alone their rest is to be found. If, therefore, men will set down their rest in being weary and heavy laden, and not come to Christ for it, they sit down beside Christ, and will lay down in sorrow.—Dr. Goodwin.

THE REJECTED SON'S CONSOLATION.

WHAT though my earthly father hate?
 What though he leave me to rude fate?
 With poverty diseas'd to strive,
 Down sore affliction's stream to drive?
 What though I feel keen hunger gnaw?
 What though my bed be humble straw?
 What though a tatter'd garb I wear?
 What though I sink with grief and care?
 What if like this through life I bend?
 My weary steps all soon will end.
 Life's heaviest woe, life's direst gloom,
 Must cease, must perish in the tomb.
 A few more suns will soon have shone;
 Time round my years will soon have flown:
 Then hunger, poverty, and woe,
 Must cease to reign at Death's fell blow.
 But is there nought can sweeten life?
 Is there no charm can still the strife?
 When warily surrows goad the heart,
 Is there no friend can stay the smart?
 Awake, my soul! lift up thine eyes,
 And view thy Father in the skies.
 One smile from him 's a heavenly balm;
 One look from him all strife shall calm.
 He'll not leave thee to pine and faint,
 But pitying hear thy sad complaint:
 Who suffer'd once, for each will feel,
 That at his footstool humbly kneel.
 The hungering soul with grace he feeds,
 With love he heals the wound that bleeds;
 And for the naked duth supply
 A robe of righteous purity.
 Though year by year I have abused—
 Wasted the means I should have used—
 He shuts not up his heavenly store,
 But kindly offers more and more.
 Though I have spent his rich supplies,
 Not more in anger he denies;
 He leaves me not an outcast driven,
 But gives his blood, and offers heaven.
 Yes, yes, he speaks sweet words to me,
 Words of celestial melody;
 Bids me nor doubt nor further roan,
 But call him Father!—Heaven my home!

"IT IS FINISHED."

Yes—"It is finish'd"—the Redeemer said:
 The heavens, appall'd, were wrapt in shades of night;
 They saw their dying Lord, and shunn'd the sight.
 As on the cross he bow'd his sacred head,
 Earth yawning gave up many of her dead,
 The sun dismay'd withdrew his radiance bright,
 While thunder-clouds shot forth a lurid light,
 And living things in dire confusion fled.
 Each rock and mountain reel'd. The holy fane
 By one convulsive shock was rent in twain,
 While ruin fill'd the spreading gap between.
 The frighted soldiers fled th' avenging rod,
 Exclaim'd, couvine'd—"He is the Son of God!"—
 And solemn stillness clos'd up the scene.—J. J. W.

The Man of Fashion and the Man of Business.—The mere distinction between the man of fashion and the man of commerce, in regard to the source of their happiness, seems to be, that the one makes *pleasure his business*, while the other makes *business his pleasure*.

P. N.

DIVERSIFIED SCENES WITNESSED BY AN AMERICAN.

EDWARD DRINKER, died at Philadelphia in the year 1822, aged 103 years. The life of this man was marked with several circumstances which have seldom occurred in the life of any individual. He saw the same spot of earth covered with wood and a receptacle for beasts and birds of prey, afterward become the seat of a city, not only the first in wealth and arts in the new, but rivaling in both many of the first cities in the old world. He saw regular streets, where he once pursued a hare; churches rising upon morasses, where he had often heard the croaking of frogs; wharfs and warehouses, where he had formerly seen Indian savages draw fish from the rivers for daily subsistence; ships of every size and use, in those streams where he had often seen nothing but Indian canoes; a stately edifice, filled with legislators astonishing the world with their wisdom and virtue, on the same spot probably where he had seen an Indian council-fire. He saw the first treaty ratified between the newly-confederated powers of America and the ancient monarchy of France, with all the formalities of parchment and seals, where he had seen William Penn ratify his first and last treaty with the Indians, without the formalities of pen, ink, and paper. He witnessed all the intermediate stages through which a people pass, from the lowest to the highest degree of civilization; the beginning and the end of the empire of Great Britain in Pennsylvania. He had been the subject of crowned heads, and afterwards died a citizen of the newly-created republic of America, whose liberties and independence he embraced, and triumphed in the last years of his life in the salvation of his country.

BRITISH SHIPPING EMPLOYED IN TRADE.

An account of the number of British vessels, with the amount of their tonnage, and the number of men and boys usually employed in the navigation of the same, on the 31st of December in the following years:—

Years.	Vessels.	Tonnage.	Men.
1828.....	24,095	2,473,191	155,576
1829.....	23,459	2,517,000	154,808
1830.....	23,723	2,531,819	154,809
1831.....	24,242	2,581,964	—

ANNIVERSARIES IN THE ENSUING WEEK.

Monday, May 19. — Sailors' Home and Destitute Sailors' Asylum, Exeter Hall, at 12. Ladies' Hibernian Soc. Sale of Ladies' Work, Willis's Rooms, 12. British and For. Temperance Soc. Sermon, Poultry Chapel, half past 6.

Tuesday. — Brit. and For. Temperance Soc. Exeter Hall, at 12. Ladies' Hibernian Soc. Sale of Ladies' Work, Willis's Rooms, 12. Soc. for promotion of Universal Peace, White Hart Court, Gracechurch Street, half-past 6.

Wednesday. — Continental Soc. Exeter Hall, at 12. Episcopal Church Soc. 32, Sackville Street, 12.

London: Printed and Published by C. WOOD AND SON, Poppin's Court, Fleet Street; to whom all Communications for the Editor (post paid, should be addressed);—and sold by all Booksellers and Newsmen in the United Kingdom.

Hookers and Dealers Supplied on Wholesale Terms, by SKELL, Paternoster Row; BARKER, Holywell Street, Strand; J. PATTAR, 16, High Street, St. Giles'; and W. N. BAKER, 16, City Road, Finsbury.

THE CHRISTIAN'S PENNY MAGAZINE.

N^o 103.

PUBLISHED EVERY SATURDAY.

MAY 24, 1834.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POPPIN'S COURT, FLEET STREET.



INTERIOR VIEW OF SURREY CHAPEL, LONDON.

SURREY CHAPEL, LONDON, has been rendered famous throughout the British empire. This celebrity has been produced, not only by the devoted labours and extraordinary character of its late minister, the lamented Rev. Rowland Hill, A. M.; but by its having been the centre of most of the modern evangelical operations in favour of our country and of the world.

Surrey Chapel is said to have "set the example and taken the lead in all the most important schemes of Christian benevolence by which the last forty-five years have been distinguished; and never was any former age so truly distinguished by such glory and virtue!" Liberality was a most remarkable feature in the character of Mr. Hill: and this noble disposition was eminently cherished by many of his congregation. Collections in support of the most excellent popular institutions have been proverbially great at Surrey chapel; and the amount contributed in this place of worship for charitable and religious institutions, has been from *fifteen hundred to two thousand pounds* a year. The Anniversary Meetings of the London Missionary Society, and also the Baptist Missionary Society, have certainly drawn multitudes of strangers thither, and who went for the purpose of contributing to their support, which could not fail in swelling the amount; nevertheless,

Vol. III.

after making these deductions, the amount thus consecrated by Mr. Hill's own congregation has been very considerable.

Mistakes relating to the origin of this celebrated place of worship having been common, we shall just remark, that, after the decease of Mr. Hill's father, Sir Rowland Hill, Bart. about the year 1780, this popular clergyman projected the building of an Independent chapel in Blackfriars' Road. The first stone was laid in 1782: the chapel was finished in the spring of 1783, and opened on Whitsunday, according to the title of a discourse delivered on that occasion: that title is as follows:—"Christ Crucified, the Sum and Substance of the Scriptures, a Sermon preached by Rowland Hill, A. M. on Whitsunday, June 8th, 1783, on the opening of the Surrey Chapel, St. George's Road, London."

Surrey Chapel will accommodate about three thousand persons; and, except towards the close of Mr. Hill's ministry, when the infirmities of age in a serious degree disqualified him for its duties, it has been generally crowded with attentive hearers; and an amount of good has been effected in this place, which will never be fully developed till the final consummation of all things.

Y

BRITISH AND FOREIGN SCHOOL SOCIETY.

LORD JOHN RUSSELL, Vice-President of this Institution, took the chair in Exeter Hall, on Monday, May 12th, it being the Twenty-ninth Anniversary of this great Society.

His Lordship opened the business of the day, by referring to the late Parliamentary grant of 20,000*l.* in aid of popular education. He remarked, that, although the grant were only 20,000*l.*, yet applications were made which showed that 60,000*l.* were proposed to be raised by individuals, in order to obtain the 20,000*l.* from Government. His Lordship declared his conviction of the soundness of the principles of the Society, being unsectarian, and having no religious test except the Bible; and concluded by presenting the annual donation of 100*l.* from the duke of Bedford.

Mr. Henry Dunn read a most interesting Report. The model schools continued in prosperity. In the training department, 98 candidates were admitted during the past year, 62 of whom had been boarded, in whole or in part, at the expense of the Institution: 63 had been appointed to schools, 28 were at present under a course of instruction, and 7 had from various causes withdrawn. Nine Missionaries had attended to learn the system, before proceeding to their respective destinations. In consequence of the Parliamentary grant, 1,000 circulars had been issued by the Society, to which numerous answers had been received; and 137 memorials had been sent to the Lords Commissioners, soliciting aid towards erecting 211 schools, and stating that 29,383*l.* towards the expense would cheerfully be offered by the parties making application. By this means 169 new schools would be formed, in which 30,376 children would be brought under instruction, and a sum of 48,625*l.* expended on building schools, 23,452*l.* of which would be raised by local contributions. Ignorance, to an appalling extent, it was found, prevailed in various manufacturing towns, and especially among miners and colliers. The Society's *foreign* proceedings were truly interesting, and the account of the operations of the travelling agent, Lieut. Fabian, R. N.

Wm. Allen, Esq. Treasurer, read the cash accounts. The total receipts during the past year were 4,162*l.* 9*s.*; the expenditure 3,618*l.* 14*s.* 10*d.*; leaving a balance in favour of the Society of 543*l.* 14*s.* 2*d.* His Majesty had subscribed 100*l.*, and the late Rev. Rowland Hill had bequeathed 600*l.* to the Institution. Mr. Allen remarked, that last year the expenditure exceeded the income by more than 300*l.*; and the ensuing year was expected to be one of great exertion and expense. In addition to the donation of the duke of Bedford, Mr. A. had great pleasure in laying on the table twenty guineas, being two donations from the son and daughter of the late Mr. Joseph Fox, the first Secretary of the Society, who closed his earthly career in 1816, and whose children had just arrived at majority.

Lord Morpeth, Lord Mountsandsford, the Earl of Clichester, Sir Geo. Strickland, M.P., Rev. Dr. Hough of Glasgow, Josiah Conder, Esq., Mr. Buckingham, M.P., Charles Lushington, Esq., Rev. R. Knill, from Petersburg, — Pease, M.P., Henry Meyer, Esq., of Rome, M.A. Johnston, M.P., and the Rev. J. Sibree of Coventry, advocated the principles and claims of the Society with great ability. His Lordship closed the Meeting by commending the voluntary principle as the source of our greatness as a nation.

BIBLE INSTRUCTION IN MADAGASCAR,

Illustrated in the case of Three Hundred Soldiers.

THE Rev. Mr. Knill, in advocating the claims of the British and Foreign School Society, at its last General

Meeting, made the following remarkable communication:—He stated, that "a missionary from Madagascar informed him, that when he first arrived, out of a population of 4,000,000, there were only two persons acquainted with the alphabet. A school was commenced, but so reluctant were the people to avail themselves of its benefits, that only three boys attended. Its advantages, however, began at last to be prized, and now there were 20,000 persons there able to read the Scriptures. The Scriptures were translated, and the Bible Society had engaged to supply paper, so that every inhabitant might have the word of God. An insurrection broke out in one part of the island, and the army were ordered to march to quell it; but before they engaged in the expedition, the national idol was to pass out to bless the people, and they were to be sprinkled with holy water, into which the idol had been dipped. Three hundred of the soldiers had cast off idolatry; and when they heard that the idol was to pass in procession before the ranks, they were in a state of consternation as to what course they should pursue. The leader of the Christian band requested his brethren to assemble in the evening, in order to consult as to what measures should be taken. The whole of the three hundred could read, and each one had a portion of the Scriptures. At the consultation, it was the unanimous opinion, that if they did not worship the idol, they would be considered as confederate with the rebels. Some of the men remarked, that they were poor feeble creatures, and hoped that God would forgive them though they did worship the idol. Others alleged that they were married men; that if they refused to pay homage to the idol, they might be put to death; their wives would be left widows, and their children fatherless. The leader of the party took his New Testament from his pocket, and having heard the opinion of his comrades, he began to put his school instruction into exercise, and read, 'He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me.' Then they all knelt down, to ask God to strengthen them for the day of trial, and afterwards pledged each other to stand to their resolution. One of them was a traitor, and went and gave information to the commanding officer, saying, that the three hundred believers (for so they were called) had resolved not to worship the national god. The leader was sent for, and he determined rather to die than to deny his Master. On being questioned, he acknowledged the fact. The commanding officer ordered the three hundred not to attend when the idol was brought out, but told them that the god would be avenged upon them. The army arrived near the spot where the rebels resided; it was almost impregnable, and the army had to pass through a ravine between two lofty mountains, and the three hundred Christian soldiers were ordered to stand in the front rank. But it was so ordered by Providence, that, in the position in which they stood, the arrows could not touch them, and the rock could only fall on the rear. When the sun set, they were ordered to retreat, the roll was called, and not one of the three hundred Christian soldiers was missing, though there had been great destruction among their comrades. The other soldiers inquired by what means they had been preserved, and what paper it was which they had in their pockets. They replied, the New Testament, which they had learned to read in the schools; but it was not that which secured them, but the God whom they served. The others requested also to be taught to read, and before the army returned, upwards of a hundred had been converted to the Christian faith."

Patience is nothing else but faith spun out.—*Watson.*

SUNDAY-SCHOOL UNION.

THE Annual General Meeting of this most useful national institution was held at Exeter Hall, on Thursday, May 8. "Every part of the spacious Hall was crowded to suffocation," and numbers were unable to obtain admission. Sir Andrew Agnew, Bart., M. P., presided at the Meeting. After singing and prayer, the Chairman opened the business of the evening by declaring his cordial approbation of the objects and operations of the Institution.

Mr. Lloyd, one of the Secretaries, read the Report, which contained most encouraging details of the Society's operations, both at home and abroad. The following is a summary of the returns of Sunday-schools:—

	Schools.	Teachers.	Scholars.
Four London Auxiliaries	518	7,216	76,564
Great Britain	7,449	108,486	913,184
	7,997	115,702	989,738

In addition to the above may be mentioned, though not in connection with the Sunday-School Union:—

	Schools.	Teachers.	Scholars.
The Sunday-School Society for Ireland	2,746	20,156	210,135
The London Hibernian Society Sunday Schools	973	—	27,712
Total of the above is	11,716	135,858	1,227,585
Last year's numbers were ...	11,275	128,784	1,158,435
Increase	441	7,074	69,150

The Rev. C. Stowell, the Rev. A. Fletcher, the Rev. Dr. Bennett, John Fair, Esq., representative of the American Sunday-School Union, Mr. J. R. Wilson, Sunday-school missionary, the Rev. John Cumming, the Rev. John Blackburn, the Rev. Dr. Morrison, the Rev. Amos Sutton, missionary to India, and W. B. Gurney, Esq., severally addressed the Meeting, in a strain of most impressive eloquence, illustrating their various propositions with various anecdotes, demonstrating the beneficial effects of Sunday-schools.

SUNDAY-SCHOOL LABOURS IN AMERICA.

MR. FAIR was deeply affected with the largeness, zeal, and unanimity of the meeting of the Sunday-School Union; which, in like manner, was highly delighted by his communications from America. "Three years ago," he remarked, "a determination was formed by the American Sunday-School Union, to establish Sabbath-schools throughout the valley of the Mississippi. That work had been nearly accomplished, and they had now resolved to plant a school in every town and in every village, from the Atlantic Sea to the Alleghany mountains. They had commenced with the Southern States, where slavery prevailed. 20,000 dollars were already subscribed, and twenty missionaries were labouring to accomplish the end in view. It was an interesting fact, that, in the State of New York, where education was provided for by legislative aid, the United Sunday-Schools were most flourishing. The total number of children educated in Sunday-schools, in the United States, was about 1,000,000, and the number of teachers engaged 150,000.

"The effects of Sunday-school Unions had been so manifest, that many of the Unions had engaged to support a separate missionary for their own special benefit, to travel in contiguous counties: and, at the present period,

there were no less than thirty or forty missionaries so engaged, independently of those employed by the General Union. In most places there were Infant-schools and Bible-classes associated with the Sunday-schools. The prisons had not been neglected, but Sunday-schools had been formed in them, and they had, in many instances, been productive of the most beneficial effects. A lad had been committed for seven years, for stealing Bibles and hymn-books; while in prison, he had been brought to a knowledge of the truth, and for the last three years had been engaged as a minister. There was one particular feature connected with the teachers belonging to the Sunday-School Union, from which they had derived no small degree of aid, *viz.*, their monthly concerts for prayer. The last day of February was set apart as one of special prayer for Sunday-schools: the services commenced at six o'clock in the morning, and did not terminate till ten o'clock at night. The attendance was so numerous, that two capacious rooms were filled; and never should he forget the thrilling effect produced on that occasion, when all hearts seemed to be united in prayer to the God of Israel for a blessing on their labours. Mr. F. then read an extract from an account of the labours of one of the missionaries engaged in establishing schools in the Mississippi."

RELIGIOUS TRACT SOCIETY.

THIS most extensively influential Society held its Thirty-fifth Annual Meeting at Six o'clock on Tuesday morning, May 13th, at the City of London Tavern. Samuel Fletcher, Esq. of Mauchester, took the chair, when the Divine blessing was implored by the Rev. Josiah Pratt, junior.

Mr. W. Jones, one of the Secretaries, read an abstract of the Report. Interesting accounts were furnished of the success of various agents of the Society in China, Siam, Malacca, Batavia, Burmah, India within the Ganges, Armenia, Georgia, Persia, New South Wales, Africa, the West Indies, the United States of America, British Colonies in North America, Paris, Switzerland, Germany, Saxony, Mediterranean, England, Scotland, Wales, and Ireland. As to the circulation of the Society's publications, the emigrants leaving England had received 17,780 publications. To the Committee of the Christian Instruction Society, 50,000 tracts and handbills had been granted. To the agent who distributes the publications of the Society in the dark places of London, in hospitals, prisons, pleasure fairs, 154,700 publications had been voted. For soldiers, sailors, watermen, and others, 52,850. To the Floating Church and the Floating Chapel, 10l. each in the Society's books. About 13,120 tracts had been distributed among Sabbath-breakers, and 24,000 anti-infidel tracts to persons attending sceptical lectures. The agents of the Home Missionary Society had received 70,000 publications for circulation in the dark villages of our country. About thirty-one Religious Circulating Libraries had been granted to destitute districts. The Library Sub-Committee had expended during the year, 1856, 12s. 6d. but had received only 47l. 11s. 6d. The new publications printed during the year amounted to 146, and several new Societies had been formed in the same period. The total number of publications circulated in the year amounted to 14,339,197, being an increase of 1,743,956 beyond the preceding year. The total circulation of tracts, in about seventy-five languages, amounted to nearly 197,000,000 of religious publications!

The following statement was then made as to the funds of the Society:—Contributions from the Auxiliaries, 1,480l. 10s. 6d., being an increase of 101l. 13s. 8d.

Annual Subscriptions, 1,639*l.* 8*s.*, being an increase of 189*l.* 9*s.* 4*d.* Donations and Life Subscriptions, 1,066*l.* 12*s.* 8*d.*, being an increase of 409*l.* 15*s.* 11*d.* Christmas Collecting Cards obtained 219*l.* 17*s.* 5*d.* Benevolent Income for the past year, 4,624*l.* 7*s.*, being an increase of 553*l.* 3*s.* Legacies, 733*l.* 18*s.* 10*d.* (gratuitous Issues at home and abroad, 4,770*l.* 1*s.* 10*d.*, being 146*l.* 14*s.* 10*d.* more than the amount received for those purposes. Sums received during the past year for sales, 42,197*l.* 12*s.* 6*d.*, being an increase of 7,737*l.* Total receipts of the Society, 48,299*l.* 8*s.* 4*d.*, being an increase of 8,298*l.* 13*s.* 6*d.*

The Rev. John Dyer, Secretary of the Baptist Missionary Society, Rev. J. G. Pike, of Derby, Secretary to the General Baptist Missionary Society, Rev. D. Abell, American Missionary from China, Rev. Amos Sutton, Missionary from Orissa near Juggernaut, Rev. R. W. Hamilton, of Leeds, Rev. R. Knill, from St. Petersburg, Rev. E. Tottenham, Secretary of the British Reformation Society, Rev. J. Kelly, of Liverpool, Dr. Giustiniani, formerly of Rome, and Rev. Mr. Bolland, vicar of Swineshead, Yorkshire, addressed the Meeting with much effect, and every one appeared to retire reflecting, "What hath God wrought!"

LONDON MISSIONARY SOCIETY.

THOMAS FOWELL BUXTON, Esq. M.P. presided at the Annual Meeting of this noble Institution, on Thursday, May 15. The attendance was, if possible, greater than on any preceding occasion. The large Hall was totally inadequate to accommodate those who sought admission; and the Lower Room also being opened, was crowded to excess in a few minutes, and hundreds were obliged to retire.

After singing a hymn, and the offering of prayer by the Rev. John Leifchild, Mr. Buxton made an admirable address, especially in reference to the emancipation of the Negro slaves in the British colonies, and the consequent need of additional missionary exertions.

The Rev. W. Ellis, Foreign Secretary, read an abstract of the Report, which was deeply interesting and encouraging in all its details. The following is the number of missionary stations, &c. belonging to this Society.

	Stations and Out Stations.	Mission- aries.	Native Teachers, &c.
South Seas.....	37	17	42
Beyond the Ganges. 6	7	—	4
East Indies	156	31	112
Russia	4	4	—
Mediterranean	2	2	—
South Africa	25	24	20
African Islands.....	3	4	—
British Guiana	8	8	1
	239	97	179

Making, with upwards of 400 schoolmasters and assistants, more than 700 agents more or less dependent on the Society, exclusive of families. The Directors have sent forth *ten* missionaries during the past year, and purpose sending about *twenty* more in the course of the year ensuing, chiefly to the East and West Indies. The number of native churches is 69, and that of native communicants, 5,149; of schools, the number is 437, and that of scholars, 24,144. The number of printing establishments is 14, from *seven* of which have been printed 153,925 books, including 5,200 portions of Scripture; and from *twenty-two* stations, 119,078 copies of books have been put into circulation during the past year.

	£.	s.	d.
The contributions for the usual objects during the year amount to	45,177	4	8
Special, for the British Colonies	4,261	19	9
Making a total of.....	£.49,439	4	5

The Rev. Mr. Arundel read a letter from Lord Morpeth, who had been prevented attending the Meeting by the death of a relation. W. A. Hankey, Esq., Dr. Heugh of Glasgow, Rev. D. Abell, American Missionary from China, Rev. James Hill, Missionary from Calcutta, Rev. J. A. James, of Birmingham, Rev. Rich. Knill, of St. Petersburg, E. Baines, Esq. M.P., Dr. Burns, of Paisley, Rev. J. Lessey, Wesleyan minister, and the Rev. J. Kelly, of Liverpool, severally addressed the Meeting in the most impressive manner.

This Meeting was characterized by a spirit of the most enlarged benevolence, piety, and zeal. The results were in accordance with this appearance and feeling; for about 650*l.* were collected on the occasion. Lord Bexley sent a cheque for 20*l.* with special reference to China, and Mr. Buxton left a cheque for 10*l.*

ON RECEIVING THE LORD'S SUPPER.

(Continued from p. 158.)

2. Do you feel that you stand in need of mercy—that you never can buy your own salvation—and that without the interference of Christ you must perish? And, therefore, are you depending on him as your Saviour; and do you desire, in your good actions, to testify your gratitude, and not to purchase your salvation?

3. Are you thankful for this? Do you feel that you have been treated with great kindness, and are bound to God by the strongest ties of gratitude?

4. Is there one being on this earth for whom you are not now willing to pray that you may see them in heaven? Or one whose misery you would have pleasure in occasioning? Do you love all the world, and wish them well? And are you willing, as far as you are able, to promote their present and eternal welfare?

I am exceedingly anxious that these inquiries should be simple and to the purpose, and know from experience, that what seems easy to those who have often done it, is very difficult to the ignorant and inexperienced; and I would, therefore, be disposed to say, that unless your conscience gives a decided negative to these questions, or some of them, you may approach. It was not for the strong, the vigorous, and the active, that this institution was specially appointed, but for the weak, for the ignorant, for the poor, for the sinner. Well did he, whose unbounded tenderness cannot be too much extolled, remind the self-righteous pharisees, who were surprised to see him associated with the base, and wicked, and ignorant, that they who are sick need the physician; and that one object, and the chief object, nay, the only object of his coming was to call sinners to repentance. So far, then, from being discouraged by the view of our sinfulness, let us rather regard that as the very thing, and the only thing which is needed to render us the objects of Divine compassion. I would not willingly create a moment's uneasiness in the mind of any, without ample cause; and really think that any one who desires to obtain at the Lord's table assistance to get better, may go, and is sure to be welcome there. "Come unto me, all ye that labour and are heavy laden, and I will give you rest." "Him that cometh to me, however slowly and imperfectly, let him but come, and I will on no account cast him out."

III.—*Additional encouragements drawn from the character of those who first received the Lord's Supper.*

1. They were ignorant. They knew but little of the true character of Jesus; they regarded him in but a small degree as the propitiation for their sins, and I dare say little thought that in so short a time the redemption of mankind would be completed through his death; and yet he, who surely would not have abused so sacred a rite, did not refuse to administer it to them.

2. They were prejudiced. They still thought of earthly power and dominion; still longed to sway the promised sceptre over Israel's tribes. Yet even this was not enough to render them unfit.

3. They immediately afterwards denied and forsook their Master; and though he knew they would do so, yet he gave them the bread and wine, in token of the better covenant.

Let it, however, be remembered, that they did not renounce their Master altogether; their after-life was more consistent; and perhaps in no small degree because they had eaten this last supper. The remembrance of it no doubt stung them in their backsliding, and led them back again to duty.

What was it then which made them fit? They were sincere. Their subsequent follies were not the effect of *predetermination*; and each one as he swore to die rather than deny his Master, felt then as if he could do it; and no doubt would then have done it. And, therefore, being free from *guile*, nothing could keep them from being fit persons to receive the tokens of a Saviour's love.

I should regret indeed, if these observations were even calculated to induce the unprepared to rush without reflection to this sacred table. But I do think that the damnation mentioned by St. Paul in that part of his Epistle to the Corinthians, to which I have already alluded, has been the means of deterring many from sharing in this sacred rite, who no more have cause for fear than the apostle himself had. The men whom he reproved had been getting drunk on the wine prepared for the feast:—are we disposed to this? Let us not, then, attach to any sin a punishment which God has not affixed to it. "Let a man examine himself," was the only admonition which follows this denunciation, and if complied with, there is no cause for fear. It is impossible to estimate the amount of injury which results from neglecting this ordinance. Oh! let the cold-hearted and unthinking pause for one moment, and contemplate the benign figure of the Redeemer standing by the symbols of his dying love; and pointing to the prints in his hands and feet, and the scar upon his side, imagine him saying, with the tears of everlasting love and intense affection bursting from his eyes, "*This do in remembrance of me.*" And then he would watch with eager anxiety to perceive what was the result of his invitation. And do you not suppose these wounds would be re-torn and lacerated if the creatures so indebted to his goodness were, in reply, to walk silently away? Shall we, then, forget our Saviour? Shall we forever banish him from our thoughts? Oh, no! you will say. Then why not remember him, when he desires to be remembered? Why refuse this dying request of your best friend?

These are considerations alike applicable to young and old, rich and poor; and he who knows what Christ has done, is ungrateful if he wilfully absents himself from this table; or he is blind to his own interest, and ought immediately to apply for the instruction of his minister, concerning the first principles of the oracles of God.

Let me apply here the words of Christ, "Take no thought for the morrow," &c. I remember it to have been a source of the deepest anxiety to my mind as to whether I should forsake God, and sin afterwards; but I

believe these fears to have been wrong, since they manifested want of confidence. Let them not oppress our mind henceforth. Let each day find us supplicating divine aid, and then there will be no fear of the future. Too many Christians forget that *now* is the time, and in fruitless care about how they shall act in after-life, forget that no temptation can happen to them which will not be attended with strength and power to resist, if they are obeying the will of God.

Let this sacred ordinance prepare us for life or death. He who kneels at that table declares himself the subject of two worlds, and that he is preparing to be happy in the better one. Life is only happy when spent in preparing for death, and death is no terror to him who has thus lived.

The dispensation of all things is in the hands of God, and to him we must submit. And why not? There is no wish in his bosom but for our highest welfare.

The Saviour of the world never smiles more kindly than on a youthful applicant for mercy, and never fails to bless him largely and eternally. He whose tender arms encircled little children, and who poured a gracious benediction on their head, would not fail to watch their progress into life; and if he found them when arrived at maturer years willing to choose him for their friend, would he not rejoice? But mortals cannot tell the joy of God at the recovery of one fallen sinner. Nevertheless we may be sure, that how little soever the children of men think of such an act of self-dedication as that now under consideration, the day on which it is first performed is a joyous one in heaven, and the golden harps of the angelic host carry to the Lord of all, the pleasing intelligence that a sinner has repented.

Hail! Prince of life, for ever hail!

Redeemer, Brother, Friend;

Though earth, and time, and life should fail,

Thy praise shall never end.

B. Z.

THE GREAT MISSIONARY.

No. IX.

Paul's Missionary labours in Syria and Cilicia—His labours at Antioch, where the Disciples were first called Christians—Paul's extraordinary Visions.—A. D. 39—44.

"AFTERWARDS," says Paul, "I came into the regions of Syria and Cilicia." (Gal. i. 21.) On his way to Tarsus, he would naturally make some stay in Antioch, which was about two hundred and eighty miles from Jerusalem. This celebrated Syrian city, the western capital of that country, and at that period regarded as the metropolis of the East, contained very many Jews, among whom the gospel had been already preached, and, as is testified, with great success.

Luke remarks, "Now they who were scattered abroad, upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord." Acts ix, 19—21.

Among these new converts to Christ at Antioch, Paul would naturally make some short stay, and his intelligent ministry would doubtless be the means of their establishment and confirmation in the faith of the gospel. Having been refreshed both in body and spirit by holy communion with these lively believers in the Lord Jesus, he proceeded on his way to his native city. What were his labours and success in this famous place, we find nothing particularly recorded. But he did not li-

mit his missionary operations to Tarsus: he went far beyond it, "into the regions of Cilicia," where, it appears, his ministry was blessed to the conversion of many souls, even among the Gentiles, of whom we read soon after, both "brethren" and "churches." Acts xv, 23-41.

Paul continued his itinerancies in "the regions of Syria and Cilicia," proceeding as far as Galatia, for the space of three years; during which Providence prepared the way for the admission of the Gentiles into the church of Christ, by the believing Jews. Peter had been sent by the special direction of the Holy Spirit to receive Cornelius, an heir of eternal life, and a worthy member of the kingdom of God. Prejudice had been destroyed in the minds of the Jewish believers at Jerusalem, by the extraordinary relation of Peter, concerning the vision of God, directing him to visit the centurion, and his testimony to the faith and piety of that Roman officer. This was manifestly a special dispensation to magnify the riches of divine grace. And "when they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." Acts xi, 18.

With such a delightful illustration of the purpose and grace of God, the members of "the mother church" at Jerusalem were qualified to receive a report of the work of renovation and conversion from Cilicia and Syria. Luke observes, "Then tidings of these things came unto the ears of the church, which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord; for he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord." Acts xi, 22-24.

Barnabas found the work too heavy for himself alone at Antioch, and sought assistance. Being partly acquainted with Paul's missionary labours in the adjoining provinces of Cilicia, and knowing how eminently he possessed those qualifications which were needful as the means of building up these new converts in the faith and order of the gospel, he resolved on endeavouring to prevail upon him to devote a portion of his time to Antioch. "Then departed Barnabas to Tarsus, for to seek Saul: and when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called *Christians* first in Antioch." Acts xi, 25, 26.

Among other things most interesting in this part of the history of Paul, is the origin of the appellation "Christians," to distinguish the disciples of the Lord Jesus. Some suppose that this name was given to them by their enemies in reproach; as they had before been called in contempt "Nazarenes," and "Galileans." This conjecture appears to be confirmed by the fact of the Antiochians being remarkable for their scurrility and jesting, as is testified by Zosimus, Procopius, and Zonaras. And also from Tacitus, when speaking of the Christians, as persecuted by Nero, saying, "The vulgar call them Christians."

Others reject this, believing that the disciples assumed it of their own accord, upon the union of both parties in the gospel church, thus burying the distinction of Jews and Gentiles. John of Antioch, from an old tradition, says, "At the beginning of the reign of Claudius Cæsar, ten years after Jesus Christ, our Lord and God, was ascended up into heaven, Evodus, the first after the apostle Peter, being chosen bishop of Antioch, the great city of Syria, became a patriarch, and under him they were called Christians: for this same bishop, Evodus, conferring

with them, put this name upon them, whereas before the Christians were called Nazarenes.

Many, however, believe, that the title *Christians*, or *Anointed ones*, was given by Divine revelation. And this view of the case seems confirmed by the fact of it being in every respect the most honourable of all titles which can distinguish men, and it would be peculiarly appropriate on the occasion of receiving Gentiles into the church. Still this is a matter far less important for us to know, than that we are Christians in reality, "known and read of all men as the living epistles of Christ."

Paul's rapture into the third heaven and paradise, as referred to 2 Cor. xii, is generally considered by the wisest commentators to have happened while the apostle was in Cilicia. Those celestial visions and revelations with which this devoted servant of Christ was favoured, are not particularly mentioned, except in that passage defending his apostolic claims. "It is not," he says, "expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ, about fourteen years ago (whether in the body I cannot tell; or whether out of the body, I cannot tell: God knoweth), such a one caught up to the third heaven. And I knew such a man (whether in the body or out of the body, I cannot tell: God knoweth), how that he was caught up into paradise, and heard unspeakable words, which it is not lawful (or possible) for a man to utter." 2 Cor. xii, 1-4.

No doubt can be entertained that the apostle means himself: especially because he adds, "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." Ver. 7.

These extraordinary revelations were intended to confirm and establish him in his holy purpose of fulfilling his apostleship: but how mysterious that he should be afflicted with "a thorn in the flesh, a messenger of Satan!" What this evil was, none have been able to determine. Probably it was that which he calls in his Epistle to the Galatians, "*infirmity of the flesh*," chap. iv, 13; and "*my temptation, which was in my flesh*," verse 14. Most judicious commentators suppose it to have been "some bodily distemper of the paralytic kind; which, by affecting his countenance and speech, made him, as he thought, unfit for public speaking, and, therefore, fearing it might render his preaching unsuccessful," he earnestly entreated Divine relief. "For this thing," says he, "I besought the Lord thrice, that it might depart from me." 2 Cor. xii, 8.

The glory of his Saviour would not have been so eminently promoted by granting his request: Paul observes, therefore, "And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness." This many a disciple of Christ in every age has found; and the answer satisfied the apostle, reconciling him to his circumstances, and leading him to say, in the full assurance of faith and hope, "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me."

ILLUSTRATION OF LUKE IV, 28-30.

"AND all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong; but he passing through the midst of them went his way." Luke iv, 28-30.

Mr. Maundrell tells us that this is still called "*the Mountain of the Precipitation*," and is a half a league southward of Nazareth. In going to it, you cross, first,

over the vale in which Nazareth stands; and then going down two or three furlongs, in a narrow cleft between the rocks, you there clamber up a short, but difficult way on the right hand; at the top of which you find a great stone standing on the brink of a precipice, which is said to be the very place where our Lord was destined to be thrown down by his enraged neighbours: "but he passing through the midst of them, went his way." Either he shut their eyes so that they could not see him, or he so overawed them by his power, as to leave them no strength to perform their murderous purpose. The man Christ Jesus was immortal till his time came; and all his messengers are immortal till their work is done.

"The following relation of a fact presents a scene something similar to what I suppose passed on this occasion:—A missionary, who had been sent to a *strange land*, to proclaim the gospel of the kingdom of God, and who had passed through many hardships, and was often in danger of losing his life through the persecutions excited against him, came to a place where he had often before, at no small risk, preached Christ crucified. About fifty people, who had received good impressions from the word of God, assembled: he began his discourse; and after he had preached about thirty minutes, an outrageous mob surrounded the house, armed with different instruments of death, and breathing the most sanguinary purposes. Some that were within shut to the door; and the missionary and his flock betook themselves to prayer. The mob assailed the house, and began to hurl stones against the walls, windows, and roof; and in a short time almost every tile was destroyed, and the roof nearly uncovered, and before they quitted the premises, scarcely left one square inch of glass in the five windows by which the house was enlightened. While this was going forward, a person came with a pistol to the window, opposite to the place where the preacher stood (who was then exhorting his flock to be steady, to resign themselves to God, and trust in him), presented it at him, and snapped it; but it only flashed in the pan! As the house was a wooden building, they began with crows and spades to undermine it, and take away its principal supports. The preacher then addressed his little flock to this effect:—"These outrageous people seek not *you*, but *me*; if I continue in the house, they will soon pull it down, and we shall be all buried in its ruins; I will, therefore, in the name of God, go out to them, and you will be safe." He then went towards the door; the poor people got round him, and entreated him not to venture out, as he might expect to be instantly massacred; he went calmly forward, opened the door, at which a whole volley of stones and dirt was that instant discharged; but he received no damage. The people were in crowds in all the space before the door, and filled the road for a considerable way, so that there was no room to pass or repass. As soon as the preacher made his appearance, the savages became instantly as silent and as still as night; he walked forward, and they divided to the right and to the left, leaving a passage of about four feet wide for himself, and a young man who followed him, to walk in. He passed on through the whole crowd, not a soul of whom either lifted a hand or spoke one word, till he and his companion had gained the uttermost skirts of the mob! The narrator, who was present on the occasion, goes on to say: "This was one of the most affecting spectacles I ever witnessed; an infuriated mob, without any visible cause (for the preacher spoke not one word), became in a moment as calm as lambs! They seemed struck with amazement, bordering on stupefaction; they stared and stood speechless; and after they had fallen back to right and left, to leave him a free passage, they were as motionless as statues! They as-

sembled with the full purpose to destroy the man who came to show them the way of salvation; 'but he passing through the midst of them, went his way.' Was not the God of missionaries in this work? The next Lord's day, the missionary went to the same place, and again proclaimed the Lamb of God, who taketh away the sin of the world!"—*Dr. A. Clarke.*

RELIGION IN AMERICA.

Extract of a Letter from New York.

"THERE is, my dear brother, one view of our late important change, which gives us more satisfaction than any other earthly prospect, *viz.*, the immoral atmosphere from which our family is removed into one that may be contrasted, but cannot be compared. During the three months spent here, and with great opportunities for observing, I have seen but four drunkards, two of whom were sailors, and one other a fresh emigrant; nor have I seen a single female whose modesty appeared suspicious.

"But that the love of sin reigns in the unregenerate heart *here* as well as *there*, I have no doubt; but the outward practice of it is restrained by the law, powerfully backed by public opinion.

"I am daily more convinced that vital godliness flourishes much more here than in any part of Britain with which I am acquainted. As a proof of this, I would not refer so much to the great revivals of which we have heard, as to the general appearance of religious society—the practical faithful style of preaching—the very large proportion of the population regularly attending public worship—the very numerous and well attended meetings for prayer, and other religious exercises—the estimation in which the Lord's supper is held—and the very large proportion of communicants—and the general deference paid to religious principles even by worldly men. These are some of the striking features of the case.

"The first sacramental season we enjoyed in America, our own individual circumstances might well make deeply impressive, as indeed they did; but, apart from this, it was a season of no common order. I cannot describe it; though there was much I shall never forget, especially the sudden interruption of the service, that five minutes might be spent in silent intercession for the children of the church; and such a silence I never knew, though there were about eight hundred communicants; my after communion with this church confirms the impression. This was at a Presbyterian church. (Mr. Patten's.)

"I could, my dear brother, add much more, but this is the third night I have devoted to this letter, and prudence says, forbear; perhaps, also, I might have spared much; I have written, as it is, only the kind of information I thirsted after, when the other side of the Atlantic: but, as facts differ, it may not be quite uninteresting to those I have left behind, to see no more, till that sun which now shines upon us both shall lose his light, and that day for which all other days were made. O that we could view all things now as we shall then see them!"

God's eyes pierce as far as the depths of hell: not one of his Church's adversaries lies in a mist; all are as plain as the stars he numbers.—*Charnock.*

The head of the wicked shall fall as low as the feet of the godly.—*Charnock.*

DEPLORABLE IGNORANCE AND BARBARISM OF SOME OF THE TRIBES IN INDIA.

THE following extract of a letter from Mr. Fink, a Serampore Baptist Missionary, in Arracan, is dated Akyab, 25th September, 1833. The Chief, who is one of the speakers, is *Young-mang-laong*, who, with a few attendants, waited on Mr. Fink, for the purpose of obtaining instruction in matters relating to certain regulations of the British Government, to which he is now subject. The letter reached England April 30, 1834.

Myself. What god do you and your tribe serve?

Chief. We have no god whom we can serve.

Myself. Do not you and your people ever perform some kind of worship or other?

Chief. O yes, but that we do to the *Nat* (demon), to which we offer fowls, kids, &c.; invoking him for help in the time of sickness and of calamity of every kind.

Myself. This is exceedingly wrong and sinful. Do not you know that there is a God, whom you and your people ought to worship?

Chief. No, we do not know.

Myself. Have you never heard that there is a God, or the name of a God?

Chief. Yes, but the Mugs and the Burmans worship that god.

Myself. You mean Guadama, do not you?

Chief. Yes, yes, that is the god I meant; and some time ago people from this part told us, that we also should worship him; and that if we would dig tanks, build monasteries for poongyees, and make bridges over creeks for people to walk upon, we should be happy hereafter.

Myself. But did not the people tell you where and when this happiness is to take place, and what kind of happiness it is to be?

Chief. Yes, they told us that we should be born again after death in this world; and if we perform all the good works as they told us, we shall, in this world, after the second birth, get a number of pretty wives, plenty of cattle, large houses, abundance of money, and some time become very great men too. This is the happiness which they told us.

Myself. They have led you and your people into a very great error.

Chief. I do not know, Sir; this is the doctrine they once attempted to introduce among us, but hitherto we have not worshipped Guadama.

Myself. Do you know that you have a soul either to be saved or to be damned for ever?

Chief. I do not know: what is a soul?

Myself. A soul is an essence, the immaterial and immortal spirit of man.

Chief. (putting his hand upon his mouth, and exclaiming) Is there such a thing in my body to be saved or to be damned? Pray, Sir, when to be saved, or when to be damned?

Myself. To be saved and be happy eternally in heaven, or to be damned for ever and ever in hell fire.

Chief. Who is that being to save or to condemn us?

Myself. Not Guadama, nor any other god; nor can the *Nat*, for these are all false gods; but there is the only one and living God, who was before the world was. He is from everlasting to everlasting, and is that Being who will and can save you or condemn you; and if you and your followers can only sit quiet for a little while, I will tell you about this true God, and about your soul, for your everlasting good.

The Chief and one of his men replied with one voice, "Very well, Sir, then speak on."

I then explained the nature and attributes of God, the creation of the world, of mankind, and all other things,

and about heaven and hell. I also spoke of the holy law which God had given to us, how we have broken this law, and in consequence are under the curse of this law, and deserve to be punished for ever in hell: how God loves us, and has sent his dear Son Jesus Christ; how he made an atonement for us by the giving up of himself upon the cross, on which he suffered and died for our sins; how he rose again from the dead; how he calls all sinners to believe in him for the forgiveness of their sins; how he ascended up to heaven, body and spirit; where he mediates for all believers, and is ready and willing to save as many as will believe in him.

After hearing this, the Chief rose from his seat and said, "Sir, you are my friend from this day, and I hope you will come to my country in the cold season, and speak to my people about the one true God. I will protect you and your people." I asked him whether they knew how to read and write. He said that they have no characters of their own, and therefore they know not what reading or writing is. They keep their accounts by knotting strings, and making strokes with charcoal on the planks, like the Rhyang tribe themselves.

Now, my dear brother, I think, instead of my going to Ramree, as I have proposed, I shall go up to the hills amongst these savages, and try my best first to open a school among them for their children and young men. The characters should be Mug and Burman, the teacher should be a clever and pious native Christian, to whom I must allow a good salary, say 16 rupees per month, otherwise he cannot live with his family amongst them, and he should introduce in the school nothing but the Scriptures and Christian religious books and tracts. What say you, my dear brother?

THE LAND OF REST.

WHERE is the land of rest? the blest abode
Of spirits rescued from the heavy load
Of mortal life: where every form of sin,
The ills that rage without and lurk within,
Are known no more? a land of joy and peace,
Where every sound but that of praise doth cease?
The fainting spirit feels its strength renew'd
When with the eye of faith that land is view'd.
Let but one ray of uncreated light,
From that celestial world which knows no night,
Fall on the soul,—doubts vanish, darkness flies,
We all but breathe the air of Paradise!

The dove, that fluttering o'er the watery waste
Could find no place on which its foot might rest,
When 'midst the liquid desolation round
Not one green spot the little wanderer found,—
Even in that watery desert drear and dark,
Had still a refuge left her in the ark.
And there's an Ark that rides the sea of life,
Safe 'mid the raging billow's angry strife—
Safe, though the wreck of many a gallant ship
Floats on the bosom of the treacherous deep.
CHRIST IS THE ARK! in Him by faith is given
True rest on earth, and perfect rest in heaven.

LONDON YOUNG MEN'S SOCIETY.

The Monthly Public Lecture to the members of the above Society, and generally to the Young Men of London, will be delivered by the Rev. T. Boys, A.M. at St. Mark's church, Pentonville, on Wednesday evening, May 28, service to commence at half-past six.

London: Printed and Published by C. WOOD AND SON, Poppin's Court, Fleet Street; to whom all Communications for the Editor (post-paid), should be addressed;—and sold by all Booksellers and Newsmen in the United Kingdom.

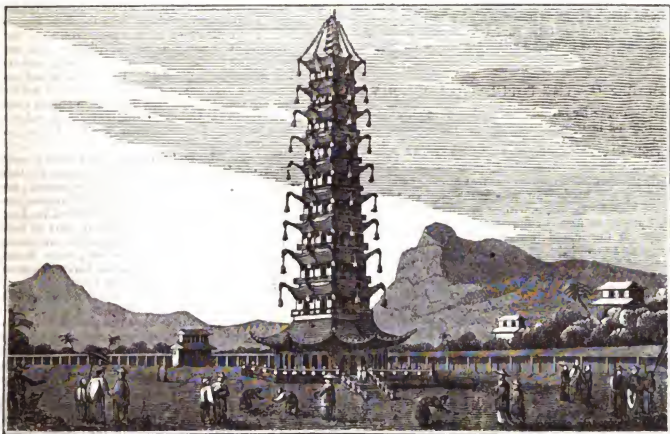
THE CHRISTIAN'S PENNY MAGAZINE.

Nº 104.

PUBLISHED EVERY SATURDAY.

MAY 31, 1834.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POPPIN'S COURT, FLEET STREET, LONDON.



THE PORCELAIN TOWER AT NANKING, IN CHINA.

CHINA becomes every day more interesting to the Christian philanthropist; and the solicitude to benefit the immense population of that wonderful country, happily increases among the servants of God in England, the Netherlands, and America.

Notices of that surprising empire, in addition to what we have given in our former Numbers, cannot fail to interest the readers of the Christian's Penny Magazine. And among other things most worthy of their regard, is the PORCELAIN TOWER of Nanking.

This celebrated and beautiful edifice, about two hundred feet in height, is so called from its being coated with porcelain. The Portuguese supposed it to have been a temple appropriated to the purposes of devotion; and this appears to have been at least one object for which it was erected; though many imagine that it was originally designed as a public memorial of some national event, as were the columns of the Greeks and Romans.

Mr. Ellis, in his Journal of the late Embassy to China, relates his having succeeded, in company with three gentlemen, in passing through the uninhabited parts of the city of Nanking; but they were not allowed to proceed further, and only saw the Porcelain Tower at the distance of about two miles. The most accurate account appears to be that given by M. Nieuhovius, in

VOL. III.

his "Narrative of the Dutch Embassy to China, in the years 1655 and 1656," written in Latin, and embellished with one hundred and forty-seven plates. From that splendid work we give the following translation.

The Porcelain Tower is situated in the middle of the city. It possesses nine roofed stories; and the highest is so greatly elevated, that a hundred and eighty-four considerable steps are required to ascend to it. About the stairs and windows, images are placed, and the air is admitted through a square hole, defended by balustrades of iron of surprising beauty. Externally the work is bright, and painted in different colours, green, red, yellow, as the skill of the artist or custom required. And though this magnificent edifice is composed of different stories, it seems but one continued temple. The roofs, of a green colour, projecting at the corners of the galleries, delight the ears with the pleasing sounds of little brass bells, twirled by the wind; as Tacitus declares was the case with the prodigious temple of Memnon, at Thebes in Egypt. The crown on the summit, which is inaccessible except by the outside, was terminated with wood in a spire, covered, as the Chinese reported, with the purest gold. To persons standing on the top, not only does the city appear, but all the extensive surrounding country, which gives a prospect beyond the banks of the Kiangia; and no sight can be

Z

more admirable than that of a city of so great magnitude, and of so beautiful a circumjacent country, with a river, as if comprehending all things within its ample windings.

They relate various but uncertain things concerning the origin of this Tower, which it is more profitable to pass over than to relate. But it seems probable that it was erected by the Chinese about seven hundred years ago, as a monument of their victory over the Tartars. It is certain that the Tartars left it perfect and untouched, when Nanking was lately ruined: whether, passing the greater and more incomparable things, they were content to ravage things more insignificant and ignoble, or whether from reverence of so great a work, or being despised, as is usual with barbarians, or by a secret overruling of fate, they left as they found this monument of the Scythian victory.

REMARKS ON THE POPULATION OF CHINA.

THE "Chinese Repository" for May, 1833, contains the following instructive remarks on the population of China.

To all who are acquainted with only one part of China, or who have obtained all their knowledge from report, the enormous number of three hundred and sixty millions must appear far above the actual amount. Having visited only the maritime provinces of the empire, I am by no means competent to judge of the population in the inland provinces; nor did I ever take the trouble to compare the statistical accounts of one district with the average population. Yet I have been everywhere struck with the dense adult population which I met, and with the amazing numbers of the rising generation. Every habitable spot is cultivated, and inhabited by the greatest numbers which by their utmost exertions can subsist upon it. View the bleak coast of Fukkeen province; the barren rocks and the extensive sand flats are rendered arable by industry, and are thickly inhabited. The plains of Che-keang exhibit still greater multitudes in their innumerable hamlets. Keang-nan is crowded with villages and cities; hundreds of miles we saw nothing but hamlet joined to hamlet. Shantung province is inferior to both these, yet it has an immense population; and Pih-chih-le is a world in itself.

That China should furnish subsistence for a greater number of people than most of the countries of Europe on equal space, is not at all surprising, if we regard the provisions of the poorer classes, which are here a greater proportion than anywhere else in the world. These all live on a very sparing diet, not in quantity but in quality. It is only in times of general starvation that we could expect the inhabitants of the poorest parts of Europe to live upon the common diet of the poor people here. We may safely assert, that one European requires an amount of land to maintain him sufficient for the maintenance of two Chinese.

In Europe, we have gardens, immense forests, marshes, meadows, &c. We find nothing like these in any part of China, at least on a large scale. There may be wastes which are absolutely unproductive; but where are the meadows with their large herds of grazing cattle? Where shall we find the European gardens or orchards? There are indeed some; but they bear no proportion to the ground laid out for these purposes in Europe. Their forests are on the brow of hills, so that very little arable land is lost thereby; and their marshes, by immense labour, have been converted into fertile rice fields. The Chinese do not consume so much animal food as we do; hence the grain which with us is devoted to the support of cattle, here falls to the share of man.

Add to this the grossness of the Chinese stomach, which refuses nothing; and consider, also, the large importation of provisions from southern Asia and Mantchou Tartary; and the question *how* these millions can subsist, will be solved.

In Europe, we live not merely to drag out our terrestrial existence, but we live also for enjoyment, and the poorest classes often waste more than would maintain double their number. In China, the means of enjoyment are very limited. The common people bend their whole mind to get the indispensable necessities of their existence; they seldom go further. Though they are occasionally extravagant during the time of their festivities, they curtail their expenses immediately after they are over. I have adduced these facts to show the *possibility* of the existence of such a population. I have added my own testimony as an eye-witness, and may add, that I never saw a more populous country, nor ever beheld so numerous a progeny. But China is not only populous in itself, it has a superabundance to send to the adjoining countries. I do not here mention Corea as having received Chinese emigrants, but refer to Mantchou Tartary, Formosa, Siam, Cochinchina, and the Indian Archipelago.

A century ago, Mantchou Tartary was a dreary waste, having been deserted by its original cultivators, for their more ambitious projects in China. At the present moment there are millions of Chinese from Shantung province, inhabiting this country. I have been in Ting-choo-foo district, from whence the major part of these colonists went; but we found no apparent diminution in the population. Every year new emigrants depart, and penetrate farther to the north, but their departure is scarcely perceptible in the numbers remaining.

During the time when the Dutch held a part of Formosa, some Chinese settlers came from Fukkeen province; but since the Chinese have had possession of the island, their numbers have increased to several millions. These supplies are both from Fukkeen province, and the eastern parts of Canton; and they are daily on the increase, so much so as to threaten the entire extinction of the aborigines.

When the Ming dynasty reigned, a few traders found their way to the southern parts of Asia. But after the accession of the Mantchou family to the throne, multitudes of men from Fukkeen left their homes for the islands of the Indian Archipelago, to escape the thralldom of these "barbarian rulers." When Yung-ching succeeded Kang-he, he not only connived at these emigrations, but even encouraged them. With the extension of the trade to the countries south of China, emigration also increased. Many of the islands are thickly inhabited by the Chinese settlers, whose numbers are annually increased by new comers, whilst only a few return to their native land. I have been in those parts of the empire from whence these colonists come; but the emigration never thins the dense population, which might send forth tenfold the present number of colonists, without depriving the country of cultivators.

The most numerous part of the population in Siam is Chinese, far outnumbering the natives. Most of these emigrants come from the eastern part of Canton province; and notwithstanding this constant drain, the numbers are so immense, that government is constantly harassed with providing them the means of subsistence. In Cochinchina and Tungking, the Chinese colonists are numerous, notwithstanding the great restrictions made to prevent augmentation. Were we well acquainted with the countries west of China, we might perhaps find that the Chinese emigrants also throng towards those vassal states, wherever they are not directly prohibited from crossing the frontiers. The little which we have said, however, may be sufficient to show, that

the population of China is enormous, and is on the increase. I think, therefore, that the census, as given in the Ta-tsing-hway-teen, is rather below than above the actual number.

Whilst viewing these myriads, debased by gross idolatry, we cannot but deeply lament their condition. As long as the glorious gospel shall not penetrate these vast regions, they will stand like a blank and dreary waste before the eyes of the Christian philanthropist. But as there has been a time of lamentation for many centuries, there will also be a period of rejoicing. For them also the Redeemer of the world became man, and suffered the most cruel death on the cross; the same blood which was shed for the European nations, and which has proved effectual to the salvation of millions, will likewise afford deliverance to the sons of China. These are no chimeras; we trust in the saving power of the exalted Son of God; we believe his promises, and may perhaps in our own times see the approach of the glorious day.

The political economist may ask, What will become of China if her population continues to increase at the present rate? To this question, I can give no answer. We may look wishfully to the western shores of the American continent; there is still room for many millions of industrious colonists like the Chinese; but the system of national separation prevents one from indulging in such speculations. Let Christianity sway her sceptre over China, and all will be well.

CHINA ACCESSIBLE TO EVANGELICAL MISSIONARIES.

Testimony of an American Missionary to China, as given at the Anniversary of the Bible Society.

THE Rev. David Abeel, American Missionary from China, detailed the following facts in reference to that wonderful empire:—

He said, "It had been concluded, or opined, or rather fancied, that China could not be entered; that its walls could not be scaled; and that its three hundred and sixty millions of souls must be left to perish. That opinion was entertained; he was sorry to say, by the only class of persons capable of benefiting China, namely, Protestant Christians. Judaism had been in China from time immemorial. Buddhism, an irrational and destructive system, had entered China, and had hung its dark and dismal tenets in *terror* over the minds of millions. Mahometanism had entered China, not by the force of the sword, but peacefully, and had spoiled many noble minds. Catholicism had entered China, under circumstances as unfavourable as could possibly be presented; and when repulsed and expelled, it had re-entered, to the injury of many thousand souls, over whom it still held a powerful sway. But, with shame he repeated it, one class alone declared it could do nothing for China, and that class was Protestant Christians. It was an opinion very generally received, that the world was to be converted by missionaries. He knew but one missionary in whom he could place complete confidence. That missionary he had met in China; he was instructed in languages, and diligent in exertion. He had made voyages from island to island; he had gone forth unaided and alone; he had entered villages and hamlets; he had dared to enter the palace of him who was called 'The Son of Heaven,' and had ventured to tell him of the true way to heaven. That missionary had done the speaker the honour to be his companion, and such another companion he never expected to find. Where he could not go, that missionary went; what he could not do, that missionary did. He had never left him. In enter-

ing regions which had no teachers, he was still his companion. He went among all classes; he abode with him for weeks at a time; he animated all his exertions; and what was most remarkable, with all his powers, with all his elevation of soul, he became his servant. He entered even the junks, and taught the mariners. He went on, and entered even China itself. Surely the audience would all desire to know who he was. He would tell them who he was not: he was not a Churchman, nor a Dissenter; he was not a Calvinist, nor an Armenian; he was not an American, nor an Englishman, nor a Scotchman, nor a Hollander. He appeared to hate all sects, and many of those who were the most prominent he had never mentioned. But it might be said, What had his language to do with the operations of the Bible Society? The Bible! why that was the very name of the missionary he had spoken of! The Bible Society? Why that was the only Society which sent him forth. Yes! that was the only missionary upon which he and his fellow-labourers depended for the conversion of the world; and they had now the opportunity of sending that missionary, who could speak in almost all languages, and had almost the attribute of ubiquity, to the vast empire of China. It had been his lot to supply fifty junks with that missionary; and he hoped that it would be their anxiety that he might be sent forth to every part of that vast empire, and to extend his operations to the remotest boundaries of the earth."

EFFORTS TO EVANGELIZE CHINA BY RELIGIOUS TRACTS.

THE following, from the Abstract of the Report of the Religious Tract Society, is delightfully encouraging as relates to China.

CHINA.—Several communications have been received from Dr. Morrison and Leang-Afa. The former remarks:—"Leang-Afa, Agony, and myself, have been using our best efforts during the past year to increase the number of Tracts, and also to distribute them; but that work has been more extensively performed on the eastern coast of China, by Mr. Gutzlaff. He was supplied with Bibles and Tracts from the Anglo-Chinese College. I have the testimony of several commercial men, as well as his own, that Christian Tracts and books are received with the utmost avidity."

Dr. Morrison has printed 60,000 sheet Tracts, chiefly selections from Scripture, and several Tracts of larger size, which have been very extensively distributed. The Chinese evangelist, Leang-Afa, has written to the Committee, with copies of nine new Tracts, which he has published at their expense. The following are extracts from his last communication:—"I am grateful to our heavenly Father for his great grace in disposing the hearts of the believers of the Tract Society to love the Saviour to so great a degree as to unite with one heart; and even leap for joy, to assist in printing a thousand copies of the admonitory tract, called 'Good Words,' which tract has been distributed to many men, and may cause them hereafter, by the influences of the Holy Spirit, to obey and honour the Most High, and love the Saviour's Gospel, and act agreeably thereto. This result will emanate from the great efforts of the believers belonging to the Tract Society. Last year, after printing a thousand copies of the above tract, I distributed them every month, till five hundred and more were expended. When distributing them, I first spoke a little of the purport of the Gospel, and then gave away one or two copies; or perhaps spoke a little of the mysteries of the Gospel, and then gave three or four copies. All who received these tracts did so with great joy.

Some, after receiving them, inquired who it was that gave them. I replied, Those who respect and believe the Gospel, and adore the most high Lord, delight to assist in printing and distributing these little books.

"This year, about the close of the 8th moon, I had remaining four hundred and odd tracts, when the literary examinations of all the districts of Kwang-chow-foo commenced among the graduates called Sew-tse. At such times the followers of Confucius give away the sacred books of the goddess Kwan-yin, and her father Kaou-wang, to the students, to exhort them to goodness of heart. I and two believers, Achang and Asin, availed ourselves of this opportunity to distribute among them Christian tracts, and in a few days we distributed upwards of four hundred sets of the nine tracts, called 'Good Words.' It was to be regretted that we had not several thousand sets. If we had possessed that number, it would have been easy to have distributed them among the literati on this occasion.

"The students all received them with joy, and gave thanks for them. There were also a great many trading people who asked for the tracts, and I gave to all. After they had received them, and looked over them, I walked the streets to listen to what the people said about them. Some said they were extraordinary books, and others said there was a great deal that was very good in them. Thus the seed of the word has entered the hearts of many persons: we can only persevere in prayer to our Father in heaven, that he will look down in compassion, and confer the Holy Spirit to convert their hearts, causing the word to bring forth fruit."

In addition to the continued labours of Leang-Afa and his companions, the Committee have received cheering tidings respecting the labours of the Rev. Charles Gutzlaff, in the circulation of Divine truth in China. In his journal, he refers with great joy to the fact, that the Scriptures and copies of all his tracts had actually entered the palace of Peking. It also appears that when Mr. G. was in Corea, he had an opportunity of sending the Bible and a set of all his tracts to the king of that country. He remarks, "I had hitherto enjoyed the great satisfaction of seeing the people who came aboard the vessel receive our books gladly, and now I hoped that the ruler of so secluded a country might be benefited by the perusal of the oracles of God."

Mr. Gutzlaff has taken his *third* journey into China. He found the people most anxious to receive his publications. At Nanaou, in Fuhkeen, he offered a book to an intelligent looking young man. He was at first surprised at the strange gift, but then, turning to his countrymen, he read it aloud. Their attention was instantly drawn towards him; other requests were made, and within a few minutes the ship was surrounded by clamorous applicants. The captain was beckoning them away, but they clung to our tackle, and declared, "We must have the good books, and will not move without them." Such determination had the desired effect. He gave them freely what they so earnestly craved, and they went away exulting.

The following interesting scene must have revived the heart of our devoted missionary friend. "I brought my stores on shore, but finding that the great crowds bore me down, and robbed me of every leaf, I entered into a boat, and sat down, while multitudes of boisterous applicants were on shore. They now waded, and even swam, in order to get near me, and carried off in triumph the precious gift." Mr. G. then landed, and took his station in a great hall which led into a large temple. He says, "At this time I had taken the precaution of guarding my back by the wall, that I might not be thrown down by the crowd. Within a few minutes the priests thronged around me. Though they were urgent,

they behaved politely, and begged, almost with tears, that I would give them a few tracts. How joyfully did they retire with the books under their arms."

The Committee are unable to state the number of tracts distributed in China during the last year, but they must have amounted to many thousands. The Committee have paid the grant of 50*l.* to Dr. Morrison. The 100*l.* voted to Mr. Gutzlaff has not yet been drawn for; but a further sum of 100*l.* has been remitted to Dr. Morrison, to enable Leang-Afa and his friends to prosecute their spiritual labours.

In SIAM, there has been a large circulation of tracts, in Chinese and Siamese, which were printed at Singapore. The name of the Lord Jesus has become familiar to many people; their common inquiry is for "the books of the Lord Jesus."

NAVAL AND MILITARY BIBLE SOCIETY.

This useful Society, originated in 1780, held its Fifty-fourth Annual Meeting at Exeter Hall, on Tuesday, May 13th: the Marquis of Cholmondeley presided on the occasion.

The Secretary read the Report, which stated, that since the last anniversary several new stations had been formed, and agencies appointed; 2,989 Bibles had been distributed to eighty-eight regiments, at the request and under the direction of the Chaplain of his Majesty's forces; making a total of 47,981 Bibles which had been distributed since the regulations established in the year 1825. With reference to the Marine department during the past year, 699 Bibles had been distributed to six men-of-war at Portsmouth, 264 to vessels at Plymouth, and 138 to Government vessels in the River Thames; making a total of 1,053 to seamen in his Majesty's service. To watermen, bargemen, and others employed on the River Thames, and to schools for their children, about 6,000 have been distributed; making a total for the past year of 10,744 Bibles, and 284,080 since the establishment of the Society.

The receipts of the Society for the past year amounted to 3,309*l.* 1*6s.* 8*d.*, and its expenses to 3,297*l.* 17*s.* 1*d.*

Admiral Lord de Saumarez stated, that from sixty-four years' experience in his Majesty's service, he could assert, with the greatest truth, that he had found in those ships in which the Scriptures had been circulated, the seamen were invariably the best set of men, ever true and obedient to their duty, and untainted with those irregularities which were too prevalent in other ships.

General Tolley made a similar testimony as to the importance of Scriptural knowledge and religion in the army. Lord Mountsandford, Captain Hope, R.N., E. Gordon, Esq., and several other gentlemen, addressed the Meeting.

IRISH EVANGELICAL SOCIETY.

This highly important Institution, designed to promote the advancement of Scriptural evangelical godliness in Ireland, by preaching the gospel, and schools, held its Twentieth Anniversary, at Finsbury Chapel, on Tuesday, May 13th, Thomas Walker, Esq., the Treasurer, in the chair. The business of the Meeting was commenced with singing and prayer.

The Rev. A. Tidman, the Secretary, read an interesting Report of the Society's operations during the past year, detailing the labours of its agents in different parts of Ireland, which yet remains in a most deplorable condition, from ignorance, drunkenness, and priestcraft.

The Treasurer presented his accounts, from which it appeared that the total receipts of the past year were

3,086*l.* 0*s.* 11*d.*, and the expenditure 3,171*l.* 1*s.* 8*d.*, leaving a balance due to the Treasurer of 116*l.* 0*s.* 9*d.*; in addition to which, he was under acceptances for 460*l.* and the obligations of the current quarter exceeded 600*l.*

The Meeting was eloquently addressed by the Rev. R. W. Hamilton, of Leeds, Rev. C. H. Nolans, from Ireland, Rev. J. Liefchild, of London, Rev. J. Carlisle, from Belfast, Rev. Dr. Giustiniani, Rev. J. Sibree of Coventry.

SAILORS' HOME ESTABLISHMENT.

In the Christian's Penny Magazine for May 10, p. 146, there occurs the following paragraph, in relation to the "Sailors' Home":—"But though the *shell* of this building was completed, differences arose among the proprietors, and the unfinished structure was conveyed to new trustees. Some of these are said to have embraced the peculiarities of Irvingism, and the well-meant operations of the several branches of service in favour of sailors became almost paralyzed; the splendid edifice at Wells Street continuing still to remain an empty shell."

Complaining of this as incorrect, we have received a communication from the respected chaplain of the Episcopal Floating Church, the Rev. John Davis, and desiring that it may be corrected. That gentleman says, "You speak of the *Sailors' Home* as an *empty shell*, when the workmen have for months been actively engaged in laying the floors, putting up staircases, partitions, &c., and when money enough is already either in the banker's hands, or promised, to complete one wing."

Our cordial desire is to promote every institution which seeks to advance the temporal and spiritual interests of mankind; and it was farthest from our desire or thought to give the least offence against the sacredness of truth, or the delicacy of charity, in our account of the Sailors' Home.

Upon the communication of our respected correspondent, we have only to remark, that it appears still, according to his own statement, the building remains an *empty shell* in one wing; and so far as the purposes of its erection are concerned, it is but a small remove from that state in the other wing.

Our highly esteemed correspondent farther says, "You accuse of heretical opinions, and *avowedly on hearsay*, some of the trustees." In reply to this, we have only to say, that we have studiously abstained from defiling our pages with bitter accusations of heretical opinions, even against those who are known to hold them, lest we should offend against Christian charity; but while we rejoice in the prospect of the pure gospel of Christ being preached in the Sailors' Home at no distant period, it is only due to truth to remark, that the shell of that noble building has continued a mere unfinished shell for several years, and it has been almost universally understood, that the religious peculiarities of its principal managers, trustees, or directors, have rendered fruitless all appeals to the public.

This representation we gain from the directors themselves, in their "Appeal," dated June 15, 1833; in which they state, "Rumours, unfavourable to the interests of the Sailors' Home, having reached the public mind, and influenced some of its supporters to withhold their usual aid. The rumours here alluded to related to certain doctrines, which, it was said, were likely to be propagated at the Sailors' Home."

Controversy, especially with those who are labouring for the souls of men, is no part of the design of the Christian's Penny Magazine; but it may be regarded as due to the honour of our Periodical to state, that the

paper of the "Historical Notices" in question was submitted to the inspection of one of the earliest and most generous friends of the Sailors' Home, for his correction, lest there should be any part of the statement to which there could be the least possible objection.

IRISH SOCIETY OF LONDON.

THE Twelfth Anniversary Meeting of this Society was held at Freemasons' Hall on Thursday, May 15, the Lord Bishop of Lichfield and Coventry in the chair. The Rev. Mr. Beamish having offered up prayer for the Divine blessing, the Secretary read the Report. It stated, that 58 schools, containing 1,564 scholars, were added to the number of last year, showing an increased desire amongst Catholics and Protestants, to have their children educated at the Bible schools. The total number of schools last year was 428, containing 8,810 adults, of whom 190 were above fifty years of age, and 1,737 females, making in the whole 12,516 inspected, examined, and paid for; while the number actually under tuition, more or less, during the year, might probably be estimated at about 30,000.

From a canvass in London the Committee had found, that in 1,858 houses visited, there were 11,716 of adult Irish, of whom 10,790 spoke the language of Erin as their vernacular tongue.

The Committee report the resignation of the Rev. Mr. Beamish and the other clergyman who assisted him at the Irish chapel in London, and their seeking in Ireland a clergyman who would undertake to devote himself entirely to the work on a salary of 250*l.* per annum. The total income of the Society during the year was 2,642*l.* 4*s.* 2*d.*, which, after the deduction of the expenditure, left a balance of 911*l.* 7*s.* besides a sum of 721*l.* for the chapel fund.

The Meeting was addressed in favour of the Society by Lord Mountsandford, J. P. Plumtree, Esq. M. P., Sir A. Agnew, Bart. M. P., Rev. Dr. Cooke, of Belfast, Rev. J. H. Stewart, Rev. E. Tottenham, Hon. C. Bernard, Rev. W. Evanson, Rev. H. Beamish, and Captain Vernon Harcourt.

BRITISH & FOREIGN TEMPERANCE SOCIETY.

THE Third Anniversary Meeting of this most important Society was held in the Great Room at Exeter Hall, on Tuesday, May 20, the Right Rev. the Lord Bishop of Winchester in the chair, instead of the Bishop of London, whose engagements prevented his attendance.

The Secretary read the Report, which stated, that during the past year, 677,500 tracts and handbills had issued from the London press alone, exposing the evils of intemperance, and urging the principles of temperance, making a total of bills distributed since the commencement of the Society of 2,177,500, of which some had been sent to American and other foreign Societies. The number of Societies formed last year in England and Wales was 142, making the whole number of auxiliary and provincial Societies 443; that the number of individuals who had joined the Society was 87,471, being an increase of 34,038 within the year: that Yorkshire had set a noble example by forming a County Society; and that encouraging communications had been received from various foreign countries, with regard to the spread of the principles of the Society, and amongst the number from the East Indies, Van Dieman's land, and several of our colonies.

England begins happily to feel already a decrease in the consumption of spirits, and in Ireland, the decrease amounts to 40,000 gallons a year. In America, 5,000

Societies had been established, subscribed by more than 1,000,000 of individuals; more than 2,000 persons had ceased to make spirits; more than 6,000 had ceased to sell them; 700 vessels had sailed without spirits on board, for which a less rate of insurance was required. The subscriptions for the past year were about 170*l.*, the donations 400*l.*, while the expenditure for general purposes was upwards of 800*l.*

The Meeting was addressed by the Bishop of Gloucester, Rev. Dr. Cox of Hackney, Rev. E. Dewdney of Portsea, Mr. Henry Thompson (Anti-Slavery Lecturer), Silk Buckingham, Esq. M. P., Sir George Strickland, Bart. M. P., Rev. T. Mortimer, Rev. J. A. James of Birmingham, Professor Edgar of Belfast, and Capt. Brenton. The collection amounted to 99*l.* 18*s.* 11*d.*

SPIRIT DRINKING IN LONDON.

MR. HENRY THOMPSON, in a very powerful and eloquent speech at the British and Foreign Temperance Society's General Meeting, made a statement of what had been the result of an inquiry as to the number of persons who had visited *fourteen* of the principal spirit shops in London in seven days. In that time, there had entered each of those houses, taking the weekly average, 10,175 men, 7,556 women, and 1,313 children, total 19,243. The daily average was 1,453 men, 1,108 women, and 187 children; or 2,749 to each. The average numbers on the Sabbath-day were, 1,440 men, 836 women, and 189 children; total, 2,465. But the total numbers which entered the *fourteen* houses during the seven days were, 142,453 men, 108,593 women, and 18,391 children; being a total of 269,437 persons in seven days!

This, however, is but the picture of a very small part of the pestilential evil which afflicts the metropolis of Britain! This relates to *fourteen* houses only, whereas there are *many hundreds* of those houses for retailing the delusive poison! Can we wonder at disease, misery, and crime abounding in London? We make our earnest appeal especially to the Committee of the Temperance Society, to co-operate throughout the country with those heaven-born institutions—Christian Instruction and District Visiting Societies.

ANSWER TO QUESTIONS OF "ANXIOUS INQUIRERS."

"ANXIOUS INQUIRERS" constitute an interesting class of the community for whom we labour. They are therefore not only welcome to propose questions to the Editor of the Christian's Penny Magazine, but they are invited to do so, with the assurance that his pen and that of his friends will be delightfully employed in solving the difficulties which perplex their minds.

While, however, it affords pleasure to gratify friends, and to do good in promoting their spiritual edification, it is utterly impossible to insert every paper that is sent, to attend as may be desired to every communication which is forwarded with that view, or to answer every question proposed, especially so soon as may appear desirable. Should any questions not be immediately answered, this ought not to be misinterpreted, as if they were neglected, or carelessly thrown aside. Manuscript copy for publication must necessarily be prepared, in some cases, weeks before it can appear in print: our friends, therefore, should not indulge impatience in relation to their favours.

Several applications have been made to us for answers to the following questions:—

"1. Why should the reward of heaven be set forth to induce people to love God and to keep his commandments?"

"2. Why should the punishments of hell be set forth to induce people to love God and to keep his commandments?"

Our inquirers do not ask, *whether* these things are so, but *why* they are so set forth. To this it may be replied, that *motives* of some kind, it is clearly manifest, must be proposed to men, for the purpose of inducing them to pursue any particular course of life. And however secret it may be, no action of human life, and no volition even of the human will can possibly take place without a motive: though there are persons, especially certain who cherish crude and mistaken notions concerning the operations of divine grace and the Holy Spirit upon the mind, who seem to look upon men as if they were mere machines, to be acted upon and led without any regard to motives. This, however, cannot be; for every man, whether he considers it or not, must have some reason determining him to each of his actions.

God, the almighty, the ever-blessed Creator, possesses an infinite knowledge of mankind; and in all his dispensations, he deals with them as rational beings. Hence his holy inspiration ever directed his commissioned servants to treat with those to whom they ministered, appealing to their *fears* and *hopes* to engage them first to be reconciled to God, and then, contemplating his amiable, benevolent, and paternal character, to serve, obey, and love him.

"We must all appear before the judgment-seat of Christ," says the apostle, "that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men." 2 Cor. v. 10, 11. The torments of eternity are set forth with a view to awaken men to seek reconciliation by Christ; and the reward of heaven, graciously promised to believers of the gospel, is set forth to engage them in obedience and love to glorify God their heavenly Father.

Such a procedure is perfectly in accordance with the constitution of human nature, and it commends itself to the understanding of every reasonable man. "A formal, not a real repentance," will arise, not from this representation of God, and his gracious method of salvation; but from some distorted views of the gospel, and superstitious endeavours to merit the Divine favour, while conscious guilt spreads a gloom over the mind.

The following remarks, from one of the greatest writers on doctrinal and experimental Christianity, will probably be esteemed valuable to confirm, and further to simplify the preceding observations.

"The doubt supposes religion inconsistent with humanity; and that God were about to raze out of the nature of man one of the most radical and fundamental laws written there—a desire of blessedness: and supposes it against the express scope and tenour of his whole gospel revelation. For what doth that design, but to bring men to blessedness? And how is it a means to compass that design, but as it tends to engage men's spirits to design it too? Unless we would imagine they should go to heaven blindfold, or be rolled thither as stones that know not whither they are moved; in which case the gospel, that reveals the eternal glory, and the way to it, were a useless thing. If so express testimony had not been in the Bible, as that 'Moses had respect unto the recompense of reward;' yea, that our Lord Jesus himself, 'for the joy that was set before him endured the cross,' &c.;—doubting or objecting might have been more reasonable.

"But for the everlasting punishments in another

world, that belong to unreconciled sinners, who refuse to know the things of their peace, the gospel constitution has made the connection firm and unalterable, between their continuing, unrepenting wickedness, and those punishments. When, therefore, we behold the impudent provoking sins of the age in which we live, against the natural, eternal law of our Creator, persisted in with all the marks of infidelity, and obduracy against the truth and grace that so gloriously shine forth in the gospel of our Redeemer, we may after him speak positively, — 'He that believeth not shall be damned — he is condemned already — he shall not see life, but the wrath of God abideth on him.' "

INSTITUTIONS OF MOSES PROVE HIS DIVINE MISSION.

If we examine the institutions of Moses, with reference to himself, and to the advantages which he might have derived from his pretended imposture, they will surprise us no less.

Every imposture has an object in view, and an aim more or less selfish. Men practise deceit for money, for pleasure, or for glory. If, by a strange combination, the love of mankind ever entered into the mind of an impostor, doubtless, even then, he has contrived to reconcile at least his own selfish interests with those of the human race. If men deceive others, for the sake of causing their own opinions or their own party to triumph, they may sometimes, perhaps, forget their own interests during the struggle, but they again remember them when the victory is achieved. It is a general rule, that no impostor forgets himself long. But Moses forgot himself, and forgot himself to the last. Yet there is no middle supposition. If Moses was not a divinely-inspired messenger, he was an impostor in the strongest sense of the term. It is not, as in the case of Numa, a slight and single fraud, designed to secure some good end, that we have to charge him with; but a series of deceptions, many of which were gross; a profound, dishonest, perfidious, and sanguinary dissimulation, continued for the space of forty years. If Moses was not a divinely-commissioned prophet, he was not the saviour of the people, but their tyrant and murderer. Still, I repeat, this barbarous impostor always forgot himself; and his disinterestedness, as regarded himself personally, his family, and his tribe, is one of the most extraordinary features in his administration.

As to himself personally: He is destined to die in the wilderness: he is never to taste the tranquillity, the plenty, and the delight, the possession of which he promises to his countrymen: he shares with them only their fatigues and privations: he has more anxieties than they on their account, in their acts of disobedience, and in their perpetual murmurings. As to his family: He does not nominate his sons his successors: he places them, without any privileges or distinctions, among the obscure sons of Levi; they are not even admitted into the sacerdotal authority. Unlike all other fathers, Moses withdraws them from public view, and deprives them of the means of obtaining glory and favour. Samuel and Eli assign a part of their paternal authority to their sons, and permit them even to abuse it; but the sons of Moses in the wilderness are only the simple carriers of the tabernacle: like all the other sons of Kohath, if they even dare to raise the veil which covers the sacred furniture, the burden of which they carry, death is denounced against them. Where can we find such complete disinterestedness as that in Moses? Is not it the character of an upright man, who has the general good, not his own interest, at heart? of a man who submissively acquiesces in the commands of God, without

resistance and without demur? When I consider these several things; when I reflect on all the ministry of Moses,—on his life, on his death, on his character, on his abilities, and his success,—I am powerfully convinced that he was the messenger of God. If you consider him only as an able legislator,—as a Lycurgus, as a Numa,—his actions are inexplicable. We find not in him the affections, the interests, the views, which usually belong to the human heart. The simplicity, the harmony, the verity of his natural character are gone: they give place to an incoherent ardour and imposture; of daring and timidity; of incapacity and genius; of cruelty and sensibility. No! Moses was inspired by God. He received from God the law which he left his countrymen. Those five books, in which it is contained, together with their history, were written under the superintendence of God, they contain His word.—*Cellerier on the Divine Origin of the Old Testament.*

GOOD FRIDAY, AS OBSERVED IN COLOMBIA.

An illustration of Popery.—From Captain Cochrane's Travels.

WENT to church about eight o'clock in the evening, with Colonel Rieux. The curate, a young man, preached with great energy, and violent gesticulations, in a sing-song tone. The majority of the audience was women, and the church so excessively crowded, that we could only obtain entrance through the vestry, and might be said to be behind the scenes. Hence, we saw a figure, represented on a cross, and intended for our Saviour, which was veiled from the rest of the congregation by a dark curtain. The preacher having arrived at the proper part of the sermon, describing the agony of Christ, stamped his feet, and at the second stamp, the sombre veil fell from before the figure, whilst a discharge of cannon without announced the supposed convulsion of nature, and the apparently bleeding figure, surrounded by numerous lights, was suddenly exposed to the general gaze. The effect of this performance was so successful, that many of the females shrieked and fainted. Shortly after the figure was taken down, and carried to a sepulchre, gaily adorned, having the representation of a Roman sentinel sitting on the top. After the sermon, Colonel Rieux and myself walked into the body of the church, and were immediately presented with long wax tapers, intimating the necessity of joining the procession about to pass through the town; to which we did not object, as it afforded us an opportunity of seeing the whole population of the place, ranged on either side of the streets through which we passed. The beauty of the sex did not appear very conspicuous on this occasion. The procession was also graced by the guard of the sepulchre, dressed in white jackets, blue trowsers, covered with black crape, and dark veils concealing the face. They had high conical caps, with long feathers hanging over them, which only needed bells to complete the *font ensemble*, and to afford a lively representation of your fool's-cap. They were armed with lances and swords. A man, clothed with a white shroud, was performing penance, which consisted in keeping his arm extended, as in the act of offering something contained in a glass, and intended to represent the nauseous liquor presented to our Saviour. I observed that he had a stick passed through his sleeve, so as to support his arm. He, as well as the guards, marched backwards, with a kind of pantomimic step.

Holiness is the crown of all God's attributes, the life of all his decrees, the brightness of all his actions. *Charnock.*

DROPS OF JOY ON EARTH: ITS OCEAN IN HEAVEN.

How sweet is health's reviving bloom
 To one by sickness long oppress'd!
 How sweet to leave the dungeon's gloom,
 And be of liberty possess'd!

'Tis sweet to see a smutch-lov'd friend,
 Whose presence we have long desir'd:
 Sweet to behold our labours end,
 Crown'd with success which hope inspir'd.

'Tis sweet to gain the peaceful shore,
 When winds have roar'd and billows rag'd;
 'Tis sweet to know all danger o'er,
 When in conflicting wars engag'd.

If these are sweet, in heaven bright
 What cause for joyful ecstasy!
 There all these huds of pure delight
 Bloom in superior degree.

Here, sin the soul with sickness grieves;
 There, it will know immortal bloom:
 The spirit here in bondage breathes;
 There, freedom shines as brightest noon.

There we shall see our God, our friend,
 Whom here we languish to behold:
 There view our labours at an end,
 See them repaid with finest gold.

Here, storms of fate bring woe and pain;
 There, grief and anguish are unknown:
 Here, painful contests we sustain;
 There, victory is all our own.

Here, bliss in scanty drops we share;
 There 'tis as boundless as the sea:
 Earth's joys to heaven's proportion hear
 As time to vast eternity.

Yet, here these drops of joy are sweet;
 Small their degree, great their effect:
 Make us, O God, when joys we meet,
 On Thee, their bounteous source, reflect.

LINES ON A PUZZLE.

On being asked by a listless-minded friend (and on the Sabbath) to put together a (t-y) puzzle of the Cross.

No, that's not it — that move's a loss.
 Why, then, which is it? O! the cross!
 The Saviour's cross! This is his day
 That we are trifling thus away.

'Tis meet employment, after all;
 For what but puzzling can we call
 Rejected means of peace to all?
 I'll give it up, for few can know
 What it can be divided so;
 When few of us but comprehend
 The blessings that the whole can send.

But you and I should surely know
 Its blessings that continuous flow.
 Come, loud and troubled conscience, come,
 And it shall make thy roarings dumb.
 Come, guilty heart, its influence know
 To cleanse thy sin as pure as snow.
 But 'tis the world, our mortal foe,
 That makes us love to hug our woe;
 While godly sorrow ever flies
 To mercy's call from highest skies;
 And madmen only heedless flee
 The means which save from misery.

CEFINES.

CONSECRATION OF THE WATERS AT ST. PETERSBURGH.

ONE of the most magnificent ceremonies in the Greek church, and that which chiefly draws the attention of strangers, is the consecration of the waters. It is performed twice in the year, but the most splendid display is on the 6th of January, in commemoration of the baptism of our Saviour. A pavilion, supported by eight pillars, was erected on the banks of a stream which flows through St. Petersburg, between the Winter Palace and the Admiralty. On the top was a gilded image of St. John the Baptist, on the sides were pictures representing different scenes in our Saviour's life, and immediately over a hole which was cut through the ice into the water was suspended the figure of a dove. The pavilion was surrounded by a temporary fence of fir-branches, and a wide avenue from the palace was fenced in, in the same manner. This passage, by which the procession advanced, was covered with red cloth. The banks of the river, and the adjoining streets, were lined with soldiers. The river, the Moskva, is always dignified on this occasion by the name of the Jordan. The procession consisted of musicians, and the various orders of the clergy, with their usual parade of tapers, banners, mitres, and robes: they ranged themselves within the pavilion, and were soon after joined by another procession of the royal family and the court. The archbishop of Novogorod presided. After the rite was performed, with the customary prayers and hymns, all who were present had the happiness of being sprinkled with the water thus consecrated, and rendered holy. The standards of the army and artillery received similar consecration, and the whole was concluded by a triple discharge of musquetry. The Russians conceive that the water thus sanctified possesses the most extraordinary virtues; accordingly, the multitude who were assembled on the outside of the fences, and the guards surrounding the pavilion, when the ceremony was over, rushed with ungovernable tumult to wash their hands and faces in the hallowed stream. The priests, and many other persons, carried home with them large quantities of the holy water, believing that they were in possession of an invaluable treasure. For they apprehend that it is not only blessed with spiritual energy, and is efficacious in washing away the diseases of the soul, but it is also a sovereign antidote against the malign influences of evil spirits, and may be prescribed with great advantage against the pains and maladies of the body. Infants, likewise, who are baptized with the sanctified water, are supposed to derive from it the most peculiar blessings, and parents are, therefore, very eager to embrace the occasion, even at the hazard of their children's lives.

"For the eyes of the Lord are over the righteous, and his ears are open unto their prayers." 1 Pet. iii. 12. — Or, as the Greek hath it, his ears are unto their prayers. If, then, prayers are so faint, that they cannot reach up so high as heaven, then God will bow the heavens and come down to their prayers. God's eye is upon every secret sigh, every secret groan, every secret tear, every secret desire, every secret pant of love, every secret breathing of soul, and every secret melting and working of heart; all which should encourage us to be much in secret duties or closet services. As a Christian is never out of the reach of God's hand, so he is never out of the view of God's eye. — Brooks.

B. Z. will find a communication at the Publishers'.

London: Printed and Published by C. WOOD AND SON, Popplin's Court, Fleet Street; to whom all Communications for the Editor (post paid) should be addressed; — and sold by all Booksellers and Newsmen in the United Kingdom.

THE CHRISTIAN'S PENNY MAGAZINE.

Nº 105.

PUBLISHED EVERY SATURDAY.

JUNE 7, 1834.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POPPIN'S COURT, FLEET STREET, LONDON.



ST. PAUL'S CATHEDRAL, LONDON.

ST. PAUL'S CATHEDRAL is acknowledged to be the most splendid, beautiful, and magnificent, of all the ecclesiastical edifices in Great Britain. It forms the most elegant, majestic, and conspicuous ornament of our imperial metropolis; exciting the astonishment and admiration of every visitant to London, not only of Englishmen, but of educated and scientific foreigners from the most wealthy and embellished cities of Europe.

Vol. III.

Whether, however, according to its professed design, it has been the efficient means of advancing scriptural Christianity and national virtue, as taught in the inspired writings of the apostle whose name it bears, is doubtful, even with the most intelligent and ardent admirers of its architectural grandeur.

"Solomon in all his glory" personally dedicated to the Almighty Creator of the universe an incomparably more glorious edifice than that of St. Paul's. That

2 A

"House of the Lord" was the most sumptuous and magnificent structure that was ever reared by mortal hands. Incalculable costliness and inconceivable splendour characterized that sacred temple, which was planned by the infinitely wise and skilful Architect of the heavens, and executed with all its golden furniture under the direction of his infallible inspiration. Divine worship was offered to Almighty God, with every possible expression of ceremonious pomp, in this consecrated sanctuary, which had been manifestly accepted by the Lord Jehovah: but whether the spirit of true religion were promoted in a high degree by means of that gorgeous temple and its corresponding magnificence in service, has been questioned by the wisest and most pious divines.

Like the sacred Tabernacle, and the whole of the Levitical economy, this overwhelming splendour was only "a shadow of good things to come," emblematical of a more spiritual temple; and its history is designed for the instruction of all ages. Commentators doubt if this splendid structure were beneficial to real piety, while reflecting upon the gradual declension of religion in Israel after the backsliding of Solomon—the apostasy of the bulk of the people in the reign of his son Rehoboam—and the Divine permission to Sishak, king of Egypt, to take and pillage this glorious fabric only five years after the death of Solomon.

St. Paul's Cathedral, London, we have sometimes thought, while contemplating its glorious magnificence, and reflecting upon the divinely-honoured operations of the various Bible and Missionary Societies, would be most suitably, worthily, and honourably appropriated, if its numerous capacious apartments, now almost useless, were devoted to the service of those godlike institutions, and thus made the common but truly consecrated dépôt for the materials of sending forth the Holy Scriptures in all languages into every part of the world, and for diffusing among all nations the principles and blessings of pure Christianity.

Corresponding in a great degree with the magnificence of this splendid edifice, there is one Anniversary held in it whose services are overwhelming,—we mean the vast assemblage of the Charity-school Children in London. On this occasion, more than 6,000 infant voices are raised in cheerful adoration of that Almighty Being in whom we live and move. Twenty years ago, we understand, the late Emperor Alexander of Russia was present, when he could not refrain from tears at what he saw and heard.

Antiquaries believe that upon the site of St. Paul's cathedral there stood a pagan temple, erected by the Romans to their fabulous divinity, Diana. This opinion seems probable; and at least that it was an ancient cemetery for foreigners: for, in preparing to erect the present fabric, funeral vases, &c. of Roman fabrication, were dug up at a considerable depth from the surface. Rows of skeletons, supposed to have been of the ancient Britons, were found near to them; and immediately above them, stone coffins of the Saxons.

St. Paul's cathedral is supposed to have originated with the labours of Mellitus, who is regarded as the first bishop of London. Mellitus was a Romish priest, who came to assist St. Augustine, who had been sent from pope Gregory. He having succeeded in converting Ethelbert, king of Kent, by his influence with the king of Essex, on whom he was greatly dependent, appointed Mellitus to preach the gospel among the East Saxons, especially at London.

Historians ascribe the foundation of the first place of Christian worship on this spot, dedicated to St. Paul, to king Ethelbert, in the year 610; while some give this honour to Sebert, king of Essex, and say that Mellitus influenced Sebert to erect another place of wor-

ship in 614, on the site of Westminster Abbey, dedicated to St. Peter.

Ancient writers relate, that St. Paul's cathedral was greatly improved by St. Erkenwald, a subsequent bishop of London, who died about 681; but that by accident it was burnt down in 961, and rebuilt the same year. Probably it was then little besides wood. Again burnt in 1087, Manik, a Norman, and his episcopal successor De Belmeis, restored it on a scale far more magnificent. It was again injured by fire in 1135, but finished by bishop Niger in 1240, when it is said to have been one of the largest edifices upon earth, being 690 feet long, 130 feet broad, with a spire 520 feet high. Further improvements were added, and a ball surmounted by a cross terminating the spire was made in 1315, under Edw. II.

Tempest and fire from time to time injured this consecrated edifice: first in 1444, when the lightning struck and burnt the ball and cross of the lofty spire. This was replaced in 1462: but in 1561 every combustible part of the cathedral was consumed, through the negligence of a plumber.

Queen Elizabeth was zealous for the restoration of the sacred edifice; and her example of liberality was nobly followed by the nation, so that, in 1566, it was again opened for public worship: still it was finished in an inferior manner, and without a spire. Private houses were built against the walls of the cathedral; and various mechanical trades were carried on in them. One of these, partly formed of the consecrated pile, was used by a bread-baker, his oven entering into one of the buttresses: another was used as a play-house. In Elizabeth's time, the benches at the doors were the common resort and sleeping-place of drunkards and beggars; and the whole pile, especially about the doors, was altogether in a most filthy state.

James I had a survey made for the repairing of the cathedral, which it was found would require more than 30,000*l*. About 100,000*l*. having been collected, the repairs were commenced in 1633, under Charles I, when the work was superintended by the celebrated Inigo Jones. This royal architect commenced his work by clearing away the filth, and removing the obstructions; and at the west end he erected a very magnificent portico, consisting of fourteen lofty columns, rising to the height of *forty-six* feet, supporting an entablature, crowned with statues. Jones proceeded with vigour towards the perfection of this projected fabric until 1642, when the civil war prevented his progress, and the revenues of the cathedral, together with the funds and materials for completing the work, fell into the hands of the Parliament, who used them to support their army. Part of the cathedral was still used for public worship; but the west end was converted into barracks for the soldiers. Thus the cathedral continued with but little alteration until the restoration of Charles II.

St. Paul's, on the Restoration, excited much of the public attention; and at the close of 1663 active measures were taken for a thorough repair of it, the works being placed under the direction of Sir John Denham, the poet, made the king's surveyor-general. Little, however, had been effected towards its perfection before the tremendous conflagration, which commenced September 2, 1666, usually called The Great Fire of London, in which it was almost reduced to a heap of ruins. According to the inscription on the monument erected in memory of the deliverance from it, the fire "consumed eighty-nine churches, the city gates, Guildhall, many public structures, hospitals, schools, libraries, and stately edifices, 13,200 dwelling-houses, 400 streets."

Commissioners were appointed to consider what steps to take: they first met January 15, 1668; and July 30, 1669, Mr. Christopher Wren was nominated surveyor-general, on a salary of 200*l*. per annum. Several plans

were drawn and submitted to his majesty, who chose that, after which, with some alterations, the present fabric was built. Wren received the honour of knighthood in 1674, and the first stone of this splendid building was laid, June 21, 1675.

St. Paul's cathedral was built at the national expense, excepting a few subscriptions, of which Archbishop Sheldon gave 2,000*l.*, a duty being laid on coals in 1670, to raise the amount, which was 736,752*l.* The iron ballustrade on the wall surrounding the churchyard, together with its seven iron gates, weighs two hundred tons, and it cost 11,720*l.* 0*s.* 6*d.* This majestic edifice was completed in 1701, in the period of thirty-five years, exclusive of some decorations which were not finished till 1723. Mr. Christopher Wren, son of the architect, placed the top-stone on the lantern. Perhaps it will appear worthy of remark, that this cathedral was built by one architect, Sir Christopher Wren, by one mason, Mr. Strong, and while one prelate, Dr. Henry Compton, filled the see of London, and in the reigns of Charles II, James II, William and Mary, and Anne.

The dimensions of St. Paul's cathedral, from east to west, within the walls, are 510 feet; from north to south, within the doors of the porticoes, 282; the breadth of the entrance 100; its circuit, 2,292; its height within, from the centre of the floor to the cross, 340 feet. The circumference of the dome is 430 feet; the diameter of the ball, 6; from the ball to the top of the cross, 30; and the diameter of the columns of the porticoes, 4 feet. The height to the top of the west pediment, under the figure of St. Paul, is 120 feet. The two turrets on the right and left of the west front are 208 feet high. In one on the southern side is the great clock, the bell of which, weighing 11,474 pounds, and ten feet in diameter, may be heard, when the wind favours, in the most distant part of the metropolis, and even ten or more miles from London.

The weight of the ball is 5,600 lbs. The weight of the cross is 3,360 lbs. The circumference of the clock dial is 57 feet, and the length of the hour figures is two feet two inches. The extent of the ground on which the cathedral stands is two acres, sixteen perches.

Sir Christopher Wren left the vacant spaces on the walls between the massive piers bare of all ornaments; it is believed, reserved for the receptacles of statues or paintings. Sir Joshua Reynolds, president of the Royal Academy, offered, in 1773, to furnish gratis a series of pictures on Scripture subjects, to be placed in the cathedral; but this was objected to by Dr. Cornwallis, Archbishop of Canterbury, and Dr. Terrick, Bishop of London. The extraordinary exertions of JOHN HOWARD, the philanthropist, a few years after, so excited the enthusiastic admiration of the British public, that large subscriptions were made to erect a splendid testimony of the nation's gratitude for his labours, and to place it in the metropolitan cathedral. The dean and chapter were favourable; but opposition being made by Howard himself, the project was relinquished. On the decease of that great man, Mr. Bacon, the celebrated sculptor, was engaged to furnish, for 1,365*l.*, a statue of the illustrious philanthropist. This beautiful monument was opened for public inspection, February 23, 1796; and it is somewhat remarkable, that the first statue that was placed in that magnificent cathedral is that of a Dissenter.

Dr. Johnson's statue was soon after erected over against that of Howard. Literature and art have been honoured here by the monuments of Sir William Jones and Sir Joshua Reynolds; but "St. Paul's has been made a Pantheon for those who have immortalized themselves by their brilliant achievements in the defence of their country." There are above forty monuments in all, among which are those of the great naval and military commanders, Elliot, Howe, Jervis, Duncan, Nelson, Collingwood, Abercrombie, Moore, and Picton.

DIVINE SERVICE AT ST. PAUL'S CATHEDRAL, AND ITS ECCLESIASTICAL ESTABLISHMENT.

ST. PAUL'S cathedral is open to the public twice a-day, when the choral service is performed, at a quarter before ten in the morning, and at a quarter past three in the afternoon. Sermons are also preached by the dean and canons residentiary, on Sundays and holidays, and every Wednesday and Friday during Lent. Divine service is also performed in the morning chapel every week day morning, at seven o'clock in the summer, and eight in the winter.

Besides the bishop, the full ecclesiastical establishment of St. Paul's cathedral consists of the following officers:—the dean, to whom the supreme jurisdiction belongs; the precentor, or chaunter, whose office is now a sinecure; the chancery; the treasurer; the five archdeacons of London, Middlesex, Essex, Colchester, and St. Albans; thirty major canons, or prebendaries, four of whom are resident; twelve minor canons, and six vicars-choral, besides the children of the choir. One of the vicars-choral officiates as organist, and three of the minor canons hold the places of subdean, librarian, and succentor, or under-precentor.

PEACE SOCIETY.

THE Eighteenth Annual Meeting of this Society was held at the Friends' Meeting House, White Hart Court, Gracechurch Street, London, on Tuesday evening, May 20. Samuel Gurney, Esq. presided.

Rev. Thomas Wood read the Report, which stated, that Auxiliary Societies had been established at Manchester, Norwich, and Hitchin. "An Essay on War," by Joseph John Gurney, Esq. had been published during the past year, and new editions of the Society's tracts, making altogether 50,000, forming a total of 694,245 since the establishment of the Society. The sales and distributions during the year had been 51,023. From America the accounts were very animating: the Societies formed there had met with extensive co-operation from the ministers of the gospel. The Report closed with an encouraging account of the co-operation of the Geneva Peace Society, and of the Society of Christian Morals at Paris, with the London and American Peace Societies.

The Rev. Ingram Cobbin, Rev. J. W. Wayne, Secretary to the Hitchin Auxiliary, Thomas Wrightson, Esq. Rev. N. M. Harry, Rev. J. Jefferson, Mr. J. T. Price, Rev. Owen Clark, Mr. G. Thompson, Mr. G. Bennet, and Rev. E. Woods, addressed the Meeting.

Surely, as the excellent Chairman justly remarked in closing this Meeting, "the objects of this Society are in strict accordance with sound and true policy, nor are they in less strict accordance with the principles of Christianity."

HOME MISSIONARY SOCIETY.

THE Fifteenth Annual Meeting of this most valuable Society was held in the Great Room, Exeter Hall, on Tuesday evening, May 20. The spacious Hall was well filled, and Thomas Thompson, Esq. Treasurer, presided. After singing and prayer, the Chairman stated the objects and operations of the Society, and called on the Secretary, the Rev. W. Henry, to read the Report.

This affecting document stated, that nearly 5,000,000 of our countrymen never attended the means of grace, or were unsupplied with them. "The Chester Diocesan Society" had recently published a statement, by which it appeared, that Wigan, according to the last

census contained 44,486 persons, but the chapels and churches could afford accommodation for only 6,900. In Bolton, the population was 63,038; the accommodation, 7,835. At Bury, population 47,829; accommodation 5,200. At Mottram, the population was 15,000, with church accommodation for 1,000 only. At Cheadle, population 11,238; accommodation 450. Eaton Norris, population, 11,238; accommodation, 400. Duck-infield has a population of 16,800, and no church or clergyman. On the whole it would appear, that in the eastern divisions of Cheshire and Lancashire the population amounted to 220,693, with church accommodation for 37,385 persons only. In some places there was not accommodation for *one-twentieth*, and others not *one-fiftieth* of the population. Various cheering and delightful details were then given, showing that the Society has 40 stations, carrying on the work of preaching the Gospel and the distribution of religious tracts in between 400 and 500 of the most destitute villages throughout the country.

Ladies have greatly aided the Home Missionary operations. One of the Society's stations in Yorkshire was indebted for its support to a lady, distinguished not only by rank, but by piety and benevolence. Two ladies, also, were the chief supporters of the stations at Colleshill and Sutton Colefield.

The Treasurer's account exhibited a pleasing subject of contemplation. The receipts of the past year amounted to 5,526*l.*, of which a balance remained in hand, but in the course of a few days the Society would have to meet demands for 600*l.* Several handsome donations were acknowledged; and, among others, the successive donations of "L." which had amounted to 1,200*l.*

Influenced by a conviction of the importance of this Society, and by the encouraging character of the Report, the following gentlemen delivered powerful and interesting addresses to the Meeting. Rev. John Clayton, W. A. Hankey, Esq., Rev. John Leifchild, Rev. A. Fletcher, Rev. J. Stratton, Rev. W. Alexander of Norwich, Rev. W. Meadows, and Rev. J. Edwards of Clapham.

Several donations were announced at the Meeting, among which were 200*l.* from "L." and 10*l.* from Mr. Hankey.

AFTER RECEIVING THE LORD'S SUPPER.

To the individual who has in sincerity of heart knelt at his Saviour's table, and made that voluntary dedication of himself to God which that service implies, no inquiry will be more interesting than that which relates to the duties he has undertaken to perform. With the view to aid the honest mind in the important investigation, I shall here record what my own experience and inquiries have taught me.

It is highly probable that the effect produced by the *first* participation in this ordinance will be very great. The imposing nature of the ceremony, as well as the ideas of solemnity which are at all times attached to it, cannot fail to influence the mind to a considerable extent. And, after rising from the altar, and, in fact, for some days afterwards, the feelings excited are novel. The person is impressed by the conviction that he is no longer his own—seems to inhabit a new world—duty is more pleasing—contemplations on the character and goodness of the Saviour more easy, and the man begins to think those in error who have represented the Christian's life as one of sorrow, struggling, and unwearied exertion. It may, perhaps, excite surprise, when I give it as my own firm conviction, that however pleasing the before-mentioned emotions may be, they are to a great extent de-

lusive, the mere effect of excitement, and by no means affording solid ground for rejoicing in the effect produced by our joining in this sacred ordinance. This is not said to discourage any; but I would rather extinguish than feed a joy that must shortly vanish away, while in its place I hope to substitute that peace of God which passeth all understanding.

It may be as well to say a few words in proof of the opinion just asserted. Man is a creature of habit; that is to say, by repeatedly performing any given action, he acquires a facility to repeat it, and also a disposition to do so. We will, therefore, suppose an individual who has several bad habits (*as every one has*), going to take the sacrament. He does so. The service so excites him as for a while to supersede the influence of habit; but the habits remain, and when time has worn off (as it will do) this transient effect, what is left, but an individual as bad as ever, with an addition of self-reproach and anguish at having *fallen away*, as he supposes, from that elevated piety, which, in fact, he never had any pretensions to? But then it will be asked, what is the use of the sacrament? Just this. To procure Divine aid to assist our endeavours to establish good habits in the place of bad ones, by the influence of the Holy Spirit, and by directing the mind to the example left by our blessed Redeemer. Let us not, therefore, waste such invaluable privileges in mere *feelings*; let us be *doing*; and what will be the result? Just this. The man will have acquired a facility of acting better. Therefore, in all the future periods of his life he will reflect with satisfaction on the day when he addressed to God the wise and prudent words, "My Father, thou shalt be the guide of my youth."

Having made these observations, to which I attribute the highest possible importance, I shall proceed to investigate those various duties which we are required to perform. The sacrament suggests no new duty. It only calls for a more diligent performance of those which have been binding upon us from the first dawn of reason.

Let no discouragement be produced if these duties shall seem strict, and let not repeated failures induce us to believe either that we are hypocrites, or the duties impracticable. It follows, of necessity, that in the acquirement of habits of acting and thinking, so contrary to those which we have practised, and to which we are still disposed, there must be great, though, thank God, not insurmountable obstacles.

I shall endeavour to classify these duties under their several heads.

I.—*Those we owe to God.*

1. We should exercise more than ever implicit confidence in his goodness, firm faith in his Son as our Mediator, and undoubting assurance that every promise in the Bible is meant for us, and will be bestowed at our request.

2. In our prayers to Him, we should endeavour to fix our attention, so that we may think only of what we are asking; more to use our own words than those of others, since the latter we *may* repeat thoughtlessly, while the former requires such an exercise of the understanding as secures attention to a great extent. We should be more frequent in our addresses to the throne of grace, not so much in a set prayer, as in mental ejaculations; and we should carefully examine whether we receive the blessings we ask for, and if not, should repeat our petition till we do, provided the blessing is proper;—always remember that the efficacy of prayer depends much on our conduct *after* uttering the words, since that will show how far we have been sincere.

3. We should praise him more,—as the Creator who has bestowed infinite wisdom on all the productions of his hand,—as the preserver who has kept us in being,

and watched over as all the day long,—as the bestower of every blessing which gladdens our heart, as well as the inflicter of every sorrow through which we learn obedience,—as the gracious author of a redemption which provides for the moral emergency of every individual, and is full of demonstrations, surpassing conception, of the goodness and benevolence of the Being we adore;—as, in short, the guide of our earthly pilgrimage, our true and unceasing friend, and as the procurer of eternal life, and all the endless happiness of the better world.

4. In our acts of public worship. We should be careful to be influenced by *no motive* in frequenting the house of God, but the sincere desire for gaining strength and information there. We should lay aside every foolish thought, and realize the awful, though most pleasing fact, that "God is there."

5. I add only, that we should make it our diligent study to know ourselves. Impartially to consider the vices or follies we are liable to, and the virtues we are most competent to perform. Every day to inquire, before we retire to rest, how the day has been spent. Then how sweetly we shall sleep! unawed by the fear of waking no more. This frame of mind, *I am quite sure*, is more easy of attainment than many suppose.

B. Z.

(To be continued.)

ON PERSONAL DEDICATION TO GOD.

By a Lady, who became the Wife of a Missionary.

It is recorded of many eminent saints, that their devotion to God has been recognized by some formal act of self-dedication; some written and standing memorial, in which their obligations to Him were solemnly recognized, and which might form, as it were, a landmark in future periods of their pilgrimage, to remind them of their first pledges to God. Great advantage may be derived from such a testimony, if adopted with deep and powerful consideration. We find an allusion to this in Isaiah (chapter xlv, verse 5): "One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand to the Lord, and surname himself by the name of Israel."

The following very interesting document of a lady who did thus "subscribe with her hand to the Lord," was accidentally discovered after her decease, by a friend to whom her papers were transmitted from a foreign land. More than twenty years have passed since it was written, and not only signed by her, but sealed. It appears the Lord accepted the offering, for she subsequently became the wife of a missionary, accompanied him abroad, and there died in the service of that gracious Master to whom she had given herself, and we doubt not she is now praising and adoring him, who, "having begun the good work, carried it on to the end."

May many of us, who thus, as it were, hear one, "who, being dead, yet speaketh," be induced to answer the question, "Who is on the Lord's side?" by saying, through his grace and in his strength, "Here am I." May we follow the example set us, and at the last, when in mount Zion "the Lord shall count when he writeth up the people, may it be said of one and another who shall read this, "This man was born there."

P. N.

"On the — day of —, at —, on full consideration and serious reflection, and I trust becoming reverence, I came to this happy resolution, that whatever others might do, I would serve the Lord; therefore,

in humble reliance on his divine assistance, I would here make a solemn dedication of myself, my soul, my body, and all I call mine, to the Almighty, and to his service for ever.

"Eternal and unchangeable Jehovah! thou great Creator of heaven and earth, and adorable Lord of angels and men! I desire, with the deepest humiliation and abasement of soul, to fall down at this time, in thine awful presence, and earnestly pray that thou wilt penetrate my very heart with a suitable sense of thine unutterable and inconceivable glories! Trembling may justly take hold upon me, when I, a sinful worm, presume to lift up my head to thee,—presume to appear in thy majestic presence on such an occasion as this. Who am I, O Lord God, or what is my nature or descent, my character and desert, that I should speak of this, and desire that I may be one party in a covenant where thou the King of kings and Lord of lords art the other? I blush, and am confounded, even to mention it before thee. But, O Lord, great is thy majesty, so also is thy mercy. If thou wilt hold converse with any of thy creatures, thy superlatively exalted nature must stoop infinitely low. And I know that in and through Jesus, the Son of thy love, thou condescendest to visit sinful mortals, and to allow their approach to thee, and their covenant intercourse with thee; nay, I know that the scheme and plan is thine own, and that thou hast graciously sent to propose it to us; as none untaught of thee would have been able to form it, or inclined to embrace it, even when actually proposed. To thee, therefore, do I now come, invited by the name of thy Son, and trust in his righteousness and grace. Laying myself at thy feet, with shame and confusion of face, and smiting upon my breast, I say, with the humble Publican, 'God be merciful to me a sinner.' I acknowledge, O Lord, that I have been a great transgressor; my sins have reached unto heaven; and mine iniquities, more especially those of a spiritual nature, are lifted up into the skies. The irregular propensities of my corrupt and degenerate nature, have, in ten thousand aggravated instances, wrought to bring forth fruit unto death: and if thou shouldst be strict to mark mine offences, I must be silent under the load of guilt, and immediately sink into destruction. But thou hast graciously called me to return unto thee, though I have been a wandering sheep, a prodigal son, a backsliding child. Behold, therefore, O Lord, I come unto thee: I come convinced not only of my sin, but of my folly. I come from my very heart ashamed of myself, and with an acknowledgment in the sincerity and humility of my soul, that I have played the fool, and have erred exceedingly. I am confounded myself, at the remembrance of those things. But be thou merciful to my unrighteousness, and do not remember against me my sins and my transgressions! Permit me, O Lord, to bring back unto thee those powers and faculties which I have ungratefully and sacrilegiously alienated from thy service; and receive, I beseech thee, thy poor revolted creature, who is now convinced of thy right to her, and desires nothing in the whole world so much as to be thine,—at least it is my wish to have this desire. Blessed God! it is with the utmost solemnity that I make this surrender of myself unto thee. Hear, O heavens! and give ear, O earth! I avouch the Lord this day to be my God; and I avouch and declare myself this day to be one of his covenant children and people. Hear, O thou God of heaven, and record it in thy book of remembrance, that henceforth I am thine, entirely thine. I would not merely consecrate unto thee some of my powers, or some of my possessions, or give thee a certain portion of my services, or all I am capable of for a limited time,—but I would be wholly thine, and thine for ever. From this day do I solemnly renounce all the former lords which have had dominion over me,

every sin, and every lust; and hid, in thy name, an eternal defiance to all the powers of hell, which have most unjustly usurped the empire over my soul, and to all the corruptions which their fatal temptations have introduced into it. The whole frame of my nature, all the faculties of my mind, and all the members of my body, would I present before thee this day as a living sacrifice, holy and acceptable to God, which I know to be my most reasonable service. To thee I consecrate all I have of this world's good: in thy service I desire to spend all the remainder of my time upon earth, and beg thou wouldst instruct and influence me, so that whether my time here be longer or shorter, every year and month, every day and hour, may be used in such a manner as shall most effectually promote thine honour, and subserve the schemes of thy wise and gracious providence. And I earnestly pray, that whatever influence thou givest me over others, in any of the superior relations of life in which I may stand, or in consequence of any peculiar regard which may be paid to me, thou wouldst give me strength and courage to exert myself to the utmost for thy glory, resolving, not only that I will myself do it, but that all others, so far as I can rationally and properly influence them, shall serve the Lord. In this course, O blessed God, would I steadily persevere to the very end of my life, earnestly praying that every future day of it may supply the deficiencies and correct the irregularities of the former; and that I may, by divine grace, be enabled not only to hold on in that happy way, but daily to grow more active in it. Nor do I only consecrate all that I am and have to thy service, but I also most humbly resign and submit to thine holy and sovereign will, myself, and all that I can call mine. I leave, O Lord, to thy management and direction, all that I possess, and all I wish, and every enjoyment, every interest, before thee, to be disposed of as thou pleasest; continue or remove what thou hast given me; bestow or refuse what I imagine I want, as thou, Lord, shalt see good; and though I dare not say I will never repine, yet I hope that I may venture to say, that I will labour not only to submit, but to acquiesce; not only to bear what thou doest in thy most afflictive dispensations, but to consent to it, and to praise thee for it; contentedly resolving, in all that thou appointest for me, my will into thine, and looking on myself as nothing, and on thee, O God, as the great Eternal All, whose word ought to determine every thing, and whose government ought to be the joy of the whole rational creation. Use me, O Lord, I beseech thee, as the instrument of thy glory; and honour me so far as, either by doing or suffering what thou shalt appoint, to bring some revenue of praise to thee, and of benefit to the world in which I dwell. And may it please thee from this day forward to number me among thy peculiar people, that I may no longer be a stranger and foreigner, but a fellow-citizen with the saints and of the household of God. Receive, O heavenly Father, thy returning prodigal: wash me in the blood of thy dear Son; clothe me with his perfect righteousness, and sanctify me throughout, by the power of thy Spirit! Destroy, I beseech thee, more and more the power of sin in my heart! transform me more into thine own image, and fashion me to the resemblance of Jesus, whom, henceforward, I would acknowledge as my teacher and sacrifice, my intercessor and my Lord! Communicate to me, I beseech thee, all needful influences of thy purifying, thy cleansing, and thy comforting Spirit; and lift up that light of thy countenance upon me, which will put the sublimest joy and gladness into my soul. Dispose my affairs, O God, in such a manner as may be most subservient to thy glory and my own truest happiness; and when I have done and borne thy will upon earth, call me from hence at what time and in what manner thou pleasest; only

grant, that in my dying moments, and in the near prospect of eternity, I may remember these my engagements to thee, and may employ my latest breath in thy service; and do thou, Lord, when thou seest the agonies of dissolving nature upon me, remember this covenant too, even though I should be incapable of recollecting it! Look down, O my heavenly Father, with a pitying eye, upon thy languishing, thy dying child; place thine everlasting arms underneath me for my support, put strength and confidence into my departing spirit, and receive it to the embraces of thine everlasting love! Welcome it to the abodes of them that sleep in Jesus: to wait with them that glorious day, when the last of thy promises to thy covenant people shall be fulfilled in thy triumphant resurrection, and that abundant entrance which shall be administered to them into thine everlasting kingdom, of which thou hast assured them by thy covenant, and in hope of which I now lay hold on it, desiring to live and to die as with mine hand on that hope.

"And when I am thus numbered among the dead, and all the interests of mortality are over with me for ever, if this solemn memorial should chance to fall into the hands of any surviving friends, may it be the means of making serious impressions upon their minds; may they read it not only as my language, but as their own; and learn to fear the Lord my God, and with me to put their trust under the shadow of his wings, for time and eternity! And may they also learn to adore with me that grace which inclines our hearts to enter into that covenant, and condescends to admit us into it, when so inclined; ascribing with me, and with all the nations of the redeemed, to the Father, the Son, and the Holy Ghost, that glory, honour, and praise, which is so justly due to each Divine person, for the part he bears in this illustrious work. Amen."

SCRIPTURE GAZETTEER.

(Continued from p. 94.)

HERMON (*destruction*), a mountain, which the Sidonians called Sirion, and the Amorites Shenir. Deut. iii, 9, 10. This mountain is extremely high, and is generally covered with snow throughout the year. The Chaldee and Samaritan interpreters call it the mountain of snow. The Psalmist (cxxxiii, 3) says, that the union of brethren is as agreeable as the dew of Hermon which fell upon the hill of Zion, Hermon being the general name of a mountain with several hills belonging to it, one whereof was called Sion, and another Sirion or Shenir. This mountain is placed in Scripture as the northern boundary of the land beyond Jordan. Deut. iii, 8; iv, 48.

HIDDEKEL (*a sharp voice*), the name of one of the four rivers, the source whereof was in Paradise. Gen. ii, 14. This being the third river mentioned by Moses, which goeth toward the east of Assyria; or, as it is better translated, which goeth along the side of Assyria, is allowed, by all interpreters, to be the same with the Tigris. The Tigris parts Assyria from Mesopotamia, and meeting with the Euphrates a little below Babylon, runs along with it, in one common channel, until they separate again, and make the two streams of Pison and Gihon, which empty themselves into the Persian gulf.

HITTITES (*who are broken*). The land of the Hittites is spoken of in Judg. i, 26. "A man of Bethel went into the land of the Hittites, and built a city, and called the name thereof Luz." Calmet is of opinion, that this man retired into the land of the Hittites southward of

the tribe of Judah, and that he there built Luz, Eglon, and Lussa. Josephus says that the Jews took the city of Lussa from the Arabians. It was in memory of his native place that this man of Bethel called this new city by the name of Luz. The Hittites were the descendants of Heth.

HIVITES (*wicked*), a people descended from Canaan. Gen. x, 17. They dwelt, at first, in the country which was afterwards possessed by the Caphtorims, or Philistines. The Scripture says expressly (Deut. ii, 23), that the Caphtorims drove out the Avims, or Hivites, who dwelt from Hazerim to Azah. There were Hivites likewise in Shechem and Gibeon, and consequently in the centre of the promised land; for the inhabitants of Shechem and the Gibeonites were Hivites (Josh. xi, 19, and Gen. xxxiv, 2). Lastly, there were some beyond Jordan, at the foot of mount Hermon. Josh. xi, 3. Bochart is of opinion, that Cadmus, who carried a colony of Phœnicians into Greece, was an Hivite. His name, Cadmus, comes from the Hebrew Kedem, the East, because he was of the eastern part of Canaan. The name of his wife, Hermione, comes from mount Hermon, at the foot whereof the Hivites had their dwelling. The metamorphosis of Cadmus' companions into serpents is grounded on the signification of the name Hivites, which, in Phœnician, signifies serpents.

HOREB (*solitude*), a mountain in Arabia Petrea, near mount Sinai, so that Horeb and Sinai seem to be two hills belonging to the same mountain. Sinai lies to the east, and Horeb to the west; so that, when the sun rises, the latter is covered with the shadow of Sinai. There are two or three fine springs, and abundance of fruit trees on the top of Horeb, whereas there is none but rain water on Sinai. At Horeb, God appeared to Moses in a burning bush. Exod. iii, 1, &c. At the foot of the same mountain Moses struck the rock, and drew water from it to satisfy the people's thirst: and it is said that God gave his law to the Israelites at Horeb; though in other places this is said expressly to have been done at Sinai; because, as we have observed, Horeb and Sinai make in some sort but one mountain. For the several events which happened upon this mountain, it was, according to the modern commentators, that this mount received the title of the mount of God; though Josephus, indeed, tells us, that the people had a tradition, that God, in a more particular manner, dwelt there; and that, therefore, in reverence to the place, they always declined feeding their flocks upon it.

HORITES, an ancient people, who, at the beginning, dwelt in the mountains of Seir, beyond Jordan. Gen. xiv, 6. They had princes, and were powerful even before Esau made a conquest of their country. The Horites and the Edomites seem afterwards to have been confounded, and to have composed but one people. They dwelt in Arabia Petrea and Arabia Deserta, to the south-east of the Promised Land. We find the Hebrew word Chorim, which, in the book of Genesis, is translated Horites, used in an appellative sense in several other passages of Scripture, and to signify nobles, great and powerful men (1 Kings xii, 8; Isa. xxxiv, 12; Jer. xxvii, 20); and it is very probable that the Greeks derived from hence their heroes, as they did Anax, their king, from the sons of Anak, the famous giant of Philistia.

I.

JABBOK (*dissipation*), a brook on the other side of the river Jordan, the spring whereof is in the mountains of Gilead. It falls into Jordan near to the sea of Tiberias, but to the south of it. Near this brook the patriarch Jacob wrestled with the angel (Gen. xxxii, 22). This

Jabbok separated the land of the Ammonites from the Gaulonites and the territories of Og, king of Bashan.

JABESH (*dryness*), or Jabesh-Gilead, was also the name of a city in the tribe or half tribe of Manasseh, beyond Jordan. The Scripture calls it generally by the name of Jabesh-Gilead, because it lay in Gilead, at the foot of the mountains which go by this name. Eusebius places it six miles from Pella, towards Gærasa, and consequently it must be eastward of the sea of Tiberias.

JAPHETH (*he that persuades*), descendants of, possessed all Europe, and the isles in the Mediterranean, as well those which belong to Europe as others which depend on Asia. They had all Asia Minor, and the northern parts of Asia, above the sources of the Tigris and Euphrates. Noah, when he blessed Japheth, said to him, "God shall enlarge Japheth, and he shall dwell in the tents of Shem, and Canaan shall be his servant." This blessing of Noah was accomplished, when the Greeks, and after them the Romans, carried their conquests into Asia and Africa, where were the dwellings and dominions of Shem and Canaan.

ICONIUM (*the coming*), at present Coghli, formerly the capital of Lycaonia, in Asia Minor. St. Paul coming to Iconium (Acts xiii, 51), in the year of Christ 46, converted many Jews and Gentiles there. It is believed, that in his first journey to this city he converted St. Thecla, so celebrated in the writings of the ancient fathers. But some incredulous Jews excited the Gentiles to rise against Paul and Barnabas, so that they were upon the point of offering violence to them, which obliged the apostles to fly for security to the neighbouring cities. St. Paul undertook a second journey to Iconium in the year 51, but we know no particulars of his journey which relate to that city.

IDUMEA (*red, earthy*), or Edom, a province of Arabia, which derives its name from Edom, or Esau, who there fixed his habitation. He settled at first in the mountains of Seir, in the land belonging to the Horites, to the south-east of the Dead Sea and the Mediterranean. It happened, that during the Babylonish captivity, and in the time when Judea was almost deserted, the Idumeans fell upon the territories which lay to the south of Judah, and advanced as far as Hebron. Hence that tract of Judea which they inhabited retained the name of Idumea in our Saviour's time. Mark iii, 8. The capital city of East Edom was Bozrah, and that of South Edom was Petra. The Idumeans, or Edomites, who were the posterity of Esau, were ruled by kings long before the Jews. Gen. xxxv, 31. They continued independent till the time of David, when they were entirely conquered (2 Sam. viii, 14); and Isaac's prophecy, that Jacob should rule over Esau, was completely fulfilled.

"There is therefore now no condemnation to them that are in Christ Jesus." — Rom. viii, 1. Not one condemnation. There is none in heaven, God doth not condemn them: none on earth, their own heart and conscience doth not condemn them: no word, no condemnation, no threatening. An unbeliever shall have a double condemnation: one from the law, which he hath transgressed; and another from the gospel, which he hath despised. As a malefactor, that being condemned and dead in law, rejecteth his prince's pardon. But it is otherwise with them who are in Christ Jesus: the law cannot condemn them, because they have appealed; the gospel cannot, because they have believed. — *Trapp.*

ON THE PURSUITS OF LIFE.

WHAT makes fond man the trifle life admire,
 And with such arduous court his pain?
 'Tis madness, worse than madness, to desire
 What brings ten thousand miseries in its train.
 To each soft moment hours of care succeed,
 And for the pleasures of a day
 With years of grief we dearly pay,
 So much our sorrows do our joys exceed.
 In vain we happiness pursue,
 The mighty blessing is not here;
 But like the false misguiding fire,
 Is farthest off when we believe it near:
 Yet still we follow till we tire,
 And in the fatal chase expire.
 Each gaudy nothing which we view
 We fancy is the wish'd-for prize,
 Its painted glories captivate our eyes;
 Blinded with pride, we love our own mistake,
 And foolishly adore the idol which we make.

The rich but dream that they are blest,
 Their minds with numerous cares oppress,
 The pain to get and fear to lose,
 Like harpies all their joys devour:
 Who such a wretched life would choose,
 Or riches have, though in their power?
 Some think the great are only blest,
 Those men who shine above the rest,
 In whom united glories meet,
 While all pay homage at their feet.
 On their exalted heights they sit in state,
 And their commands bind like the laws of fate:
 But could we search into the truth of things,
 Could we but look into the thoughts of kings,
 If all their hidden cares we knew,
 Their jealousies, their fears, their pain,
 And all the troubles of their reign,
 How should we pity those we now admire,
 Contented live, and nothing more desire!

ON THE DEATH OF S. S.

A Child who died happily at the age of Four Years.

SWEET BABE! how short thy passage here!
 From suffering and from pain severe
 Convey'd to endless bliss,
 Scarce launch'd on life's tempestuous sea,
 Before thy soul is call'd to be
 Where thy Redeemer is.

Thy happy spirit feels no more,
 The various ills that we deplore,
 Snatch'd from this world of woe:
 Far nobler scenes thy powers employ,
 Far brighter bliss dost thou enjoy,
 Than all that mortals know.

What though vain science never shed
 Its beams upon thine infant head,
 With philosophic pride:
 Taught but to hush a Saviour's name,
 No higher learning need'st thou claim,
 No knowledge wish beside.

O may I learn, sweet babe, of thee,
 At my Redeemer's feet to be
 A humble, docile child:
 To hear what he is pleas'd t' impart,
 And hide his words within my heart,
 By error unbeguil'd.

Then, let it be in youth or age,
 When call'd to quit this mortal stage,
 Reclin'd on Jesus' breast;
 The heavenly Canaan full in view,
 Like thee I'd bid the world adieu,
 And sink to endless rest.

MR. WOLF, THE JEWISH-CHRISTIAN MISSIONARY.

REPORTS were a short time ago in circulation, that the Jewish-Christian Missionary in the East was dead; but we rejoice to learn that such report was unfounded. From a letter dated "Malta, April 29," we give the following extract. "Mr. Wolf, the missionary, is just arrived here, after undergoing the most unprecedented hardships. He was robbed in Nubia, and taken, together with his servant, to a slave market, to be sold. His servant fetched a high price, but he went very low: he says, the ladies interested themselves in getting him off."

Well, it is an unspeakable mercy to be a believer in Jesus, for to such all things are engaged and overruled for good. If they have health, it is well; if they are sick, it is well likewise. The Lord loves them when he gives, and he loves them when he takes away. Their comforts are blessings, for they are sanctified by his promises and by prayer: their trials are blessings also, for they are sent to wean them from the world, and to draw their hearts nearer to himself: they afford them new proofs of his care over them, and of his power to support and deliver them. And though believers must suffer sometimes while here, the days of their mourning will soon be ended, and then all will be well for ever.
 — Newton.

We are too apt to measure God by ourselves: because we sometimes give grudgingly, and always as men, we think his dealings with us must be of the same description. It is storied of Alexander the Great, that he had received a singular benefit from a very poor man, upon which he bestowed on him a large estate and immense possessions. One of his courtiers remarked that it was too much for so poor a man, a much smaller return would have satisfied him: "at least," said he, "one of us would have thought so." "You might," replied the princely donor; "but I give as Alexander." Always remember, poor Christian, that God gives as a sovereign, — as Jehovah, Lord of all. — Anon.

At another time, one of his dependents asked a great favour of the same munificent prince (Alexander), and it was immediately granted. Again one envious of the favourite observed, that he had asked too much. "Not at all," was the reply; "he honours my bounty." Thus let us do honour to the bounty of him of whom it is said, "He giveth liberally and upbraideth not," by asking large things of him. — *Id.*

As election is the effect of God's sovereignty, our pardon the fruit of his mercy, our knowledge a stream from his wisdom, our strength an impression of his power; so our purity is a beam from his holiness. — Charnock.

London: Printed and Published by C. WOOD AND SON, Popplin Court, Fleet Street; to whom all Communications for the Editor (post paid) should be addressed; — and sold by all Booksellers and Newsmen in the United Kingdom.

hawkers and Dealers supplied on Wholesale Terms, in London, by SYBELL, Paternoster Row; RANGER, Holywell Street, Strand; J. PATTIN, 16, High Street, St. Giles's; and W. N. BAKER, 16, City Road.

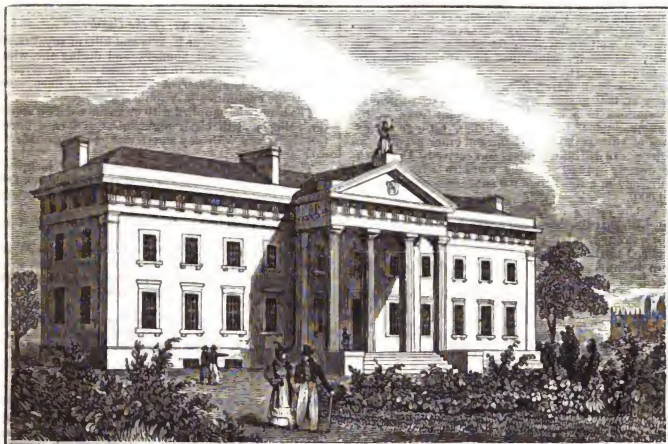
THE CHRISTIAN'S PENNY MAGAZINE.

Nº 106.

PUBLISHED EVERY SATURDAY.

JUNE 14, 1834.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POPE'S COURT, FLEET STREET, LONDON.



THE CALEDONIAN ASYLUM, COPENHAGEN FIELDS, ISLINGTON.

Scotch intelligence and piety are equally celebrated throughout the civilized world. Paupers, therefore, of this nation are much seldomer met with than either English or Irish, as their early education, even that of the peasantry, makes them familiar with the Holy Scriptures, from which they derive the elements of that knowledge which forms and elevates the character.

Scotchmen in distress are, however, sometimes found, though seldom, it is believed, compared with the miserable of the Irish nation, whose ignorance of the Word of God, and even of the use of letters, are lamentably proverbial through Great Britain. We trust, however, that the time is not far distant when Ireland shall be blessed, not only with education and the Holy Scriptures, but with the faithful preaching of the Gospel of Christ throughout its prolific and interesting population.

Scotch intelligence and piety in London originated the CALEDONIAN ASYLUM, which is an ornament as well as an honour to the British metropolis. The following account of this noble institution is taken from its last Report, just published.

THE CALEDONIAN ASYLUM was instituted for "Supporting and Educating the Children of Soldiers, Sailors, and Marines, Natives of Scotland, who have died or

been disabled in the Service of their Country, and of indigent Scotch Parents resident in London, not entitled to Parochial Relief."

The protracted and sanguinary wars in which this country had been engaged, and in which Scotchmen bore so distinguished a part, threw upon the country a greater number of the widows and orphans of those brave men who fell in the conflict, than had been known at any former period of our history. The royal institutions of Greenwich and Chelsea, although liberally endowed, afforded an asylum but to a small proportion of the objects that pressed for admission; and many Orphans, the offspring of Scotch soldiers and sailors, were daily seen wandering in a forlorn condition.

Under these circumstances, it was deemed an object worthy of Scotchmen, and the most appropriate monument of the gratitude of their country, to establish an institution in the metropolis of the empire, for the Orphans and destitute children of those who had devoted their lives to the service of their country, or who might hereafter stand forward in its defence in the hour of danger.

There was, besides, a numerous and meritorious class of Scotchmen residing in London, for whom no national institution had hitherto been provided.

It had long been a subject of regret, that, at a period

when the value of education was so universally appreciated; when the natives of many different countries resident in London, and some even of the counties of England had establishments for the education of their infant poor; no institution had been formed for the children of indigent Scotch parents, notwithstanding the wealth and prosperity of so many individuals, natives of Scotland, residing in London.

To remove this national stigma, and to provide the relief so urgently called for, the Highland Society of London determined, in the year 1808, to adopt measures for establishing an institution, to be called the Caledonian Asylum, which should rescue these children from poverty, and afford them the blessings of education.

A Prospectus to this effect was accordingly issued, which was well received by the public. Many of the nobility and gentry subscribed liberally, and pledged their future support.

The measure, however, from the circumstances of the country at that period, was for some years suspended. Subscriptions to a considerable amount were in the meantime obtained in the West Indies, through the exertions of Gilbert Saltoun, Esq. and other patriotic individuals. In 1813 the subject was revived. The Highland Society prosecuted the measure with renewed vigour, and in a short time the subscriptions amounted to 10,000*l*.

It is but justice to record, that Sir Charles Forbes, Bart., with that liberality and benevolence for which he is distinguished, advanced 1,000*l*. towards forwarding the object, in anticipation of contributions from his friends in Bombay, which was afterwards more than realized.

In the following year the Highland Society transferred the management of the Asylum to the Subscribers, when a committee of their number was appointed, and measures adopted for organizing the institution, and on the 14th of June, 1815, it was incorporated by act of parliament.

From unavoidable circumstances, the institution was not opened for the reception of children until December 1819, when the Committee, having procured premises in Cross Street, Hatton Garden, admitted twelve boys on the foundation. The number was afterwards gradually increased to forty, being the utmost that the building could accommodate, with proper regard to the health of the inmates.

These premises were found unsuitable, and being from their locality incapable of extension, it became necessary to remove the establishment to a more eligible situation.

Two acres of freehold ground were purchased in Copenhagen Fields, Islington; the foundation of a suitable building was laid on the 17th May, 1827, and completed in September 1829, when the establishment was removed.

The building erected, although in itself complete, forms only the centre part of a design, which can at any time be progressively extended, or completed, as the means of the Corporation increase. It is capable of accommodating 100 children; but at present there are only 60 boys on the establishment, being the utmost that the funds of the institution can support.

The children are admitted from the ages of seven to ten years, and retained until they have arrived at fourteen, when they are apprenticed to trades, or otherwise disposed of, according to circumstances.

They receive a plain useful education, and the utmost care is bestowed on their moral and religious instruction, under the superintendence of a clergyman of the church of Scotland; and they are once a year publicly examined by the Presbytery of the Scottish church in London.

Hitherto, the benefits of the charity have been con-

fined to boys; but it is in contemplation, whenever sufficient funds can be obtained, to extend its benefits also to girls.

The institution has from its commencement been honoured with the patronage of the King, and other branches of the Royal Family. His Royal Highness the Duke of Sussex was President of the Highland Society when the measure was first proposed, and afterwards, when revived in 1813; and his Royal Highness, as well as his late illustrious brothers, the Dukes of York and Kent, who were successively Presidents of the Caledonian Asylum, uniformly promoted its interests by their influence and patronage.

Clothing, &c. of the Children.

The children to wear jackets and kilts of royal tartan, also tartan hose and bonnets, and during the winter months blue trowsers; to be allowed one suit of tartan yearly, at the anniversary festival; and new linen, shoes, &c. as the committee may think necessary.

The beds to be supplied with clean linnen once a month; the children with clean night-shirts and caps once a fortnight, and with day-shirts and stockings twice in each week.

The boys to get up every morning at six o'clock, from Lady-day to Michaelmas-day, and at seven o'clock from Michaelmas-day to Lady-day, and to go to bed at eight o'clock.

The boys shall breakfast at eight o'clock, dine at one, and sup at seven, all the year round.

The children to be properly washed and combed, and their clothes decently put on, before they attend in the school; and their feet to be regularly washed at night, three times a week in summer, and twice a week in winter.

Each boy, on leaving this Asylum, is provided with a blue jacket and waistcoat, a pair of velvetten trowsers, four shirts, two pair of stockings, two good pair of shoes, a hat, a Bible, a Psalm-book, and the Whole Duty of Man.

Food allotted to each Child.

Sunday.—*Breakfast*, milk, one-sixth of a quart, oatmeal, 3 oz. *Dinner*, Mutton, 6½ oz., potatoes, 8 oz., barley broth, half a pint, beer, half a pint, bread, 2 oz. *Supper*, bread, 4 oz., milk, half a pint.

Monday.—*Breakfast*, as before. *Dinner*, milk, half a pint, barley and groats, 3 oz. sweetened, bread, 4 oz. *Supper*, bread, 4 oz., cheese, 1½ oz., beer, half a pint.

Tuesday.—*Breakfast*, as before. *Dinner*, stewed beef, 8 oz., potatoes, 8 oz., bread, 2 oz., beer, half a pint. *Supper*, bread, 4 oz., milk, half a pint.

Wednesday.—*Breakfast*, as before. *Dinner*, suet, 1½ oz., flour, 6 oz., potatoes, 8 oz., beer, half a pint. *Supper*, bread, 4 oz., cheese, 1½ oz., beer, half a pint.

Thursday.—*Breakfast*, as before. *Dinner*, stewed beef, 8 oz., potatoes, 8 oz., bread, 2 oz., beer, half a pint. *Supper*, bread, 4 oz., milk, half a pint.

Friday.—*Breakfast*, as before. *Dinner*, milk, half a pint, barley and groats, 3 oz. sweetened, bread, 4 oz. *Supper*, bread, 4 oz., cheese, 1½ oz., beer, half a pint.

Saturday.—*Breakfast*, as before. *Dinner*, stewed mutton, 8 oz., potatoes, 8 oz., bread, 4 oz., beer, half a pint. *Supper*, bread, 4 oz., milk, half a pint.

Religious Exercises.

One boy to be appointed monitor in each dormitory; he shall direct all the boys, as soon as they rise in the morning, to kneel and pray to God, and the same at night when they retire: he shall preserve order and silence in the dormitory, and report any irregularity to the master, daily.

There shall be public prayers every morning and

evening, on entering and on leaving school, at which every inmate of the house shall attend: the service to consist, first, of a psalm to be sung, then a chapter in the Old or New Testament to be read by the master or one of the boys; and to conclude with prayer, by the master in the morning, and by one of the boys in the afternoon.

SAILORS' HOME AND DESTITUTE ASYLUM.

THE Fourth Anniversary Meeting of this Society was held in the Lower Room, Exeter Hall, May 19.

The Right Hon. Lord Radstock, Captain in his Majesty's Royal Navy, presided. The Rev. Mr. Davis, chaplain of the church ship, offered prayer.

Captain Elliot, the Secretary, read the Report, which stated the determination which the Committee of the Sailors' Home and Destitute Sailors' Asylum had come to, of having the Reports of the two Societies read at the same Meeting, though there were circumstances which prevented a complete junction of the two Societies.

The "Sailors' Home" would be ready next July, for the reception of one hundred individuals.

After stating that only about 2,000*l.* were now required to complete this work of a Sailors' Home, and making an appeal in its favour to all classes, the Report adverted to the present state of the Destitute Sailors' Asylum, in which it was said that upwards of 4,000 men had been already received and relieved, under circumstances which gave them a strong claim on humanity, but which claim, unfortunately, there was no other charity ready to respond to. In the last year, 800 men had passed through the Asylum, and in the winter months, the average number in it at one time was eighty. The income of the Sailors' Home was 1,623*l.* 8*s.*, the expenditure was such as to leave a balance of upwards of 200*l.* in the hands of the Treasurer. The income of the Destitute Sailors' Asylum was 801*l.* 2*s.* 10*d.* The expenditure came nearly to that amount.

Capt. Vernon Harcourt, R. N., Capt. George Hope, R. N., Capt. Bazalgette, R. N., and Admiral Sir Jahleel Brenton, Lieutenant-Governor of Greenwich Hospital, addressed the Meeting. Sir Jahleel bore testimony to the tractability of British sailors when addressed on religious subjects. As an instance, he mentioned the case of a large number of Englishmen (1,200) who were detained as prisoners in a town in France during the war. The men were separated from their officers, and after being left to themselves for two or three years, they were in the greatest distress, and at last reduced to despair; some deserted, and others had constant quarrels amongst themselves. At length an English clergyman, who, with his family, was in France, offered to shut himself up in the same prison with them. He obtained permission to do so, and such was the effect of his preaching, that, in two years, a more orderly set of men did not exist than those who were in that prison.

Capt. Brenton, R. N., spoke next.

Thomas Thompson, Esq., supported the resolution, and rejoiced in the encouraging circumstances detailed in the Report; and although the meeting was but thinly attended, it had nothing to discourage the Society's friends. He was satisfied, that if exertions corresponding to the importance of the object were made, public support would be secured. The Report gave him reason to hope, that such were the present intentions of the Directors. The auxiliary societies formed during the past year, presented a pledge for the future—he begged, however, respectfully to urge his esteemed friend, Capt. Elliot, and the Directors, to remove the impres-

sion which he feared existed in the public mind, that the fundamental doctrines of the articles and liturgy of the Church of England would not form the basis of the instructions to be given to the seamen. Circumstances had occurred, and statements had been made, which he believed had produced this injurious effect: he urged the Directors at once to remove such erroneous views of their proceedings, and to state distinctly, that those truths which Wickliffe, Cranmer, Latimer, and Ridley had preached, would alone be disseminated to the seamen under the Society's care, and he felt the fullest confidence that a Christian public would respond with the most cheerful liberality. Mr. T. then detailed some instances in which the religious instruction of sailors had been productive of the most important results.

Captain George Gambier, R. N., then moved, and the Rev. J. Davis seconded, thanks to the Right Honourable Chairman.

Captain Bazalgette, after what had fallen from Mr. Thompson, felt it necessary, as one of the Directors of this Society, to deuy solemnly that any heretical doctrine was taught in the Society. He could assure the Meeting, that nothing could be more unfounded. The doctrines taught—when any teaching existed—were those of the Church of England—a belief in the Trine Jehovah, Father, Son, and Holy Ghost. He could not answer for the opinions of others, but as far as he could know those of the Directors, they were those which he had just described.

Mr. Thompson expressed himself obliged to their respected friend, Captain Bazalgette, for having thus completely removed any imputation which had been cast upon the Society, and which, from Captain B.'s statements of the impediments he had met with at Bath, and by the Directors elsewhere, proved not only the existence of such injurious impressions, but also the duty of the Directors to give the utmost publicity to the declaration, that no heretical doctrines would ever be promulgated in the Sailors' Home. Mr. T. also alluded to those impressions having been strengthened in the public mind, by the presence of persons on their platform two years since, who were teachers of heresy of the most dangerous nature. In the statements now made, Mr. T. most cordially rejoiced, and believing that the doctrine of the Trinity would be taught in the Sailors' Home, without any admixture of error, the Society should always be welcome to the best service he could possibly render.

Admiral Sir J. Brenton (who took the chair for the purpose of this vote), expressed his satisfaction that an end had thus been put, by a public denial, to the cause of the reports which had been injurious to the interests of the Society, and which he himself had found to be so injurious, that he could not, in consequence, get up a meeting on its behalf at Blackheath.

The motion was put and carried.

Lord Radstock, in returning thanks, also expressed his satisfaction that a public contradiction had thus been given to reports calculated to injure the Society.

The Meeting then joined in a hymn (Praise Father, Son, and Holy Ghost), after which it separated.

Every British Christian must read the above Report with sincere satisfaction; especially that part relating to the doctrines inculcated upon sailors in the new "Sailors' Home." That much apprehension was entertained on that subject is well known, on account of the peculiar religious opinions entertained by some of its Directors: but if a wise, discreet, pious, and orthodox chaplain be appointed, when the building shall be opened for the reception of distressed sailors, we are confident it will meet with the public countenance, and be crowned with the blessing of Jehovah, Father, Son, and Holy Spirit.

THE CONTINENTAL SOCIETY.

For Diffusion of Religious Knowledge over the Continent of Europe.

THE Anniversary Meeting of this Society was held at Exeter Hall, on Wednesday, 21st May ultimo. The President, the Honourable J. J. Strutt, took the chair on this occasion. The Rev. A. S. Thelwall offered the opening prayer, and the Secretary read the Report. It stated, that infidelity is manifesting itself in a bold and desperate manner, especially in the capital of France, but that, according to the confession of its advocates, the spirit of the gospel is making head against it: that sixteen years ago, when this Society arose, scarcely a faithful preacher of Christ's holy gospel was to be found throughout the land, but that now, in various parts, there are faithful preachers and laborious disseminators of the word of God: that still there are towns and villages, and whole districts, without any means of instruction in the gospel of Jesus; but that pecuniary aid is not afforded whereby to make provision for them: that the Society's income is under 2,000*l.*, but by which small amount twenty-one efficient preachers, &c., have been employed and supported: that their labours consist in preaching Jesus to sinners, or in supplying the people with the Holy Scriptures: that if only pecuniary aid were forthcoming, there are devoted and duly qualified men ready to go forth and preach the gospel in the language of the people—a people generally as ignorant of that gospel as the poor heathen can be: that it is to be regretted, that where the facilities are so great, and the comparative expenses of labour so small, while the necessities of perishing sinners are equal, and the probable results (the Lord blessing his servants) more than equal, so little should be attempted. On these grounds, its Committee would ask of all Christian people their hearty and prayerful co-operation, assuring them, that, having to contend with Popery, or dead and formal Protestantism, Socinianism, or Infidelity, they adhere strictly to the Holy Scriptures, standing upon the doctrine of the blessed Trinity, the love of the Father, the grace, the atoning blood and righteousness of the Son, and the power and communion of the Holy Ghost, both at home and abroad. The Report concluded by an affectionate appeal to Christian hearts, and a call upon all Christians to unite in these missionary labours, to occupy this field till the Lord of the harvest comes—to come forth to the help of the Lord against the mighty.

Its adoption was moved by the Rev Mr. Bonnett, one of the pastors of the French Protestant church in the city, who advocated the Society's cause in a feeling and Christian manner, mentioning several interesting and affecting facts, descriptive of his native country, and showing the great necessity for this Society's labour, and the extension of it. Colonel Phipps seconded the resolution. He had just returned from France, had seen M. Pyt, the Society's chief and faithful agent, and others of them, of whose important services he was fully convinced, and he therefore wished to support the Society, and to commend it to the notice and liberality of all.—M. Ed. De Caligny, the Foreign Secretary, addressed the Meeting. He was born and educated a Roman Catholic, was an officer in the French navy, and brought a prisoner to England; where, becoming possessed of the Bible, and hearing the gospel preached, he became a believer in Jesus unto salvation, and had, in consequence, as soon as he knew of this Institution, been anxious for its prosperity; had laboured, and the Lord helping would labour for its prosperity. Three or four other gentlemen addressed the Meeting, in an interesting and pious manner, and it was concluded by an energetic speech of Dr. Cooke of Belfast, who hear-

ing of the Popery, Neologism, Socinianism, and Infidelity of the Continent, related, as relevant, some account of the same in Ireland; and argued, that the increase of Popish chapels, both in England and Ireland, and the daring and bold efforts which infidelity is now making, should not allow us to imagine that our foes are dead or dying, but that they are rising and waxing strong; that, if Popery should merge in infidelity, he saw not that any thing would be gained; and that, on all grounds therefore, and in all places, Christians should be decided and active for the Lord and for his glory. The chairman then called upon the Meeting to join in a hymn, which done, it dispersed in harmony and peace.

In addition to this brief statement of the Anniversary Meeting, we would take the opportunity of reminding the Christian public of some circumstances connected with this interesting Society.

It was formed in 1817-18. At that time there was scarcely an instance of vital religion among the Continental churches, or means of Christian edification to be found by the Christian traveller. Its only object, as expressed from the very first, has been "the diffusion of religious knowledge among the people." The means employed has always been the preaching of "Christ's Holy Gospel" by devoted, zealous men, called and qualified of God to that end, and the dissemination of the Holy Scriptures, which being the seed for him that soweth (preacheth), are also the bread for him that eateth and feedeth on that Word, believing. The sphere of its operations has been, parts of France, Switzerland, and Germany, and to a limited extent elsewhere; but for some years past, France has been chiefly the scene of its labours, not only because a "great and effectual door" has there been opened rather than in other nations, but because funds have not been placed at the Committee's disposal to enter, where opportunities have also been afforded.

It has pleased God to grant signal blessings upon the labours of its missionaries. France, especially, is greatly enriched thereby. The preached word has been sounded in their ears, and the written word offered to their hands, and not in vain in the Lord. The saying of a distinguished clergyman, when writing to the Society a few months ago, to whom Neff's ministry was blessed, would be true if adopted by others:—"I am fully conscious, dear Sirs and Brethren, of the immense sum of gratitude which we owe to the Continental Society. It was through its instrumentality that dear Neff was sent among us, and it was through him that we were brought to the blessed knowledge of the Cross of Christ."

The Society at different times seemed to be gaining strength, and spreading its influence; but soon experienced reverses, by various hindrances at home, as well as abroad. At one time, its preachers and colporteurs (or sellers of books) exceeded forty, but at the present are reduced necessarily to about half of that number. It has always been the anxious desire of the Committee not to interfere with any Protestant minister preaching Jesus Christ, but to strengthen his hands in the union of the Spirit, and in the bond of peace and love; and if at any time the contrary has been seen, it has been through the infirmities of good and zealous men, but never with the approbation of the Committee. Alas! the field has been so large without any faithful labourer, that it were altogether unnecessary, as also unjustifiable, to act otherwise. For the same reason, evangelizing has been their great aim, and not the formation of churches. The former accomplished, necessarily leads to the latter, and need not occupy the minds or time of Christian brethren at home. Thus commissioned, the servants of the Lord (M. Pyt, and

others) pursue their labours in harmony, and peace, and love, in fellowship with the Lord's people in Paris (of late years increased to hundreds) and in other places; and it is with much satisfaction and hope that the Corresponding Committee in Paris have undertaken the important duty of overseeing and directing the Agents in general.

It is with renewed anxiety, therefore, that this Institution is commended to the notice of Christians in Great Britain; and, among other, for the following reasons:—

1st. Because the condition of a people is the more fearful, and the danger the more imminent, from bearing the Christian name without having the power and grace of Christ, whether Roman Catholics or unsound Protestants. Mat. xi, 24.

2d. Because while it is the bounden obligation of the Christian Church to preach the gospel to the heathen afar off, it is not a less, but for the above reason a more special duty to preach it to benighted nominal Christians near at hand. Mark xvi, 15, &c.

3d. Because in the prosecution of this mission neither time, nor money, nor lives, are lost in preparing for the work; for the Lord has provided and qualified his servants to go forth among perishing thousands, preaching in their own tongue the unsearchable riches of Christ. Aud.

4th. Because the Lord in his good providence has raised up and united a pious band, who, constrained by the love of Christ, are deeply interested for the eternal welfare of their countrymen and neighbours, and call for help; and because, besides the men whose names and stations are here given, there are others prepared to labour if support can be afforded them; and because the case is urgent (Rev. xviii, 4), the southern part of France even yet being in great darkness, and fearfully destitute of means, not to mention parts or countries equally barren.

The Continental Society has now twenty-one agents distributed in France and Switzerland.

LECTURE TO YOUNG MEN'S SOCIETIES.

Notes of Monthly Lecture delivered to the London Young Men's Society by the Rev. Thos. Buys, A. M. at St. Mark's Church, Pentonville, on Wednesday Evening, May 28, after Prayers read by the Rev. T. Mortimer

Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all—1 Tim. iv, 15.

THIS passage is connected with the three preceding verses; and the sentiments contained in them and the sixteenth verse as the close of the subject, are peculiar for confidence and tenderness.

We may not only apply the subject to the Society, more particularly concerned, but to all, especially to the young persons preparing for Confirmation that will shortly be offered in this neighbourhood; for the matters of the text are not wholly confined to those more positively divinity students, but should be considered and acted upon by all Christians, in a manner adapted to their spheres and opportunities.

A difficulty may be urged in respect to this subject, upon the ground that Christ himself taught his disciples a contrary doctrine when he said to them, "Take no thought how or what ye shall speak, for it shall be given you in the same hour what ye shall speak; for it is not ye that speak, but the Spirit of your Father which speaketh in you" Matt. x, 19, 20. But our Lord's statement relates to times of persecution and extraordinary occasions, and hath nothing to do with ordinary duties.

The apostle, in our text, first lays down a principle important to young believers generally; and, secondly, presents the rules for practice.

1. He lays down a principle. The express import of the words is antithetic. "Let no man despise thy youth"—then the means of avoiding this are set forth, his profiting being made to appear to all, and his being made an example of the believers in word, &c. This is analogous to the passage, 2 Pet. iii, 18, closing with "but grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" We must learn that there is no medium, no standing still; we must either advance or go back. The worldling would say to a young person, if you are despised, resent it; maintain your importance by treating the despiser accordingly; but Christians recommend other means, and none can properly despise a Christian. Christians advanced in life feel ashamed of what they are and have done; and they would say to the young, try to take the benefit of our experience, without the expense.

The Rev. Gentleman here referred with great delicacy and propriety to the divisions in the Christian world—the little difference between many professing Christians and the unprofessing world, which he deplored. He then adverted to the state of the times with respect to profession, and said, it appeared as though a great net had been cast out, and drawn in much of all sorts. He then closed this part of the subject by saying, instead of finding fault we should endeavour to excel in character; and this, he trusted, would be the aim of the members of the Society.

II. The rules for practice particularly applicable to young students: a more excellent set of rules than perhaps elsewhere in the Scriptures. When a believer is called to be a student, we find his principles in his conduct: negligence is here a positive and gross want of principle; it is the worst kind of profligacy. A Christian ought to consider all he has as gifts to be accounted for to God. Time and every thing must be duly used.

Not only the qualities of students but their principles may be judged of by their studies: a man of principle will be earnest in his endeavours.

In the subject under notice we may consider, first, the advantages supposed; secondly, the end to be kept in view; thirdly, the means.

1. The advantages supposed. Timothy's gifts might be peculiar; but all endowments are of one general character as from God: hence all are responsible. Beware of trifling: from the possession of gifts, responsibility must be implied.

2. The end to be kept in view. Not only to avoid being despised for want of knowledge, which in itself is highly desirable; but SALVATION, in comparison with which, all else is a small matter. The world may seek admiration—the Christian desires to do good.

3. The means. (1.) Assiduity: a careless man never becomes an eminently useful man. (2.) Consistency: see that you act up to your knowledge: regard yourself.

AUDITOR.

CONTENTMENT IS WEALTH.

He's rich, and he alone, within whose breast
Contentment dwells, an ever-welcome guest:
But he, whatever be his wealth or state,
Who knows her not, is neither rich nor great.

Wouldest thou be crowned the monarch of a little world? Command thyself.—*Quarles.*

AFTER RECEIVING THE LORD'S SUPPER.

(Continued from p. 180.)

II.—*The Duties we owe to others.*

1. To our parents. We should be careful on no account to use any impertinent or disrespectful language, nor to indulge in improper remarks upon their conduct, and the modes of acting they have acquired. We must strive to do whatever we know will please them, whether present or absent, remembering that we are overlooked by a Father in heaven, who will maintain the rights of those he has placed over us.

2. Brothers and sisters. Our duties to these individuals are more than we imagine; and a striking proof of the view our Saviour took of the great advantages of mutual religion may be found in the fact, that four of his disciples (if not more) were brothers. We should be careful to say nothing unnecessarily harsh or severe, and at all times avoid treating on subjects which we are aware will hurt the feelings. It will of course happen, especially to those who have brothers or sisters younger than themselves, that they must often oppose their wishes, and subject themselves to the taunt of unkindness. To this we must, of course, be deaf; always pursuing a firm, consistent, and kind course of conduct, the union of which virtues was eminently displayed in our Saviour. We must ever manifest a ready desire to oblige on all possible occasions, lose no opportunity of imparting information, but be careful to do so with the humility of a learner, and not the authority of a teacher; soothe every suffering by kindness, "*allure to brighter worlds, and lead the way.*" So shall we gain that real esteem, which even if it fail of accomplishing our wishes, will be at least a source of unmingled satisfaction, when the time for rendering kind offices has passed by for ever.

3. Friends. Men are too apt to use their friends as mere instruments, getting as much as possible from them, but rendering no adequate return. Christian friendship is very different. It prompts to a candid but kind admonition for every fault—it leads us to desire the best happiness of our friend—to make allowances for the weakness of human nature—to expect many failings, and to bear with them. To remember that a good heart, and sincere desire for virtue, are preferable to all the mere tinsel of accomplishment; and at all times to stand up firmly for the character of our friend, since we must do that, or renounce him as unworthy of our friendship.

III.—*Duties to ourselves.*

These may be classed under deeds, words, and thoughts.

1. Deeds. Our own happiness depends on the doing of all that has before been pointed out. In addition, however, it will be necessary that we be diligent in the use of all the time we have, performing all our duties with zeal; not sluggishly, but actively. It will of course happen, and I think I may say to females especially, that some time will remain on hand for our own disposal, of which a proper use must be made, to pass it away profitably, and recommend the reading of books. And a few regulations on this point may be useful.

Bible. With prayer for Divine assistance; a sincere desire to discover its true meaning, and also the practical lessons which it teaches us; and we should especially strive through the day to think of and do what we read in the morning.

Religious books. The selection of these is so important, that I can recommend few to read them without asking advice. When obtained, our desire should

be to alter our conduct when any valuable suggestion is made. *But all books of this sort must be regarded infinitely less valuable than the Bible.* Those are the best which go to explain its real meaning.

Other books. Always remember, that as the object is to improve the mind, we should care less about how much we read, than how well we understand it. In the selection of these, also, we should seek advice, and any explanation that we may require.

In fact, in all the duties of life, how small and insignificant soever, a manifest improvement should be made in consequence of this great event. I wish men would remember, that God inspects all things; the very smallest actions of our life, and will bring all to judgment. We are ignorant of how much time we may save by being careful of minutes, how much money by being careful over the farthings.

But I must not forget to mention amusements, a word from which Christians shrink as though it were to be excluded from their vocabulary, for what reason I know not, except it be to deface the fair structure of Christianity, and render it disgusting. Now I shall say nothing about public amusements, but ask whether they deserve the name? The constitution of man is such as to render it absolutely necessary that he should have something to divert his attention and exhilarate his spirits, *to the end that he may be the better able to perform his duty.* Let this be the rule of pleasure, and we cannot err. I must, however, say, that most of these amusements will be of a social and domestic character. Such were those of our Saviour, who never slept in Jerusalem, but went to Bethany, to enjoy the society and conversation of the kind friends who resided there. To the Christian, there will be innumerable sources of pleasure on all sides. Nor let him suppose every thing unhallowed which is not often interspersed with the ever-blessed name of Jesus. *All truth is valuable: nothing is sinful but falsehood.* Oh! what boundless sources of gratification are thus opened!

2. Words. Here much caution is required. None must ever be taking God's name in vain, or using disrespectfully any portion of his Word. We must never use any expressions which may be regarded as improper, or beneath our station in society. We must never slander; the way to avoid which is never to censure any individual except it is absolutely necessary, or likely to be beneficial to him. We must be cautious in the use of sarcasm; remembering how soon a deep wound is inflicted. We must avoid foolish talking, or that which has no beneficial effects resulting from it. We must learn when to be silent, and not be too fond of displaying what we know. We should as much as possible weigh every word before we use it. I must leave the many regulations which this subject requires, to the peculiar circumstances of the individual, reminding him, that no conquest is more valuable than this; and also to add to our zeal in taking precaution, I quote the words of our Saviour, "By thy words thou shalt be justified, and by thy words thou shalt be condemned; for out of the abundance of the heart the mouth speaketh."

3. Thoughts. We are all day thinking about something. What is that something? It never should for one moment be allowed to be any thing sinful, or which we should be ashamed of revealing to God in words. It should never be any thing which is foolish, or "castle-building." We are all in immense danger on this point, and should therefore be the more diligent. But such things as are true and useful, ourselves and our own histories, in order to discover our failings, and improve. That part of the Bible which we have read in the day—the character of Jesus Christ—Death—Heaven and Hell—besides innumerable other things, which we should endeavour to present to the mind in a connected form,

and not suffer our minds to wander from subject to subject, uselessly and unprofitably.

In order to effect these purposes, we must diligently and earnestly seek the assistance of the Holy Spirit, and then cheerfully set about our work; not as though it were a burden, but as though it were our privilege. For, in truth, if these exertions are to increase our happiness, honour, rank, and station in heaven, of which I have no doubt, why should we complain? True it is, we are weak. But the Creator of the ends of the earth knows how to appreciate sincere endeavours, and has reserved for such no mean station in the mansions of bliss.

B. Z.

(To be continued.)

SCRIPTURE GAZETTEER.

(Continued from p. 182.)

JERUSALEM (*the vision of peace*), which, according to the Jewish notions, stood in the middle of the world, was formerly called *Jehus*, from one of the sons of Canaan. Some authors imagine that it was the ancient Salem mentioned in the Scriptures (Gen. xiv. 18), of which Melchisedeck was king. Neither is it well known who was the first founder of it. After the taking of it by Joshua (Josh. x), it was jointly inhabited by Jews and Jebusites for the space of about five hundred years, i. e. till the time of king David (Josh. xvi. 63; Joseph. Antiq. lib. vii. c. 3). This prince, having driven the Jebusites out of it, made it his residence, and built therein a noble palace, and several other magnificent buildings.

The city of Jerusalem was built upon one or two hills, and was encompassed with mountains. Psal. cxv. 2. It was situated in a dry soil, and was upon that account furnished with ponds and reservoirs of water, for washing the sacrifices and purifying the people: among others were the pools of Bethesda and Siloam, though some are of opinion these were one and the same. The ancient city *Jebus*, taken by David, was not very large. It was seated upon a mountain southward of the temple. Jerusalem was at no time so large as when it was attacked by the Romans. It was then thirty-three furlongs in circumference, or four miles and one hundred and twenty-five paces.

David embellished and considerably augmented it; but Solomon added so many great and beautiful works, that he made it one of the finest cities in the East. Under the reign of Rehoboam, the son and successor of Solomon, it was taken and pillaged by Shishak, king of Egypt. 1 Kings xiv. 25, 26, 27. This prince carried away all the treasures of the temple and of the royal palace.

Hazeel, king of Syria, being come against Jerusalem, and threatening to take it (A. M. 3033, A. C. 967), Joash, king of Judah, redeemed the city with a great sum of money. To this end he made use of all the treasures of God's house and of the palace, that he might thereby be enabled to satisfy the avarice of Hazeel (2 Kings xii. 17, 18). Some time after Amaziah, king of Judah, rashly declared war against Joash, king of Israel, who, after having defeated him, carried away all the treasures which were in the temple and in the royal palace, demolished four hundred cubits of the city walls, and then returned to Samaria.

Necho, king of Egypt, returning from his expedition against Carchemish, on the Euphrates (A. M. 3394, A. C. 606), entered Jerusalem, took Jehonahaz, whom the people of Judah had set upon the throne of Josiah, put Eliakim, or Jehoiakim, in his stead, and carried Jehonahaz into Egypt, where he died. It does not

appear that he pillaged the temple, but he imposed on all the land a levy of a hundred talents of silver and ten talents of gold. It appears by Ezek. xix. 2, 3, that Jehonahaz had attacked Necho, or at least had made a resolute resistance before he surrendered.

Nebuchadnezzar being come into Judea (A. M. 3398, A. C. 602), in the fourth year of Jehoiakim the king of Judah's reign, laid siege to Jerusalem, which was then tributary to the kings of Egypt, and having subjected it to the dominion of the Chaldeans, he, leaving Jehoiakim there, returned to Babylon. But Jehoiakim, weary of this subjection, took arms against Nebuchadnezzar. In the seventh year of his reign, the Chaldeans entered Jerusalem, took this prince, put him to death, and cast his body into a common sewer. Jehoiachin, his son, succeeded him; but, after a reign of three months and ten days, Nebuchadnezzar coming to besiege Jerusalem, Jehoiachin was obliged to surrender, the city was again taken by the Chaldeans, and the treasures of the temple carried to Babylon. Lastly, Nebuchadnezzar took Jerusalem the fourth and last time, in the year of the world 3416, before the vulgar era 588, and in the eleventh year of Zedekiah.

Zedekiah took secret measures with Apries, king of Egypt, to shake off the Chaldean yoke; which so enraged Nebuchadnezzar, that he resolved to exterminate a people so perfidious and inconstant. He came, therefore, with a powerful army to Jerusalem, besieged the city, took, burnt, and destroyed both it and the temple, and carried the princes and people into captivity.

After the captivity of Babylon, Jerusalem was rebuilt and re-peopled in the year of the world 3468, before Christ 552, which was the first year of Cyrus's reign at Babylon; but the walls and gates belonging to it were not rebuilt till after the return of Nehemiah, in the year of the world 3550, B. C. 456. Alexander the Great, after he had taken Tyre, entered Jerusalem. After the death of this prince, Jerusalem remained in the power of the kings of Egypt.

Ptolemy, the son of Lagus, took Jerusalem by stratagem (Jos. Ant. lib. xii. cap. 42), and carried into captivity about a hundred thousand men. Josephus likewise says, that Ptolemy Euergetes came also to Jerusalem, and there offered many sacrifices of thanksgiving. Lastly, Ptolemy Philopater, after the victory which he had obtained over Antiochus the Great, went to the temple, and there offered sacrifices; but the priests hindered him from going into the sanctuary, which so provoked him, that he resolved to put all the Jews to death who were in Egypt, had not God, in a very miraculous manner, defended his people.

Antiochus the Great having recovered all Cælosyria and Judea from the king of Egypt, treated the Jews with great kindness, and omitted nothing that might tend to re-establish Jerusalem in its former splendour. Seleucus his successor was not so favourable to them: he sent Heliodorus to rob the temple of its treasures, but he was forced to return, after having been very ill handled by angels (as is stated in 2 Macc. iii) who appeared to him in the temple.

Antiochus Epiphanes (A. M. 3834), brother and successor of Seleucus, being informed that the inhabitants had expressed some joy upon a false report that he was dead in Egypt, conceived so much indignation against them, that at his return he besieged the city, pillaged it, and carried away all the gold and most of the rich vessels belonging to the temple, and killed above fourscore thousand men.

This prince afterwards sent one Apollonius, the collector of his revenues, to Jerusalem, who built a citadel at the upper end of the city, near the temple, in which he placed a strong garrison, who used to annoy the Jews when they went to perform the service of their

religion. Jerusalem was soon after deserted by most of its inhabitants, the sacrifices were interrupted, and the statue of Jupiter Olympus was placed upon the altar, and the abomination of desolation was seen in the house of God. 1 Macc. i. 62. Judas Maccabeus, having defeated Nicanor, Gorgias, and Lysias, went up to Jerusalem, purified the temple, and restored the sacrifices. Antiochus Eupator honoured the city with his presence, and restored it to its former privileges.

Antiochus Sidetes, enraged at the great mischiefs Simon Maccabeus had done him, came into Judea, besieged John Hircanus in the city of Jerusalem, who made so vigorous and gallant a defence, that Antiochus was charmed with it, and made a peace with them. This peace lasted not only during his reign, but a long time after. Hircanus, during this peace, recovered all the towns which had belonged to the Jews, subdued the Idumeans, received all his neighbours under his protection who promised to live in peace and in obedience to him, and lastly he renewed the alliance which had been contracted by Judas Maccabeus, and confirmed by Jonathan, between the Jews and Romans.

(To be continued.)

TIME.

TIME WAS — but I have spent the past
In hopes that bloomed to fade as fast,
In idle dreams of happiness,
In vanity, in nothingness.
And Restrospection's eye, when cast
O'er the drear ocean of the past,
Sees in perplexed confusion lost,
Weeks, days, and hours, and moments lost,
While Memory, on her height sublime,
Sits brooding o'er the wreck of Time!

TIME IS — the only gem we save,
The single pearl from life's dark wave,
Which they who wisely seize, shall cast
No sad remembrance on the past.
Oh, timely happy, timely wise,
They who the present moment prize,
Who gladly 'scape the troubled sea
Of perilous uncertainty,
And spurning Folly's specious vow,
Cling to the Rock of safety — now!

TIME SHALL BE — but the future lies
Beyond the ken of mortal eyes
No seer attends its temple pale,
And none may pierce or lift the veil.
Ah! woe is he — whose clouded eye
Fixed only on mortality,
Sees not Time's dark and narrow sea
Fast rolling to eternity,
But haunts its solitary shore,
And waits till — TIME SHALL BE NO MORE.

W. REYNOLDS.

ON KNOWLEDGE OF THE WORLD.

Eccles. i. 17, 18; 1 John ii, 16.

Who wish to know the world, wish but to know
The various ills that have mankind befel,
The vast extent and depth of human woe,
The paths of vice, the steps that lead to hell.

Who wish to know the world, wish but to know
The enemy of God, religion's bane,
The devil's engine and the soul's great foe,
Who has in every age his thousands slain.

Who wish to know the world, wish but to know
A den of thieves, a cage of birds unclean;
The fountain whence destructive poisons flow,
The seat of Satan and the school of sin.

Who wish to know the world, wish but to know
The road to ruin (known, alas! too well);
The dreadful vortex through which thousands go
Down to the jaws of death, the gates of hell.

MONSIEUR VOLNEY, THE FRENCH ATHEIST.

MONSIEUR VOLNEY, in a violent storm at sea, when the ship was in imminent danger of being lost, threw himself on the deck, crying in an agony, "Oh! my God, my God!" "There is a God, then, Monsieur Volney?" said one of the passengers to him. "Oh! yes, there is, there is! Lord save me!" exclaimed the terrified infidel. The ship, however, got safely to port. Volney was extremely disconcerted when his confession was publicly related; but excused it by saying, he was so frightened by the storm, that he did not know what he said, and immediately returned to his atheistical sentiments.

Well may the Christian say, "Their rock is not as our Rock, even our enemies themselves being judges." Deut. xxxii, 31.

MRS. HANNAH MORE A SUNDAY-SCHOOL TEACHER.

WHEN Sunday-schools were first established, Mrs. More took an active part in promoting their institution wherever she had any influence, herself and her sisters being the principal teachers; for which purpose they left their own house early on the Sunday morning, and after attending the parish church twice with the children, returned home late at night, having made a circuit often of twelve or sometimes twenty miles in the day. It seems almost incredible that an undertaking, so honourable in its beginning and so successful in its beneficial results, should have become a subject of uneasiness to the resident clergy. Such however was the case in the parish of Blaydon, and the good seed was choked there; but not before the wife of the minister who opposed her had previously been obliged to bear testimony in favour of the school. In a letter to Mrs. More she says, "The school goes on very well. There seems a serious spirit working for good among the common people. Mr. B. desires me to say (which he thinks is saying a great deal), that two sessions and two assizes are past, and a third of each nearly approaching, and neither a prosecutor nor prisoner, plaintiff nor defendant, has this parish, once so notorious for crimes and litigation, supplied; and moreover, warrants for stealing and pilfering, &c. are quite out of fashion."

This is the great mystery of the Gospel in the blood of Christ, — that those who sin every day, should have peace with God all their days. — *Owen.*

Because we find it hard to forgive pence, we think God is hard to forgive talents. — *Id.*

An impatient Christian is a naked soldier. — *Anon.*

London: Printed and Published by C. WOOD AND SON, Poppin's Court, Fleet-street; to whom all Communications for the Editor (post paid) should be addressed; — and sold by all Booksellers and Newsagents in the United Kingdom.

Hawkers and Dealers Supplied on Wholesale Terms, by SKELL, Paternoster Row; BERNARD, Holywell Street, Strand; J. PATTIN, 16, High Street, St. Giles's; and W. N. BARNES, 16, City Road, Finsbury.

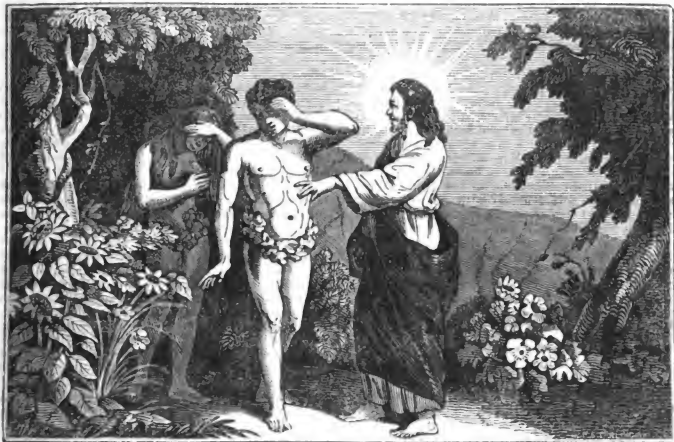
THE CHRISTIAN'S PENNY MAGAZINE.

No 107.

PUBLISHED EVERY SATURDAY.

JUNE 21, 1834.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POPPIN'S COURT, FLEET STREET, LONDON.



SENTENCE PRONOUNCED ON ADAM.

THE FALL OF MAN, AND THE DIVINE PROVISION OF A SAVIOUR.

REDEMPTION BY JESUS CHRIST implies the awful reality of human apostasy, with its consequent depravity and mortal condition. These two momentous topics form the grand subjects of divine revelation, and enter into the whole of the statutes and ordinances of the Holy Scriptures.

Pagan sages of heathen Greece and Rome, and reflecting men of heathen nations, destitute of the doctrines of the Bible, have contemplated the corruption, the misery, and the mortality of mankind, with grief and astonishment, while they have looked forward to futurity with the most gloomy and superstitious forebodings.

Christianity, however, dispels this gloom, recognizing human guilt, pollution, and death, while it promises divine forgiveness and spiritual regeneration, and brings "life and immortality to light by the gospel." Believers in the gospel can readily admit the most faithful and humiliating representations of the condition of man, because they have an antidote in the glorious character of a Divine Redeemer. They reflect on the apostle's testimony with mingled emotions of self-ahamest and holy triumph. "Wherefore, as by one man sin

entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. — For if by one man's offence death reigned by one, much more they who receive abundance of grace and the gift of righteousness shall reign in life by one, Jesus Christ. — For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. — That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, through Jesus Christ our Lord." Rom. v. 12, 17, 19, 21.

Philosophers have taken pleasure in speaking of the "dignity of human nature;" and, considering its origin, there is every reason to make this a subject of boasting. "Man, considered as he came from the hands of God, exhibited, in his natural pre-eminence over all the Divine works, a marked distinction: but since his lapse from the high and noble principles attached to that superior nature with which he was originally endowed, he has lost his glory; and the distinction which at present he maintains is a distinction of ignominy. Compare him in any point of view, in respect of his natural faculties, with the first objects of the visible creation, and he is proudly superior, even in his ruin. 'How noble in reason! how infinite in faculties!' Every thing around him, that lives and moves

VOL. III.

2 C

takes its date from the hour of its birth, and terminates its career in the day when its breath departs. When man is born into the world, a little helpless, needy, dependent creature; in no one respect better accommodated than the animal; in many respects, as a mere animal, worse provided for; we witness the commencement of a being that knows no limit: eternity is impressed on all his powers, and less than eternity cannot develop them; they require this infinite range in which to expatiate—this unbounded theatre on which to exhibit themselves. Man spurns the earth while he walks upon it; and scarcely can he be confined by any laws of nature, from prematurely ascending to that higher sphere, to which he was destined.

"Yet this being, so glorious in one point of view, presents a spectacle no less debased, when contemplated under other circumstances equally inseparable from his present mixed existence. He is by creation the son of God; he is, by natural defilement and by habit, the slave of sin. These opposite principles and qualities not only meet in the same being, but distinguish him from all other beings. His grand characteristic is the combination of good and evil, of light and darkness, of dignity and debasement. Now he commands your admiration: now he excites your pity. Here angels regard him as a companion: there demons claim him as an ally. His apostasy from God requires him to see death: his immortal properties forbid him ever to die. God wrote upon his last best creature, honour, glory, and immortality: sin has obliterated these original characters, and inscribed on the same bosom, degradation, ignominy, and subjection, not merely to the operation of a death, which changes his countenance, and sends him away from his present dwelling-place; but also to a curse, extending its mortal influence over the spirit—to a torment without remedy, and without end, which bears the impressive title of 'THE SECOND DEATH.'

Then—

'How poor, how rich, how abject, how august,
How complicate, how wonderful is man!'

"Such contraries does his existence include! such mysteries does it involve!"

WHY DID GOD PERMIT ADAM TO FALL?

Thousands have wept and wondered, while *feeling* and contemplating the consequences of Adam's transgressions—while with deep anxiety they have asked this question.

"Probably the best answer that can be given to this momentous inquiry in the present world is that which was given by Christ, concerning one branch of the Divine dispensations to mankind:—*Even so, Father; for so it seemed good in thy sight.* It was a dispensation approved of by infinite wisdom, and seen by the Omniscient eye to be necessary towards that good which God proposed in creating the universe."

Dr. Dwight remarks, in reference to this great question,—*"The restless and roving mind of man is, however, often unsatisfied with this answer. I will, therefore, add by way of explanation, and I hope with that profound reverence which all creatures owe to their Creator, and that diffidence which becomes a creature of yesterday, that if Adam had not fallen, Christ would not have redeemed mankind: for had there been no apostates, there could have been no redeemer, and no redemption. The mercy of God, therefore, the most perfect of his attributes, and the consummation of his excellence, would have been unknown to the universe. All the blessings bestowed upon mankind would have been the reward of the obedience of Adam and his posterity. But the blessings bestowed on glorified saints*

are the rewards of the obedience of the eternal Son of God. These rewards could not have been given, had not Christ obeyed: and Christ could not have obeyed, had he not become the substitute for sinners, or the mediator between God and apostate creatures. These rewards also will differ from those in the former case, as the respective persons who obeyed differed in the excellence of their characters, and the value of their obedience.

"Had Adam obeyed, it is, I think, highly probable, that the original world would have continued, and the present heavens. The new earth, and the new heavens, which will be created after the mediatorial kingdom is finished, would never have been. No human beings would have been admitted into heaven. None of that joy would have been experienced, which now springs up in heavenly minds over the repentance and salvation of sinners, and which will increase and brighten for ever. None of those things, *into which angels desire to look* (1 Pet. i, 12), would have been brought into being; nor would that glorious purpose of the creation of all things mentioned by the apostle, the knowledge acquired by *principalities and powers in heavenly places, concerning the manifold wisdom of God*, disclosed in his dispensations to his church (Eph. ii, 9, 10), have ever been accomplished.

"By the redemption of Christ, heaven as well as earth, angels as well as men, are materially changed from their former circumstances and character. Nay, the whole immense and eternal kingdom of Jehovah, by means of this amazing work, assumes a new aspect; and both creation and providence are invested with a new character. God is seen by his intelligent creatures in new manifestations of beauty, glory, and loveliness. Throughout never-ending ages, virtuous minds will be enlarged with knowledge, exalted in holiness, and improved in dignity and happiness, beyond all which would have otherwise been proper or possible; and their affections, obedience, and praise, become more refined, and more elevated, in a rapid and regular progress. The former legal system, therefore, of which the primitive state of Adam was a part, had comparatively *no glory, by reason of the excellency of the system of redemption.*"

EVIDENCES AND MEANS OF GROWTH IN GRACE.

MR. EDITOR,

At a period like the present, when so much exertion is making to promote the Redeemer's cause in the world, is it not lamentable to notice the chilling indifference with which many persons act who call themselves Christians. A good minister recently observed, "The difference between professors is so great, one might easily infer there were two Gods and two heavens."

Now, Sir, conscious to myself of the very low standard I have hitherto attained, and seeing so much beauty in eminent degrees of holiness, I am exceedingly desirous of advancing much higher in the pursuit thereof. Can you assist in that pursuit by a few remarks as to the evidences of eminent personal holiness, the motives to encourage this pursuit, and the means likely to obtain this desirable end.

Yours, with great respect,

MARIA.

An answer from some of our experienced correspondents will oblige others besides "MARIA." In the mean time we beg to refer our esteemed friend to a very valuable little work by an American Divine, published by the Religious Tract Society—"Advice to a Young Christian on the importance of elevated piety."—Ed.

SCRIPTURES HARD TO BE UNDERSTOOD.

Rom ix, 15, 16, 17.

Sir,

EXPERIENCING the truth of the apostle's words, in reference to the Holy Scriptures, that there are some things hard to be understood, which the ignorant and unstable are in danger of wresting to their destruction, I take the liberty (encouraged by your ready compliance in answering the inquiries of your readers) to solicit an explanation of that part contained in the ninth chapter of Romans, the 15th, 16th, 17th, and 18th verses. Should you be so kind as to answer this, you will oblige many others, as well as

Yours, respectfully,

B. W.

Difficulties are found in the works of God by every student of nature; and it would be remarkable indeed, judging from analogy, if none were met with in studying his holy word. Probably the ninth chapter of the Epistle to the Romans has been the occasion of more perplexity to young Christians than any other part of Holy Scripture. Humility, modesty, and a spirit of devotion, are indispensable to the profitable reader of the Bible; and with these qualifications, fewer difficulties will appear, and infinitely more beauties and glories. For the present we shall give the translation and commentary of Dr. Macknight on several verses of this chapter, and in a future number his notes, which will add some further illustration.

TRANSLATION.

Ver. 13. As it is written, Jacob *I have* loved, but Esau *I have* hated.

14. Jew. What shall we say then? *Is not injustice with God?* APOSTLE. *By no means.*

15. For he saith to Moses (Exod. xxxii, 19), I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16. So then, it is not of him *who* willeth, nor of him *who* runneth (Gen. xxvii, 3, 4), but of God who sheweth mercy.

17. Besides, the Scripture saith to Pharaoh, Even for this same purpose *I have* raised thee up, that I might show in thee *my power*, and that my name might be published *through* all the earth.

18. Well, then, he *hath* mercy on whom he will, and whom he will he hardeneth.

COMMENTARY.

Ver. 13. This election proceeded from God's own pleasure, as it is written (Mal. i, 2, 3), *I loved Jacob and I hated Esau*, "and laid his mountain waste."

14. What shall we say then, concerning the election of Isaac preferably to Ishmael, and of Jacob preferably to Esau, to be the seed to whom the temporal promises were made? *Is not injustice with God?* By no means.

15. For, to show that God may bestow his favours on whom he pleases, he saith to Moses, *I will be gracious to whom I will be gracious, and I will show mercy on whom I will show mercy*. In conferring favours on nations, and in pardoning those who deserve destruction, I act according to my own pleasure.

16. So then, the election did not depend on Isaac, who willed to bless Esau, nor on Esau, who ran for venison, that his father might eat and bless him; but it depended on God, who may bestow his favours as he pleaseth.

17. Besides, the punishment of nations is sometimes deferred, to show more conspicuously the Divine justice and power in their after-punishment; for the Scripture

saith to Pharaoh, even for this same purpose *I have raised thee* and thy people to great celebrity, and have upheld you during the former plagues, that, in punishing you, *I might show my power*, and that my name, as the righteous Governor of the world, might be published *through* all the earth.

18. Well, then, from the election of Jacob it appears, that God bestows his favours on what nation he will; and from the destruction of Pharaoh and the Egyptians it appears, that whom he will he hardeneth, by enduring their wickedness with much long-suffering (ver. 22).

DOMESTIC, OR HOME MISSIONS IN THE UNITED STATES.

AMERICA is, at the present time, attracting the attention of all Europe, with respect especially to the progress of religion in that great country. New England, including its four States, New York, and Pennsylvania, it appears are in far the most prosperous condition: the southern, or "Slave States," as might have been expected, are much less supplied with the means of grace, but their condition is exciting a most lively interest in the minds of zealous pastors in the North, to labour for the revival and prevalence of religion among them. The following is an extract from a letter from the Rev. Dr. McDowal, dated Fayetteville, in North Carolina, April 2, 1834:—"I am now on my return from a tour, as far south as Charleston. The object of my tour has been, to effect something like a union of Domestic Missions, similar to what now exists in the South in reference to foreign missions, and I rejoice to be able to say, wherever I have gone, the object has excited a very deep and general interest. In South Carolina and Georgia, I think the way is prepared for uniting the Presbyterian churches in a vigorous effort to supply their own destitution, and to aid in supplying other destitutions in our common country. And cannot this be done also in Virginia and North Carolina? I do most earnestly desire to see the whole South come up to this great work, in one solid, unbroken phalanx."

WESTERN FOREIGN MISSIONARY SOCIETY.

From the New York Observer of April 19, 1834.

At the late meeting of the Executive Committee of the Western Foreign Missionary Society, and in special reference to its plans and arrangements for the ensuing year, the following resolution was adopted:—

Resolved, That the Committee will endeavour, by the aid of the Head of the church, to send out during the present year the following number of missionaries and assistants, if suitable persons can be obtained, viz:—

To the Indian tribes, inhabiting, or expected to emigrate to the Preserved Tract, west of the State of the Missouri and the territory of Arkansas.....	6
(Besides one physician and three teachers).....	3
To visit remote tribes, both to the west and north, with a view to other establishments.....	2
As a reinforcement to the mission in West Africa (and one physician).....	3
To commence a mission in China.....	2
To commence a mission at Trieste, in the Adriatic	2
To occupy the contemplated mission at Smyrna.....	2

AFTER RECEIVING THE LORD'S SUPPER.

(Concluded from p. 190.)

I SHALL not close my remarks here, although I have no more to add concerning the duties to which we are pledged. Being convinced that the Christian's life, in its highest degree of self-denial, is more conducive to happiness than the most prosperous and least guilty course of worldliness, I shall advance some inducements to adopt it, and thus to secure an amount of pleasure, a smiling countenance, and a light heart, which can only be derived from our blessed religion.

1. Be not discouraged if these duties exceed your expectations. It is true they refer to every moment of your time, and every action of your life. But what of that? When once put in practice, you will find this to be the beauty of them, and your greatest sorrow will arise from the many times you will forget to apply them. We cannot possibly err in placing before us the highest standard of virtue, nor should we ever follow an imperfect model when a perfect one is attainable. Such is the Saviour; and he affectionately says, "Beyefollowers of me." In proportion to the difficulties we encounter, will be the satisfaction we shall enjoy. And while those Christians, whose standard of morality is low, will ever be perplexed with doubts and fears, we shall be in the enjoyment of unbroken peace, and unmingled satisfaction. Let experience testify whether we have not always derived pleasure from any struggle we may have made on the side of virtue. And He who knows the frailty of human nature has wisely ordained, that while believers of every class shall be saved, the brightest glory and the highest exaltation are reserved for those who have most closely followed the footsteps of their Divine Lord. "He that endureth to the end shall be saved."

2. Be not discouraged by repeated failures. Do not suppose that you are a hypocrite, and have renounced your Master, because through the weakness of your mortal nature you cannot always stand upright. Remember that the Saviour knew that Peter loved him, although he had thrice denied him. Considering that the whole of our life is devoted to the formation of habits, learn to make allowance for the difficulty of overcoming bad ones. As well might you expect to learn writing in a day, as to be holy in a day. The process is very gradual, but if diligently pursued, it will not fail to be also effectual. While others congratulate themselves because they *feel* more devotion, be you content to derive your satisfaction from a consistent course of obedience. True it is, your mind will be influenced by this, and occasionally the prospects of endless glory will enrapture you. But the habitual frame of your mind will be cheerfulness. You will feel all weights removed, and will rejoice with humility.

3. I particularly add here, that if with sincerity you brought God at the altar to forgive all your sins through Jesus Christ, you have full warrant for believing that they are *now* forgiven; that you will only need every day to make the same request for the sins of each day; and that you may confidently believe, that if you were at this moment to die, you should be sure of going to heaven. This is the Christian's privilege. Why should not you enjoy it? "Return unto thy rest, O my soul, for the Lord hath redeemed thee." "He that believeth hath everlasting life." "Your sins are forgiven." Believe these words to be *literally* true.

4. Aim at universal sanctification. You will doubtless in this endeavour be met by the smiles of your friends, who will strive to laugh you out of what they deem foolish notions. Your greatest, and most to be feared opponents, however, are those who will tell you that your desire is impracticable, that it results from enthu-

siasm, and is peculiar to youth. The method you must adopt to oppose such opinions, is reference to the word of God. Hold the opinions of your friends valuable only in proportion as they correspond with the sacred Scriptures, and be diligent in endeavouring to act according to the precepts which they contain. Never be laughed out of an opinion, but remember, for your consolation, that "this is the will of God, even your sanctification."

5. I here add a few remarks, to induce you to prepare yourself for meeting all the trials of life with Christian fortitude. However prosperous your course of life may be, it cannot fail to happen, that in some portion of it at least, you will have to struggle with afflictions and distress. Settle it then now in your mind, that *God will never inflict one sorrow more than is absolutely necessary*. Let your source of consolation be this, and not the too frequently applied one of comparing our trials with those of others, and being grateful in proportion to the less we endure. Let us act for ourselves, and believe that in all that relates to our passage through this life, we may confidently depend on the agency of a wise and benevolent Being. The society of those we love is undoubtedly very pleasing, and much scope is left for imagination to paint the happiness that a continuance and increase of it will afford. But we are not entitled to form opinions or plans on such uncertain ground. The fairest hopes may wither, the most earnestly-sought blessing may be denied, and the anguish of a heart thus bereft of its dearest expectations may be imagined, but cannot be described. Let it be our endeavour, therefore, in all our anticipations to remember the shortness of life, that creature comforts will be removed if they interfere with our higher duties, and that at all events they must shortly perish. Meditations of this sort may seem gloomy, though in truth he only is the wise man who often unakes use of them. For our consolation, let us remember that this is not our only state of being, that if even our dearest friends are removed, they are not lost for ever, but will be waiting to greet our coming to the eternal city. In all our actions, therefore, let us remember this; and while we strive to increase the amount of our happiness here, let us not forget to make provision for, and to fix our hopes and desires upon that world where sorrow and separation are alike unknown.

The attainment of all these dispositions and ideas is rendered more easy by the solemn ordinance in which you have engaged. Make, then, the Saviour your friend, carry to him *every sorrow*, converse with him on *every grief*, and you shall find his ear and his heart ever open to the supplications of those who seek his face.

And now I commit you to God, and to the power of his grace, who is able to build you up, to prevent you from falling, and to present you faultless before the throne of Christ. May he be graciously pleased to bless you, to give you as large a share of happiness as this world can afford; and when the hour of death arrives, may you have nothing to do but resign your spirit into his hands, join the assembly of saints in light, and so be for ever with the Lord. Amen. B. Z.

As Christ was both a lion and a lamb, so should every Christian be a lamb for patience in suffering and innocence of life, a lion for boldness in his innocency. I would so order my courage and mildness, that I may be neither lion-like in my conversation, nor sheepish in the defence of a good cause.—*Bishop Hall*.

If any hard affliction hath surprised thee, cast one eye upon the hand that sent it, and the other upon the sin that brought it: if thou thankfully receive the message, he that sent it will discharge the messenger.—*Quarles*.

YOUNG MEN'S SOCIETIES.

HINTS ON THE SUBJECT OF RELIGION,

OFFERED PARTICULARLY

FOR THE CONSIDERATION OF YOUNG MEN.

The most important of all questions to be resolved by us individually is—Whether we are interested in the salvation which the Redeemer has wrought for man? For as the unerring Word of God assures us, that “there is none other name under heaven given among men whereby we must be saved,”—the inquiry to which such infinitely-important consequences is attached, may be reduced to a small limit: “Have we believed in the name of the only-begotten Son of God?” But this examination must not proceed on superficial grounds, nor lead to hasty conclusions. It is not the mere assent of the understanding, but a change of heart which constitutes conversion to God. The belief which the Gospel requires is practical. It is the work of the Spirit of God, and is wondrous in its results on the human character.

The mind of man by nature is dark and benighted as to any spiritual apprehensions of God. The Almighty, by his Spirit, withdraws the veil, and reveals the light of the knowledge of the glory of God in the face of Jesus Christ. This change is described in the word of Revelation, as not only awaking out of sleep, but as a transition from death to life; a change from the kingdom of darkness (for so every thing merely earthly and natural really is, when put in contrast with the glory and purity of God's spiritual dominion) into the kingdom, and under the reign of the Son of God. But how can this alteration of state be effected? Man, by nature, is not only a sinful, but a helpless being: all the tendencies of his being are evil. In the appalling, but true account in the Scriptures, “Every imagination of the thoughts of his heart is only evil continually.” Gen. vi. 5. His heart is deceitful, and not only so, “but desperately wicked,” Jer. xvii. 9; he is “at enmity against God.” Rom. viii. 7. How horrible is the thought, that a creature, blessed with capacity to love the Supreme Good, and living and moving and having his being in the midst of the unnumbered gifts of his Creator, should be at enmity with his benefactor! Sin is indeed a diabolical evil; it aims at the very government of God, and resists it! It has no communion with any part of the government of God, and must be put down either by the destruction of its principle in the offender, or of the offender if he will retain its dominion. Now, every creature born into the world is under the law of God, and every rational being is under a double curse. He has the weight of original sin, his nature being sinful, and he has the accumulated guilt of actual transgression; and thus being under the sentence of God's holy law, “judgment came upon all men to condemnation,” Rom. v. 18; and all of us, unless the mercy of God had prevented, must have suffered the fearful penalty of guilt, and borne (who could bear it?) the wrath of an offended, but just God. But, oh! wonder of mercy! it is in this ruin the gospel of peace meets us, preaching salvation by the blood of Jesus! for “the blood of Jesus Christ cleanseth us from all sins,” 1 John i. 7; and every repentant sinner may confidently say, “it can wash away mine!” In the expiation Christ has made, the justice of God has been satisfied. In the righteousness he has perfected, those to whom it will be imputed by faith can stand before a holy God, whose perfections, under the blessed method of reconciliation, instead of requiring our punishment, will secure our salvation. The salvation of man through Christ Jesus is secured by the promise of Almighty God, in a way that

reflects infinite glory on the perfection of God's law marks the Divine abhorrence of sin, and yet can save the guiltiest wretch that ever walked the earth! What consolation, therefore, is there for those who fly for refuge to the hope thus set before us! But how are we to secure an interest in this great salvation? Let us bow before the throne of our eternal Father, and adore the riches of that grace whence salvation originates. Never let us forget that it springs from the mere grace of God. It is his own act, his own offer. “God is love,” is stamped most evidently on this precious boon; but so far as we are the recipients of it, God's revealed way is the reception of his offer by faith. The apostle says, “By grace are ye saved through faith, and that not of yourselves, it is the gift of God.” Eph. ii. 8. We are, however, blessedly encouraged by our divine Saviour to seek the grace of God: “Ask, and ye shall receive; seek, and ye shall find;” so that although the grace is altogether from God, He who connects in all the works of his hands, with which we are acquainted, means and ends together, here also displays that will, and man's position is to be that of an humble suppliant at the throne of grace, and God's character is that of a glorious king, who “giveth to all liberally, and upbraideth not.” James i. 5. “If ye being evil,” are the words of our Lord and Saviour, “know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them who ask him!” Luke xi. 13. Here then is the secret of knowing God. In the gift of God's Holy Spirit, the great gift of God is promised, and it is the office of this teacher to glorify Jesus: to enlighten the understanding of man, convincing him of sin, of righteousness, and of judgment; to lay the sinner low in the dust, and showing him that he has neither native power nor help nor cure in himself, to give him spiritual discernment to “behold the Lamb of God, that taketh away the sins of the world.” To look and live! And indeed no language can explain what blissful feelings are awakened in the renewed soul, when, by an appropriating faith, it can lay claim to the blessings of salvation. Feeling its weight of sin and misery (for there can be no spiritual apprehension of Christ as a Saviour, until we feel that we are sinners) falling off from its back, and beginning, although with trembling faith, to look upward, and say of God, “He is become my salvation!” Jesus Christ not only died for sinners, but he died for me. The promises of God are mine; yes, even God himself condescends to call himself my God! and I am his! This is indeed a blessed life. It may well be called a *divine life*. Thousands, and tens of thousands, and ten thousand times ten thousand happy spirits now in glory once enjoyed this sunshine on earth; and a goodly band still in the flesh could always be found to put their seal to the truth of this experience. Now, since this has been the enjoyment of others, and every convinced sinner may say, “It may be mine also,”—shall I not then seek it; and in seeking, shall I not find it? It is our privilege to know that none ever sought the face of God, in the way of His own appointment, in vain. The *pledged word* of the Redeemer is, “Him that cometh to me I will in no wise cast out.” John vi. 37. And the invitation of Jesus Christ of Nazareth has been given! nay, the *command* of Him who nureth in himself essential Deity and perfect Humanity, and who is, therefore, a fitting as well as an Omnipotent Saviour for man, has gone forth. Yet! the blissful invitation, the imperial command of *Jehovah-Jesus*, is thus proclaimed to the universe of fallen men:—“The Spirit and the Bride say, Come! and let him that heareth say, Come! and let him that is athirst come! and whosoever will, let him take the water of life freely.” Rev. xxii. 17.

P. N.

SCRIPTURE GAZETTEER.

(Continued from p. 191.)

JERUSALEM, continued.

Jerusalem enjoyed great peace till the reign of Hircanus and Aristobulus his brother, the sons of Alexander king of the Jews. Hircanus, as eldest, had been acknowledged king; but as his stupidity and laziness rendered him very unfit to reign, Aristobulus, his brother, made himself master of the kingdom, and obliged Hircanus to leave it, three years after he had been upon the throne. Aretas, king of the Arabians, having undertaken to restore Hircanus to his dominions, and besieging Aristobulus in Jerusalem, the two brothers addressed themselves to Pompey, who was in the East, desiring his protection. Pompey undertook to re-establish Hircanus on the throne. He attacked Jerusalem, took it, entered the temple, and went into the sanctuary, but he had so much moderation as not to touch any thing in this holy place: he left great treasures there, and above all admired the fondness which the priests showed for their ceremonies, which neither the alarms of the siege nor the conqueror's sword could induce them to interrupt. The day after the temple was taken, he commanded it to be purified, and sacrifices to be offered in it. Some years after, Julius Cæsar, at the request of Hircanus, permitted him to rebuild the walls, which became very soon as strong as they had ever been.

Antigonus, the son of Aristobulus, supported by the assistance of the Parthians, some years after attacked his uncle Hircanus in Jerusalem. Herod and Phasael defected the city; but Hircanus and Phasael departing thence to treat with Pacorus, the king of Parthia's son, they were both seized, and loaded with fetters, while Herod was forced to leave the city, and save himself by flight. He went to Rome, where, by the credit of Mark Antony and Cæsar, he procured the title of king from the senate. He returned therefore to Palestine, and, with the assistance of Soferus, the Roman commander in Syria, he besieged Antigonus in Jerusalem. After a siege of five months, Antigonus surrendered; and soon after Archelaus, the son and successor of Herod the Great, being sent into exile, Judea was reduced to a Roman province, under the obedience of the governor of Syria. The Roman emperors always kept a garrison in the tower of Antonia till the last rebellion of the Jews, which began by their besieging this fortress, wherein they forced the Roman garrison, and put it to the sword. The year following Titus laid siege to the city, took it, burned, and reduced it to a wilderness, in the year of the world 4069, of Jesus Christ 69, and of the common era 65.

Josephus remarks, that Titus, after he had taken the city, commanded his soldiers to demolish it entirely, except three towers, which were the largest and most beautiful: these he was desirous to reserve as a monument of the valour of the Romans. He likewise ordered the wall to be left standing, which inclosed the city on the west side, that it might serve as a rampart to the camp there appointed to remain with troops to guard the country. All the rest of the city was destroyed and levelled, so that they who never had before seen it, could scarcely persuade themselves that it had been ever inhabited.

The Jewish authors affirm, that Turnus Rufus, whom Titus left there to command the troops, ploughed up the ground on which the temple stood, that none might ever be permitted to rebuild it. The Roman laws, indeed, prohibited the building of places where this ceremony had been performed, without first obtaining permission from the senate. But it is believed that this

did not happen, that is to say that the ground on which the temple stood was not ploughed up till after the revolt of the Jews under Adrian. An attempt to reconstruct the sacred edifice was made by the emperor Julian, which signally failed by the bursting out of fire from the foundations.

The Rabbins affirm that this city was common to all the tribes, and belonged to no one in particular, and that it was not subject to the law which required all murder committed within the confines of any tribe to be expiated by the sacrifice of a young heifer. None were allowed to have gardens or orchards within the compass of the city; and when dead bodies were removed from one place to another, they were not permitted to be carried through the city, lest they should pollute it. There were but two sepulchres in the city, that of David, and that of Huldah, which had been built by the old prophets.

The eastern people, as well as the ancient Jews, call Jerusalem the Holy City, and sometimes the Holy House, on account of the temple, which was built there. They give it likewise the name of Ilia, which is a corruption of Elia, the name it bore by the emperor Adrian's order, when he rebuilt it. They affirm Jerusalem to have been built by Melchisedec, the son of Shem, who removed thither the body of Adam, which had been kept by Noah in the ark. They also maintain that it is situated in the centre of the whole habitable earth.

Mahomet, in the first years of his sect's appearing in the world, commanded all Mussulmen at their devotions to turn towards Jerusalem; and after his death the generality of his companions were for burying him within the enclosure of this city. They believe that the stone which Jacob anointed in his way to Mesopotamia was removed to Jerusalem, and placed on the mountain where Solomon's temple was built. After the ruin of this temple, the Christians built a magnificent church in the same place; and the Turks becoming at last masters of this city, Omar, one of their caliphs, built a mosque near the same stone, which, of all the places of devotion frequented by them, next to those of Mecca and Medina, is that whereunto they principally go in pilgrimage: and their pilgrimages to Mecca having been interrupted by the incursions of the Carmates, from the year 317 to 339 of the Hegira, the Mussulmen went to Jerusalem, and there performed their devotions.

For an account of the present state of Jerusalem, see the Christian's Penny Magazine, vol. i, p. 169, and vol. ii, p. 185.

JEZREEL, a celebrated city, situated in a valley of that name, in the half tribe of Manasseh, on the west of Jordan, lying in the confines of this tribe and that of Issachar, as appears from Josephus Ant. lib. xix, cap. 14. Ahab had a palace here; and this city is noted in Scripture on account of the vengeance which God executed on Ahab and Jezebel at Jezreel. Jerome says that this was a considerable city in his time. It is now called Esdraelon.

Example of a Dispute avoided.—The late Dr. Waugh was once conversing with a brother minister on the evils arising from religious slander, and the passage was referred to, of Michael the archangel disputing with the devil about the body of Moses, and who brought not a railing accusation. The Doctor asked, "and dianna ye ken why he did not rail?" "No," was the reply. "Why," rejoined the Doctor, "he had two good reasons for declining it: first, he had not been so much used to it as the devil; and secondly, he knew that if they began the devil would be sure to have the last word."

MY SCRAP BOOK.

LEAF XXX.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—*SENeca*.

ANECDOTES OF DR. THOMAS MANTON.

BEING called to preach before the Lord Mayor and court of Aldermen, upon some public occasion, at St. Paul's, he chose a difficult subject, in which he had an opportunity of displaying his judgment and learning. He was heard with admiration and applause; and being invited to dine with the Lord Mayor, received public thanks for his performance. But as he was returning home in the evening, a poor man gently pulled the sleeve of his gown, and asked him if he was the gentleman who preached that day before the Lord Mayor. He replied he was. "Sir," said the man, "I went with an earnest desire after the word of God, and in hopes of getting some good to my soul, but was greatly disappointed, for I could not understand a great deal of what you said; you were quite above me." The Dr. replied with tears, "Friend, if I did not give you a sermon, you have given me one; and by the grace of God, I will never play the fool, to preach before my Lord Mayor in such a manner again."—Upon another occasion, a public fast being appointed for the persecuted Protestants in the valley of Piedmont, he engaged Mr. Baxter and Dr. Wilkins (afterwards Bishop of Chester) to assist him. Mr. Baxter opened the work of the day, and preached from Amos vi. 6, "*But they are not grieved for the affliction of Joseph.*" Dr. Manton followed him; and having undesignedly chosen the same text, he was compelled to often refer to the former discourse, by saying, every now and then, "As it has been observed by my reverend brother." All this while, Dr. Wilkins sat cruelly uneasy, reckoning that between them he should have nothing left to say; for it so happened that he had likewise pitched upon the same text. He therefore insisted upon being excused his part of the service; but Dr. Manton would accept no excuse: so he went up into the pulpit, and by an ingenious artifice, he succeeded admirably. Before he named his text, he prepared his audience, by expressing his fears of their narrow-mindedness and little concern for the interest of God in the world, "For," said he, "without any knowledge or design of our own, we have all three been directed to the same words;" which, spoken with the majesty and authority peculiar to that excellent person, so awakened the attention, and disposed the minds of the people, that he was heard with more regard, and was thought to do more good, though he had scarcely a thought different from the other two.—*Wilson*.

Duty of Devotedness to God.

WHILE I am in this wilderness, I am apt to be trying every object, but when they are proved, they all say, "*This is not your rest, because it is polluted.*" Why, then, do I loiter in this wilderness, wandering up and down in it? Why do I not rather make haste out of it, seeing my way lies through it? I have been a long time in it, I might have got past most of the rugged, brakey ways by this time, had I plied my journey. When I compare myself with the most eminent instances in Scripture of God's patience and grace, I cannot but think I outdo them all. Paul, it is true, was a great sinner at first, as well as I; but then the grace and Spirit of God had never to do with so perverse and stubborn a child when it wrought upon him, as since it has begun on me. Paul, when first awakened, was in a few minutes a sincere penitent and supplicant for grace; in a few days, a true believer; in a few weeks, an experimental preacher;

and in a few years, as eminent a Christian as the church of God could ever boast of. Here is improvement indeed; *but what have I done?* Mary Magdalene, out of whom Christ cast seven devils, suddenly reforms, and signalizes her repentance and humility by washing Christ's feet with her tears, and wiping them with the hair of her head: she has Christ's own testimony, that she loved much, as much was forgiven her. Her generous mind does wonders with her narrow circumstances, in performing a royal ceremony upon Christ, which he himself has eternized in history: she followed Christ to crucifixion, when his other disciples deserted him; she was one of the first who visited his sepulchre, and stayed last there, looking down into it and weeping as she looked; she saw the angel first; and certainly her affectionate inquiry for Christ—of Christ himself—must be very pleasing to him; she was encouraged by angels, and she first saw Christ after his resurrection, and brought the blessed message to his other disciples, for which she may be said to have first preached the gospel. Again, the man who was possessed with a legion of devils, was presently clothed, and in his right mind; and for this great deliverance his heart was so won and united to Christ, that by his good will he would never have left him; but yet, understanding Christ's pleasure, he submitted to return to his friends; but the sense of Christ's love constrained him to hallow his name and his great works in every city and country he went through, and he made it his business to commend Christ to every body. Here is some *gratitude* shining in the most notorious of sinners; *BUT WHERE IS MINE?* Oh, wretched me! Grace never was, and never will be proved to be infinite, by its dealings with any soul more than mine.—*Hidden Life of a Christian, &c. Edited by Dr. Gibbons, page 71.*

But as I have some communication from the Spirit, I have also met with something to try my weak graces, namely, a sorrowful account of the indisposition of one of my relations, with whom the Lord has been pleased to deal in a very sore manner. These trying changes show that the world is no continuing city for comforts and enjoyments. It is a mercy if I meet with *anything* besides vanity and vexation of spirit. I hope these heavy tidings have been of use to me, to make me look beyond these uncertain enjoyments, to the recompence of reward. I trust these "*light afflictions, which are but for a moment, will work out a far more exceeding and eternal weight of glory.*" See the inequality of the two opposites compared! For *afflictions, glory*; for *light afflictions, a weight of glory*; for *momentary afflictions, a far more exceeding and eternal weight of glory.*—*Ibid. p. 35.*

The heart, after earnest prayer, is like the body after some violent exercise, in a great heat; and, therefore, when it is cooled too soon, there is danger of a cold; to prevent which, we should still keep on our motion.—*Ibid. p. 40.* S. J. B*****.

ON TIME.

Since time to come we can't ensure,
Nor time recall that's past,
O may we spend each fleeting hour,
As if it were the last.

ON TIME, AS REPRESENTED BY THE ANCIENTS.

Post est occasio calva.

One lock in front the ancients plac'd,
The head behind was bald;
To show that time, when once 'tis past,
Can never be recall'd.

JESUS, THE SAVIOUR.—MATT. I, 21.

JESUS, the Saviour, that dear name,
For ever would my tongue proclaim:
In every office that he bears,
Jesus the Saviour still appears.

Is he a Prophet? Him I view,
My Prophet and my Saviour too!
From ignorance and from error, he
Alone can save and set me free.

Is he a Priest? There clearly shines
The Saviour's name in crimson lines!
My life and soul from pains unkind
He saves by offering up his own.

Is he a King? My soul, 'tis well!
He saves from sin, and death, and hell;
And will successfully oppose
And vanquish all thy powerful foes.

Jesus, my Prophet, Priest, and King,
My Saviour and my God, I sing!
For ever would my lips proclaim
The honours of his glorious name.

GOD MY ALL-SUFFICIENT PORTION.

My God!—In that dear name what glories dwell!
Yes, my Redeemer gives himself to me.
How great the gift archangels cannot tell,
How rich the portion, and the grant how free!

Whate'er he is himself, to me he gives:
His power and wisdom, truth and grace are mine.
All that I have or hope my soul derives
From the full fountain of his love divine.

His boundless grace shall all my need supply,
When streams of creature comfort cease to flow;
And should be some inferior good deny,
'Tis but a greater blessing to bestow.

Let then no rival my affections share,
No meaner passion ever dare intrude;
For, oh! what earthly object can compare
With him, the source of all created good!

When with his smiles my soul he deigns to bless,
Nor cares nor crosses can my peace destroy;
Possessing all things if I him possess,
Enjoying all things if I him enjoy.

Then be his love my never-failing theme,
Source of my joy, and subject of my song;
That when I close life's transitory dream,
Eternal ages may the bliss prolong.

MILK AND HONEY;

Or, a Miscellaneous Collection of many Christian Sentences. By Ralph Venning. Arranged for daily use. 48mo. Religious Tract Society, London.

"DAILY FOOD" for Christians, one of the Society's valuable publications, consists exclusively of texts of Scripture. Milk and Honey, the same in size and form, contains only the observations, reflections, and sentiments of Ralph Venning; but they are most remarkable for their wisdom, depth, and piety, evidently derived from an experimental knowledge of the truth as it is in Jesus, and worthy of its inviting title.

THE WORKS OF HANNAH MORE, Vol. I,

CONTAINING Stories for Persons in the Middle Ranks, &c. With a Memoir and Notes. London: H. Fisher, R. Fisher, and P. Jackson. 1834.

Mrs. Hannah More's writings contributed, in no small degree, to the revival of scriptural religion in England at the close of the last century. They are, therefore, deserving of the religious public in the present age. But independently of their utility when first published, they contained so much sacred Christian divinity—such a faithful delineation of human character in every grade of society—such wise maxims for the guide of conduct in every stage of life, delivered in language so chaste and elegant, that we have no doubt but they will be the means of blessing to generations yet unborn.

Mrs. More's works all bear the impress of a powerful and highly cultivated mind: but we regard as especially valuable her two volumes of "Strictures on the Modern System of Female Education, with a View to the Principles and Conduct prevalent among all Women of Rank and Fortune," and her "Hints towards the forming the Character of a Young Princess," written at the express request of her Majesty, Queen Charlotte, consort of George III. These, particularly the former, deserve to be carefully read, not only by every preceptor of females, but by every educated lady.

Bishop Porteus, in a charge addressed to his clergy, soon after the publication of Mrs. More's work on education, speaks of that distinguished lady in the following terms, which are no less just than laudatory.

"The spirit of religion, excited by the impressive admonitions of Mr. Wilberforce, Mr. Bowdler, Mr. King, and many other pious and able writers, was certainly very considerable. And to these it would now be injustice not to add the name of another highly approved author, Mrs. Hannah More, whose extraordinary and versatile talents can equally accommodate themselves to the cottage and the palace; who, while she is diffusing among the lower orders of the people an infinity of little religious tracts, calculated to reform and comfort them in this world, and to save them in the next, is at the same time applying all the powers of her vigorous and highly cultivated mind to the instruction, improvement, and delight of the most exalted of her own sex. I admire more particularly," says the pious prelate, "to her last work on 'Female Education,' which presents to the reader such a fund of good sense, of wholesome counsel, of sagacious observation, of a knowledge of the world and of the female heart, of high-toned morality, and genuine Christian piety—and all this enlivened with such brilliancy of wit, such richness of imagery, such variety and felicity of allusion, such neatness and elegance of diction—as are not, I conceive, easily found so combined and blended together in any work in the English language."

Messrs. Fisher and Jackson are entitled to the thanks of the community for this cheap and elegant edition of Mrs. More's works, which certainly ought to have a place in every well-furnished family library; and which would form one of the most suitable and valuable presents to an educated young person.

The rebel is reconciled and the rebellion shamed, God is propitiated and the sinner sanctified, by the same blood.—*Charnock.*

London: Printed and Published by C. WOOD AND SON, Poppin's Court Fleet Street; to whom all Communications for the Editor (post paid, should be addressed;—and sold by all Booksellers and Newsmen in the United Kingdom.

Hawkers and Dealers Supplied on Wholesale Terms, by STRELLER, Paternoster Row; BERNARD, Holywell Street, Strand; J. PATTIE, 16, High Street, St. Olave's; and W. N. BAKER, 16, City Road, Finsbury.

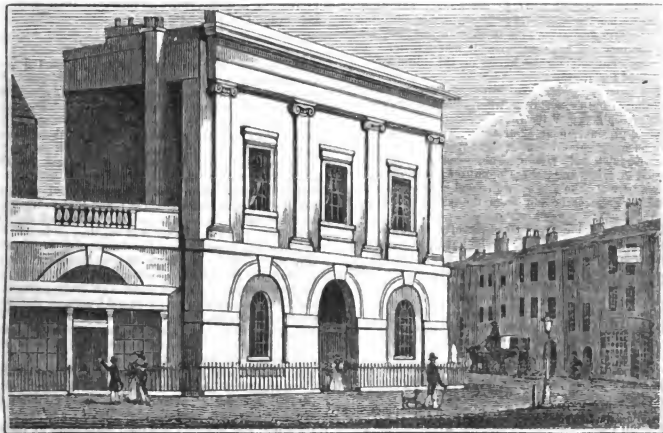
THE CHRISTIAN'S PENNY MAGAZINE.

N^o 108.

PUBLISHED EVERY SATURDAY.

JUNE 28, 1831.

PRINTED AND PUBLISHED BY C. WOOD AND SON, FOPPIN'S COURT, FLEET STREET, LONDON.



SCHOOL FOR THE INDIGENT BLIND, ST. GEORGE'S FIELDS, SOUTHWARK.

BLINDNESS, if not the greatest of the afflictions of mankind, is a calamity of no ordinary magnitude. Indeed, it may well be considered as one of the most painful visitations of Divine Providence. Affluence and kind friends may greatly mitigate such distressing calamities: but the indigent blind need especially the kindest sympathy of those who have never known by experience such a deprivation; and institutions, to soothe the sorrows of that class of human sufferers, deserve the most generous support of every Christian philanthropist.

Mr. Highmore, in his "*PIETAS LONDINENSIS*," his valuable work on PUBLIC CHARITIES, having alluded to the noble Institution for the Blind at Liverpool, remarks: "The example so laudable in the inhabitants of Liverpool could not long escape the attention and imitation of the benevolent citizens of London; and therefore, in the year 1799, four gentlemen, whom I will not hesitate to name with acknowledgment as truly active in the cause of general good, devoted their time and influence in preparing for public view the regulations and principles of this Institution; Thomas Boddington, Esq., Samuel Bosanquet, Jun., Esq., James Ware, Esq., and William Houlston, Esq.; under their zeal and liberality, this promising action struck forth from the parent stem, received the public favour and sanction, VOL. III.

and has continued to enjoy its patronage. The place of its introduction was the room built for revelry, to say no more of it, at the Dog and Duck, in St. George's Fields," Southwark.

Prosperity attending these efforts, and the lease of the old premises expiring in 1810, the present site was obtained, near to the original premises, and suitable buildings erected.

Nature and Progress of the Institution.

Our readers will be gratified with some account of the "*Nature and Progress of this Institution*," as stated by the Committee in their last Report: they say, "The object of this Institution is to instruct the Indigent Blind in a trade, by which they may be able to provide either wholly or in part for their subsistence; an useful charity, were no other good to result from their labour than the relief afforded by it to their poor friends and relations, on whom the cost of maintaining them is a heavy charge: but the benefits of this charity will appear far more important when considered with reference to the comfort of the blind themselves, and to the effect which habits of industry are found to produce on their feelings and conduct. It is, perhaps, difficult to point out any two situations in life, more opposite to each

other, than the condition of a blind person with his faculties benumbed by sloth, and his spirits depressed by the consciousness of his infirmity, and that of the same individual, engaged in regular employment, and knowing that he contributes, by his daily occupation, to the comfort of the family of which he forms a part.

"Subscriptions were first solicited for this Institution in the month of December, 1799. Its effects since that time, on the class of persons for whose benefit it was established, and the encouragement which it has received from the public, have answered the most sanguine expectations of its friends. During a period of thirty-two years, one hundred and eighty-six persons have been returned to their families, able to earn, according to their several abilities, from 6s. to 1*l*. 8s. per week. The number of pupils has increased from fifteen males, admitted in 1800, to *fifty-five males*, and *fifty-seven females*; and a manufactory has been established, where articles made last year, entirely by the hands of the blind persons, were sold for 1,345*l*.

The benefits of this Institution are now extended to the blind of both sexes, who, when admitted, are clothed, boarded, lodged, and instructed.

All applicants under 12 or above 30 years of age, or who have a greater degree of sight than will enable them to distinguish light from darkness, cannot be placed on the list of candidates; the Committee have found that pupils between the age of twelve and eighteen, have derived the greatest benefit from the instruction received at the school.

It is proper, however, to observe, that pupils in extreme indigence will, probably, be but little benefited by what is taught them; because the value of the instruction they may have received will, when they leave the school, chiefly depend upon the means of carrying on the trade which they have learned.

The articles at present manufactured in the school by the *females* are fine and coarse thread and twine, a peculiarly constructed window sash-line, and clothes-line made on a machine adapted to the use of blind persons; and they are also employed in knitting stockings, and making household linen, and body linen, for the pupils; and by the *males*, shoes, hampers, wicker-baskets, cradles, &c., rough and white rope-mats, fine mats and rugs for hearths and carriages; a large quantity of the fine thread has been woven, by order of the Committee, into cloth of good quality, for sheeting, and the coarse thread is worked up into clothes-line and window sash-line. Since the first manufacture of these different kinds of line, a very material improvement has taken place, and specimens of the window sash-line have been approved of by builders of the first eminence. A large assortment of baskets, &c., of different sorts and sizes, and of rough and white and coloured rope-mats, rugs, &c. is always kept at the school for sale, and the pupils are capable of executing orders to a great extent. These articles are so well made, that the purchasers of them will essentially promote, without inconvenience to themselves, the interests of this Charity. Some of the pupils are also instructed in music, and are qualified for the situation of an organist in any church or chapel, and they are also instructed in reading and writing.

The pupils are kept in the school till they have attained a sufficient knowledge of their trade, which is generally acquired within four or five years, but which necessarily depends on the capacity of the pupil: they then leave the Institution, with a portion of their earnings, and a set of tools for their respective trades. Many have already returned to their friends, grateful for the instruction they have received in religion and morality, and qualified, by the skill they have acquired, to contribute, in a great degree, towards their own maintenance.

Such is the nature of the School for the Indigent Blind; a charity which, in no slight degree, improves the condition and increases the comfort of those whose claims to compassion and assistance cannot be disputed. All persons desirous of observing the extent to which the situation and faculties of the blind are capable of improvement, may satisfy themselves by visiting the School, which will be readily shown to them: they need not be apprehensive of seeing any thing which can hurt their feelings; — they will not find the pupils (of a class, hitherto considered as doomed to a life of sorrow and discontent) sitting in listless indolence, or brooding in silence over their own infirmities, but they will behold them animated in their amusements during the hours of recreation, and cheerfully attentive to their work during those of employment."

Corporation of this Institution.

By an Act of Parliament made and passed in the seventh year of the reign of his late Majesty King George the Fourth, intitled, "An Act for establishing and well governing the institution called 'The School for the Indigent Blind,' and for incorporating the Subscribers thereto, and the better enabling them to carry on their charitable and useful designs," it is enacted, That from and after the passing of the said Act, there shall be a Corporation to continue for ever, for the reception, maintenance, and employment of blind persons in indigent circumstances; and that every person who has paid, or shall pay into the hands of the Treasurer the sum of Ten Guineas at one time or in one year, shall be a member thereof; and also, that every person who shall pay into the hands of such Treasurer the sum of One Guinea yearly (during such time as he shall continue to pay the same); and also every person who shall be appointed by any General Court, — shall be respectively Members thereof; and that the President, Vice-Presidents, Treasurer, and Members of the said Institution, shall be, and they are thereby declared to be one body corporate and politic in deed and in law, by the name and style of "The President, Vice-Presidents, Treasurer, and Members of the School for the Indigent Blind," with perpetual succession, and a common seal, and with power to change, alter, break, and make new the same; and that they and their successors by the same name may sue and be sued, implead and be impleaded, answer and be answered unto, in all or any court or courts of record and places of judicature within this kingdom; and that they and their successors shall be capable in law to hold and retain for the purposes of the said Act, all sums of money paid or bequeathed for the charitable purpose in the said Act mentioned, and to purchase, take, or receive, and henceforth hold and enjoy any lands, tenements, or hereditaments, in the whole not exceeding two acres, for any estate or interest whatsoever, for the purposes of the said Charity, without incurring any of the penalties or forfeitures of the statutes of Mortmain.

Religious Instruction of the School.

That the chaplain shall be annually elected on the second Thursday in February. That he shall perform divine service at the School, and deliver a discourse once on every Sunday, and attend twice in every week, at the least, for the purpose of giving religious and moral instruction to the pupils.

Manner of applying for Admission.

Any person (whether a Subscriber or not to the charity) desirous of applying for the admission of a pupil, may have printed papers of Questions and Engagements, at the School (agreeably to a specified

form) to which answers in writing will be required, attested in the manner therein specified; and the paper, when properly filled up, must be sent, under cover, to Mr. Charles Dodd (Secretary to the Institution) at the School for the Indigent Blind, in St. George's Fields, Surrey. It will be by him laid before the House Committee for examination, and their report on the case submitted, for confirmation, to the General Committee, by whose order alone their names are placed on the list of candidates. If the party on whose behalf the application is made be chargeable to a parish, it is required that such parish shall contribute a weekly allowance towards his or her maintenance in the School; and if the parish be at a distance from London, then some respectable housekeeper, in or very near London, must become responsible for the regular payment of the sum stipulated. It is also required, that in all cases some respectable person resident in, or within five miles of the city of London, shall engage to receive the pupil when removed from the School, either in consequence of being sufficiently instructed, or on account of misconduct, or for any other cause, and in case of death to defray the expense of the funeral.

Property of the Institution.

Property to a considerable amount is possessed by this Institution, both in houses and in the funds; and we understand that the number of pupils is to be soon increased to two hundred—being one hundred males, and one hundred females. The property of the Institution we should think ample for that increase—as the Auditors, in the last Report, for this year, make the following statement:—

“The Corporation, on the 31st December, 1833, was possessed of 30,660*l.* 10*s.* 9*d.* Reduced 3 per cent. Annuities; 29,461*l.* 3*s.* 6*d.* 3 per cent. Consols; 210*l.* New 3½ per cents; 90*l.*, 4 per cents. of 1826; 90*l.* Old South Sea Annuities; and 500*l.* secured on Bond; besides the Society's freehold premises in St. George's Fields, including their recent purchase, and the houses standing thereon, two leasehold houses in Burton Street, Burton Crescent, and one leasehold house at Walworth.”

BLINDNESS OF MILTON.

HOMER, the most ancient, and the prince of the Greek poets, was blind, at least in the latter years of his life; but MILTON was probably the most illustrious of human beings who have been afflicted with the calamity of blindness. “Paradise Lost,” the noblest monument of poetic genius, was written, or at least remodelled and put into its present form, after that great man became blind.

Milton has left several passages, both in his prose and poetical works, in which he refers to his affliction of blindness: but instead of complaining, or reflecting upon the wisdom and goodness of Providence, they indicate the most exalted, rational piety, and resignation to God. The following, from his different writings, will be read with the deepest interest.

SONNET ON HIS BLINDNESS.

When I consider how my life is spent
Ere half my days, in this dark world and wide,
And that one talent which is death to hide,
Lodg'd with me useless, though my soul be bent
To serve therewith my Maker, and present
My true account, lest he, returning, chide;—
“Doth God exact day-labour, light denied?”
I fondly ask: but Patience, to prevent
That murmur, soon replies, “God doth not need
Either man's work, or his own gifts: who best

Bear his mild yoke, they serve him best: his state
Is kingly; thousands at his bidding speed,
And post o'er land and ocean without rest;
They also serve who only stand and wait.”

MILTON'S REFLECTIONS ON HIS BLINDNESS.

Hail, holy light, offspring of heav'n's first-born!
Or of th' Eternal, coeternal beam,
May I express thee unblam'd? since God is light,
And never but in unapproach'd light
Dwelt from eternity; dwelt then in thee,
Bright effluence of bright essence increate.
Or hear'st thou rather pure ethereal stream,
Whose fountain who shall tell! Before the sun,
Before the heav'n's thou wert, and at the voice
Of God, as with a mantle didst invest
The rising world of waters dark and deep,
Won from the void and formless infinite.
—Thou I revisit safe,
And feel thy sov'reign vital lamp; but thou
Revisit'st not these eyes, that roll in vain
To find thy piercing ray, and find no dawn;
So thick a drop serene hath quench'd their orbs,
Or dim suffusion veil'd. Yet not the more
Cease I to wander where the Muses haunt,
Clear spring, or shady grove, or sunny hill,
Smit with the love of sacred song: but chief
Thee, Sion, and the flowery brooks beneath,
That wash thy hallow'd feet, and warbling flow,
Nightly I visit: nor sometimes forget
Those other two, equally d with me in fate,
So were I equal'd with them in renown,
Blind Thamyras, and blind Maronides;
And Tiresias, and Phineas, prophets old:
Then feed on thoughts, that voluntary move
Harmonious numbers; as the wakeful bird
Sings dawning, and in shadiest covert hid
Tunes her nocturnal note. Thus with the year
Seasons return; but not to me returns
Day, or the sweet approach of ev'n or morn,
Or sight of vernal bloom, or summer's rose,
Or flocks, or herds, or human face divine;
But cloud instead, and ever-during dark.
Surround me, from the cheerful ways of men
Cut off, and for the book of knowledge fair
Presented with a universal blank
Of nature's works, to me expung'd and ras'd,
And wisdom at one entrance quite shut out.
—So much the rather thou, celestial light,
Shine inward, and the mind through all her powers
Irradiate, there plant eyes, all mist from thence
Purge and disperse, that I may see and tell
Of things invisible to mortal sight.

PARADISE LOST, book iii.

THE GREAT MISSIONARY.

No. X.

Paul on a Deputation to Jerusalem, and his special designation by the Holy Spirit, with Barnabas, to Missionary Labours.—A. D. 44, 45.

PAUL and Barnabas continued their evangelical labours among the Christians in Antioch, instructing “much people” in the doctrine of salvation by Jesus Christ. “And in those days came prophets from Jerusalem unto Antioch. And there stood up one of them, named Agabus, and signified by the Spirit that there should be a great dearth throughout all the world: which came to pass in the days of Claudius Cæsar.” Acts xi, 27, 28. That Roman emperor assumed the purple A. D. 40, and the famine commenced in the fourth year of his reign, A. D. 44, continuing with increased severity during the space of three years.

“Then,” being divinely admonished, and excited by Christian charity, “the disciples” at Antioch, every man according to his ability, determined to send relief unto the brethren who dwelt in Judea: which also they did, making a liberal collection among themselves, “and

sent it to the elders by the hands of Barnabas and Saul." Ver. 29, 30.

This generous act appears to have been extremely proper: for the churches in Judea being more exposed to the rapacious exactions of the unprincipled king Herod, and the extortions of the Roman officers, and to the outrages which the bigotted populace, under the irregular and corrupt government of that country, would commit upon those who were the objects of their hatred, must have been exceedingly distressed by the dearth of provisions in a long season of scarcity. An illustration of their painful condition may be seen in their being harassed by Paul, while his infidel madness urged him to make "havoc of the church:" and to their circumstances of grievous suffering, through various oppressions, during a long series of years, the apostle refers in the Epistle to the Hebrews, when writing about eighteen years afterwards he says, "For ye took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and enduring substance." Chap. x, ver. 34.

It will be proper here to remark, that the apostle having transferred the pecuniary affairs of the church to the deacons, chosen by the people for that purpose, as the seven were called mentioned in the sixth chapter of the Acts, Paul and Barnabas delivered up the money entrusted to their care to those faithful men, for distribution to the poor, according to the necessities of every member of the church. This contribution also, being sent from a church consisting probably of many Gentiles, would produce a happy effect upon the minds of the Jewish believers, and confirm in them that catholic spirit of divine love which had been already excited by their reported admission into the church of Christ.

Having accomplished this ministry of charity, Paul and Barnabas made but a short stay at Jerusalem: where privations and afflictions of the severest kind were endured by many of the Christians under Herod Agrippa. Claudius, the Roman emperor, in the second year of his reign, A. D. 42, had given him the kingdom of his grandfather, Herod the Great. Agrippa afterwards resided mostly at Jerusalem, and manifested great zeal for the Jewish institutions and observances. Josephus informs us, Antiq. xix, 7, that "he did not let a day pass without worshipping God according to the law." Cherishing, therefore, the spirit of a bigotted religionist, his malignant zeal led him to persecute the Christians; and possessing supreme power in Judea, he was not restrained by the Roman power, which had checked the destructive intolerance of the priests.

"Now about that time," that Paul and Barnabas carried pecuniary relief to the brethren in Judea, "Herod the king stretched forth his hand to vex certain of the church. And he killed James, the brother of John, with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. Then were the days of unleavened bread. And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him, intending after Easter (Greek, the Passover) to bring him forth to the people. Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him." Acts xii, 1-5.

Every reader of the New Testament knows the instructive sequel of this history: prayer was heard in heaven, and answered on earth, by the special mission of an angel to deliver the faithful servant of Christ from the murderous hands of a despotic tyrant; and to smite to death the impious monarch, while receiving the blasphemous adulations of his hypocritical courtiers, as a righteous judgment from Almighty God. Herod's name and misery were thus published to his flatterers,

in the same hour that, "arrayed in royal apparel, he sat upon his throne." Ver. 21, 22.

Herod enjoyed his sovereign dignity only a short period, for he was thus cut off by the avenging hand of God, A. D. 44, in the third year of his reign. "But the word of God grew and multiplied. And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark." Ver. 23, 24.

John Mark is called "sister's son to Barnabas," Col. iv, 10; and his mother appears to have been a woman of some consideration among the Christians at Jerusalem, as it was to her house that Peter directed his way on his deliverance from prison by the angel, and where he found many of the church assembled and praying for him during that memorable night. Acts xii, 12.

What particular plan of enlarged missionary labour Paul and Barnabas had formed for their future operations, is not intimated. Some extended project they had contemplated: but they remained at Antioch for a short season. "Now there were in the church that was at Antioch," as Luke observes, "certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, who had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." Acts xiii, 1, 2.

As an apostle to the Gentiles, Paul had been specially ordained by the Lord Jesus at his conversion: and that commission had been renewed by his divine Master, when he appeared to him again in his trance in the temple at Jerusalem, as he mentions, Acts xxii, 21. But at what period, and under what circumstances Barnabas was called and appointed to the work of evangelizing the Heathen, we have no record.

No particular account is given to us of the manner in which the communication of the Holy Spirit was made to the "prophets and teachers" at Antioch: but all understood it, as well as its general import. Immediately, therefore, they appointed a time for the solemn designation of these brethren to the mission. "And when they had fasted and prayed, and laid their hands on them, they sent them away." This service must be regarded, not as the ordination of Paul and Barnabas to the apostolical office, conferring upon them miraculous spiritual gifts for the discharge of their sacred ministry; they were already ordained and endowed. Neither was it any authoritative appointment of them to their department of ministerial labour: but a fraternal religious meeting for prayer on their account, that they might show their Christian affection in evangelical propriety and order, and unitedly commend them to the grace of God, as usual on such occasions, Acts xiv, 26; xv, 40; that being sustained by the power of the Holy Spirit, their mission might be successful in the conversion and salvation of men, to the honour of their blessed Lord.

There shall be no Sea in Heaven.—"And there was no more sea." Rev. xxi, 1. The first idea which presented itself to my mind was,—*there shall be no bar to intercourse.* What is it that separates one nation and one part of the globe from another? Is it not the sea? Are not Christians, though all of one family, the common Father of which is God, separated by this sea, or that river, or the other stream below? Yes; but they are one family still. *There shall be none of these obstructions to communion, of these bars to intercourse; nothing to divide their affections or disunite their praise for ever.*—S. Pearce.

"A WORD FITLY SPOKEN."

(From a Correspondent.)

ABOUT two years since, I first became acquainted with Thomas C——, a poor man, whose bodily afflictions prevented his engaging in manual labours, and who sought a livelihood by the sale of Tracts and other small articles. I occasionally conversed with him. He was but slightly affected with religious concern, and his mind appeared unopened to divine truths. I was obliged to consider him as one, in reference to whose spiritual state there was at least great uncertainty. After an interval of many months, I again met him, and I found an altered man. "Oh! Sir," he exclaimed, "I am glad to see you. I have so much to tell you of. You will recollect that we used to talk on religion; but I knew nothing of it then. I have since found a new world. I have found that I was a deep sinner—I have found a Saviour—and I enjoy peace with God."

I was delighted to hear him express the overflowings of an awakened and grateful heart. I will not detail more of our conversation, but merely state, that it consisted of expressions by him of the deepest sense of the goodness of God, and wonder at his merciful loving-kindness; and I urged him to hold on his way rejoicing in the Saviour he had found.

I was much interested to know by what instrumentality it had pleased our Heavenly Father to effect such a change: and I asked him to detail to me the circumstances connected with it. He then told me, that subsequently to our last meeting, he had for some time gone on in the same unheeding course, and affliction and misery seemed only to make his heart harder, and colder towards God. However, in one of his calls at a house to dispose of some articles, a lady (instead of ordering the door to be shut in the face, as is often done) addressed him with kindness and sympathy. She doubtless was a Christian. She inquired into the cause of his distress, and heard the tale of his sufferings. He told her, he was indeed an afflicted man. "But," replied the lady with fervour, "though you are an afflicted man, *are you a praying man?*" and urged on him the necessity of seeking the help and favour of God.

The remembrance of this conversation perhaps soon passed away from the mind of the lady; but not so with Thomas C——; it was the message of God to his soul. "*Are you a praying man?*" followed him everywhere; he could not banish it from his mind. Instead of murmuring, as he was accustomed to do, he was obliged to admit he had no right to do so, *for he was not "a praying man."* "My father," this poor man said to himself, "I know was a praying man, and I have often heard him pray for me; but I am not a praying man myself." By God's grace he determined that he would begin to pray; but how to pray or what to pray for he scarcely knew. In deep agitation of mind he was at length brought to his knees, and day by day he sought God. Weeks passed in deep anxiety of mind, under the terrors of an awakened conscience; but the promises of God remain sure, and the same grace which led this poor man to seek, ultimately brought the blessing which is connected with an earnest pursuit. Light dawned on his mind. The preciousness and fitness of "Christ's holy Gospel" was experienced by him, and he could at length rejoice under a sense of forgiveness of sin and acceptance with God. He became, and still continues, a member of a Christian church, and the fruits of his faith were soon shown in his endeavours to bring others to the same Saviour. He hopes that a fellow-lodger has also been turned from gross darkness to become a praying man;

and in the house in which this poor man lodges, in a miserable alley, a prayer-meeting has been opened by him, where several assemble to pray and to praise together; and independently of the Tracts which he sells towards his livelihood, he has been enabled to purchase others for his own personal distribution.

What loudly-speaking circumstances are these to Christians! Should we not indeed "sow beside all waters"—in the morning sowing the seed, and in the evening withholding not the hand?—and how should those Christians, whose opportunities and means are so much greater than those of this poor man, redouble their efforts in a wider circle, to make known "the unsearchable riches of Christ!" The beautiful proverb of Solomon (chap. xxv, 11) receives an illustration in this little history, that "a word fitly spoken is like apples of gold in pictures of silver."

P. N.

RELIGIOUS REVIVALS IN AMERICA.

"RELIGION in America" will receive an interesting illustration from the following, from the New York Observer of April 26, 1834.

"Geneeo, Livingston County.—A letter from the pastor elect of the Presbyterian church, Rev. John C. Lord, to the editors of the New York Observer, dated Geneeo, April 15, 1834, says:—

"The commencement of the revival in this place has been noticed in the New York Observer. I now give a general but brief statement of the whole work. For some months previous to the occurrence of any conversions, there was an increased attendance upon the means of grace. The church had become active in the Temperance Reformation, emphatically and truly styled the 'John Baptist of the Gospel.' A protracted meeting was proposed, and much anxiety was felt—meetings of this kind, in this village, not having been so much blessed as in many other places, but held in much contempt by the wicked. After deliberation, and prayer for direction from God, we concluded to commence a course of meetings in a remote district of the society. The ministerial labour was performed by myself and the Rev. Elam H. Walker, a neighbouring clergyman. We concluded, in view of existing circumstances, not to depend upon foreign assistance; and we may truly say, that the kingdom of God came amongst us 'without observation.' The Holy Spirit descended in great power in the district where our labours commenced. Eight or ten heads of families professed a determination to obey the gospel of Christ, commenced family prayer, and have since given credible evidence of piety. In about ten days, we removed the meeting to another place in the skirts of the parish. The divine blessing still accompanied the means of grace. About thirty individuals professed repentance towards God and faith in our Lord Jesus Christ. The third week, we removed the meeting to the village. We were preceded by the Holy Spirit. The word of God was made effectual, and that which was sown in weakness was raised in power. The church, as a body, "were looking for the mercy of our Lord Jesus Christ unto eternal life," and for several days scarcely an impenitent sinner attended the afternoon conference without professing submission to God before the close of the meetings. Christians appeared humble, united, and earnest, and the work continued from week to week with unabated interest. For two months, the revival increased in power, and scarcely declined until a large majority of the stated hearers of the word in our congregation were hopefully converted. Notwithstanding the prejudices of the community, God gave his work favour in the sight of the people. I have

never witnessed less open opposition; and it may be safely asserted, that the cause of evangelical piety has gained ground even in the opinions of worldly men. At a moderate estimation, the number of converts is about one hundred and fifty; between seventy and eighty were added to the church at our last communion, of whom an unusual proportion were heads of families.

"Before concluding this account, I wish to state some particulars with regard to the means which were used and blessed in this work. First, we adopted a new course in relation to our protracted meeting. Instead of preaching three times as usual, we had a sermon but once a-day, and that in the evening. In the afternoon, we held a meeting for conference and prayer; after which was a meeting for religious conversation with the impenitent. We had no exercises in the forenoon. The afternoon meetings were very interesting, and apparently as much blessed as any other. We considered this course decidedly advantageous, both as requiring a less amount of ministerial, and more lay labour, and as giving the members of the church time to attend to their ordinary business sufficiently to continue the meetings to a great length, without any derangement to their worldly affairs. 2dly, Immediate repentance and a public profession of faith in Christ, were the only terms offered to impenitent men. In the early part of the meeting, Mr. Walker and myself were in the habit, as is usual, of calling upon individuals in various ways, to manifest a desire for the prayers of the church; but we became satisfied, after careful and prayerful examination, that persons often took this step by way of *experiment*, without any *intention* of obeying the gospel, and also that the Bible furnished us with no authority to offer to men a kind of half-way ground between the world and God. We, consequently, through the greater part of the meeting, took the stand, that God "commands all men everywhere *now* to repent." Our invitation to sinners, at the close of the sermon, was to take the vows of God upon them, and by rising up, publicly to profess a resolution, by the grace of God, henceforth to obey the church. We found a decided advantage in this course. In the first place, it stopped the mouths of cavillers. Men who were bitterly opposed to anxious sects, could not deny our right to call upon sinners to make a public profession of religion. In the second place, few who took this stand went back; there was no middle ground from which to go back, the vows of God were upon them, and they must go forward or apostatize, and thus the advantages of a public profession were secured to the individual without any danger or inconvenience to the church. In the third place, there was a greater willingness, when the proper time arrived, to unite with the church, inasmuch as no new obligation was assumed towards God. Lastly, *actual and continued* obedience to the gospel was made the test of piety. Individuals were not asked if they had a hope, but whether they did the things which God commands, and found a heart to do them from day to day. Young Christians generally appear well, and seem determined to take a high stand. There is yet a pleasant state of things in the church, and we may say, 'hitherto hath the Lord blessed us.'

"Yours, in the Lord,

"JOHN C. LORD.
"Pastor elect Presb. ch. Geneseo."

In the Valley of Virginia.—Union church, in Augusta County, under the pastoral care of the Rev. John Hendren, has been revived. A protracted meeting was commenced there on the 14th February, conducted by the pastor and the Rev. Isaac Jones, whose labours have been richly blessed in many of the surrounding congregations. The meeting was continued with religious

exercises daily for thirteen days. As one of the results, between ninety and a hundred were added to the church, on profession of faith in Christ. A hundred persons also sent forward their names for signature to the temperance pledge.

Since the commencement of this revival, in the Valley, eleven months ago, we understand that from one thousand to twelve hundred persons have been added to the churches in the two counties of Augusta and Rockbridge. Of this number, we are told that there are from fifty to a hundred young men, who have the work of the ministry in view. The work has been one of great power—in many respects without a parallel in the history of the church in Virginia.

Presbytery of Fayetteville.—A member of this Presbytery, in a recent letter, says, that more than seven hundred additions to the church were reported at the late meeting of Presbytery; and that the actual number exceeds it by considerable. The churches of this Presbytery have an efficient, active, and devoted ministry, men who are zealous "co-workers" with God,—but they ascribe the honour of the grace conferred on them not to men, but to God only, from whom cometh salvation. The meeting of Presbytery was highly interesting—twenty ministers and licentiates were present. One of their number, the Rev. Henry A. Rowland, late pastor of the Church in Fayetteville, has recently left them, to take the pastoral care of Pearl Street church in the city of New York.

CHRISTIAN PRINCIPLE AND CHRISTIAN DUTY.

FROM MRS. H. MORE.

ALL the doctrines of the gospel are practical principles. The word of God was not written, the Son of God was not incarnate, the Spirit of God was not given,—only that Christians might obtain right views, and possess just notions. Religion is something more than mere correctness of intellect, justness of conception, and exactness of judgment. It is a life-giving principle. It must be infused into the habit, as well as govern in the understanding; it must regulate the will, as well as direct the creed. It must not only cast the opinions into a right frame, but the heart into a right mould. It is a transforming, as well as a penetrating principle. It changes the tastes, gives activity to the inclinations, and, together with a new heart, produces a new life.

Christianity enjoins the same temper, the same spirit, the same dispositions, on all its real professors. The act, the performance, must depend on circumstances which do not depend on us. The power of doing good is withheld from many, from whom, however, the reward will not be withheld. If the external act constituted the whole of Christian virtue, then must the Author of all good be himself the author of injustice, by putting it out of the power of multitudes to fulfil his own commands. In principles, in tempers, in fervent desires, in holy endeavours, consists the very essence of Christian duty.

As the providence of God is a manifestation of his power in a continued creation; so the preservation of grace is a manifestation of his power in a continued regeneration.—*Charnock.*

Divine holiness is the root of divine justice, and divine justice is the triumph of divine holiness.—*Id.*

DESCRIPTION OF A HINDOO FESTIVAL.

BY CAPTAIN BASIL HALL.

I HAD the good fortune to arrive at Mysore during the Dussera feast, a celebrated Hindoo festival in honour of Shiva, and known to the natives by the name of "Nuwwee Ratree," or nine nights—though the word Dussera means "teeth." I lost the four days, but I saw more than enough in the five to satisfy me. The Rajah's palace, in the fort of Mysore, lay at the distance of half a mile from the British residency, from which the resident and his suite set out generally about four o'clock in the afternoon. It was not considered etiquette to move till we had been summoned by a message from the Rajah, stating that he was ready to receive us. As soon as the order to march was given, off we scampered to the door; and while some of us flung ourselves into the palankeens, others mounted their horses, and the whole moved along as fast as the crowd would permit. The bearers set off at a full run, shouting and screaming as usual, and preceded by about fifty men carrying spears in their hands, fourteen feet long. At the head of the procession, a fellow blessed with powerful lungs sounded a long, slightly-curved sort of a trumpet, called a *colleroi* horn, to announce the resident's approach. The blast sent forth by this wild instrument rung far over the plain, with a note such as I never heard before, rising towards its close into a pitch of shrillness which pierced the head from ear to ear. As we rushed along towards the gate of the fort, the palankeens, to the number of a dozen or twenty, frequently came into smart collision with one another. As the road contracted, there remained only room for three abreast, but as all seemed equally anxious to get in first, the *melee* became trying enough for those who possessed weak nerves. Besides our own party, and immediate attendants, there pranced along the resident's body-guard of troops, and many hundreds of native horsemen—all striving for admission, and casting up clouds of dust as high as the topmost pinnacle of the adjacent pagoda; every man shouting, screaming, and jostling, apparently trying who should make most noise, and occasion most disorder.

Within the gate, a little more room was found, and the apprehension of being upset and trodden under foot diminished for a time; but the row and risk proved even worse as we entered the quadrangular court of the palace, in the centre of which the ring for wild-beast bating was fixed. On the outside of the ropes, such a dense mass of the multitude were jammed, that the poor sepoy guards stationed there to keep a lane clear for us to pass, could, with great difficulty, obtain an opening barely large enough for two of the party. Into this narrow strait, however, four or five palankeens used to make a determined rush together, and on one occasion, such was the momentum of their charge, that both the protecting lines of soldiers were toppled down, just exactly in the fashion of the child's play at cards, known by the title of Jack sent for Mustard. The palankeens were instantly closed upon by the crowd, like the hosts of Pharaoh when the Red Sea collapsed upon them; but in spite of the chance of being squeezed to death, it was impossible for us not to laugh. I can remember to this minute the shout which a merry countryman of mine sent up—o'er-toppling all, but the skirl, as he called it, of the *colleroi* horn.

On reaching the inner side of the palace square, we rolled out of our palankeens, dusted over like millers, at the bottom of the stairs, where the resident was received by the prime minister, or *dewan*, Ram Roy by name, and another high officer of state, whose name and station I forget. It appeared to be the practice first

to make a salaam to those functionaries, and then to shake hands with them—ceremonies doubtless typical of the mixed nature of a subsidiary government—half Native, half English. As soon as we had all been received, the resident and *dewan*—unquestionably the two most important men of the country, and the real managers of all public affairs—moved on, while we followed up stairs, according to our rank and consequence, such as it was. At the top, we entered a long gallery, or *verandah*, open towards the court. A row of pillars in front sustained a low roof, richly gilt, and gaudily painted with flowers; to match which, a brilliant set of cotton carpets had been set under foot—so gay, indeed, that one felt it almost a shame to tread upon them.

In the middle of the front row sat his highness, the Maha Raja, Kistna Rajee Oudaveer, on a throne formed exclusively of gold, silver, and ivory. This gorgeous seat was shaded by a canopy of similar materials, supported by four polished steel pillars, and festooned round its edge with such strings of such pearls as might have drawn sighs from a dozen grand duchesses. On the top of all sat a bird, composed, as it seemed to our dazzled view, entirely of precious stones, the eyes sparkling to the life, being two diamonds of a brilliancy far surpassing the rest.

It was more satisfactory than I can well describe, to behold the Rajah thus rigged out in the very garb which youthful imaginations bestow upon all monarchs, but in which, to the mortification of many a youth and many a maid, few monarchs actually exhibit themselves. Except, indeed, in the shop of Messrs. Rundell and Bridge, so many jewels are rarely to be seen collected in one space; at least, I never but once beheld such a load of riches on the person of any individual. In the front part of his Hindoo highness's turban, blazed a battery of diamonds, twice as large as the splendid ornament which most of the present generation must have seen on the forehead of that great Rauce, or queen of song, Catalani, valued at ten thousand guineas. From the right side of the Rajah's turban rose a curved pedestal of gold, from the projecting part of which hung down a cluster of enormous pearls, on different strings, forming a bunch larger than one hand could grasp. This weight of wealth gave his majesty a slight "list to starboard;" but as one of our party remarked, a man might be content to go with a crick in his neck for the remainder of his life, in consideration of the honour and glory of such ballast. Our royal host, however, was pretty well weighted below, for over his neck and shoulders he had cast about a dozen chaplets of precious stones, some of them reaching to his middle, and others clasping his throat. From each ear was suspended a thick ring of virgin gold, fully three inches in diameter, carrying a huge ruby, sparkling above all the other jewels which loaded his person. To his left arm, from the wrist to the elbow, there appeared to be fitted a broad gold plate, like a piece of armour; but what its purpose might be, we knew not. On each day of the festival, the Rajah's turban and robes were different: one day his tunic consisted of a white ground, with small red spots; another day, it was entirely red, and on a third, the whole consisted of gold cloth. But the jewels seemed to be the same each day; and hence our inference was, that the whole stock of "barbaric gold and pearls" belonging to the crown of Mysore was produced on these occasions.

In creation, *nothing* is changed into *something*; in conversion, hell is transformed into heaven, which is more than turning nothing into a glorious angel.—*Charnock*.

A HYMN COMPOSED IN SICKNESS.

(Psalm ciii, 13, 14.)

How gracious is our God !
 How wondrous is his love !
 And when we feel his chastening rod,
 How soon his bowels move !
 In mercy he afflicts ;
 How gentle are his strokes !
 And with what tenderness and love
 On suffering saints he looks !
 A loving father thus
 His offspring will chastise ;
 With soft compassion in his looks,
 And sorrow-streaming eyes.
 But not a father's love,
 Nor mother's fondest care,
 Can with our dear Redeemer's grace
 And tenderness compare.
 He looks with pitying eye
 On those that fear his name ;
 And while he chastens for their sins,
 Supports their feeble frame.
 Come ye who know the Lord,
 His wondrous love declare ;
 And loud proclaim to all around
 How great his mercies are.
 To thee, my God, to thee
 Would I my song address ;
 And, oh ! let heart and lip and life
 My gratitude express.
 Thus would I praise thy name
 While this frail life extends ;
 And then renew the glorious theme
 In that which never ends.

ON PSALM CXIX, 63.

"I am a companion of all them that fear thee, and of them that keep thy precepts."

LET others choose associates vain,
 To cheer their festive board,
 I'm a companion of the men
 That know and fear the Lord.
 Thither my warm affection flows,
 Where'er his grace I see ;
 And those that love the Saviour most
 Are most belov'd by me.
 Where he in mercy condescends
 His Spirit to impart,
 Those I esteem my choicest friends,
 And clasp them to my heart.
 With them while in this vale of tears
 I gladly would remain ;
 And after death, through endless years,
 With them in glory reign.

TO SLEEPY WORSHIPPERS.

THE King of Saints to-day
 Gives audience in this place ;
 His servant now proclaims
 His purposes of grace.

*Do*st thou receive the message with a nod ?
 Awake, thou sleeper ! call upon thy God.

EXTRAORDINARY ANXIETY FOR CHRISTIAN MISSIONARIES IN AFRICA.

"Ethiopia shall soon stretch her hands unto God."

THE following is an extract of a letter from a missionary at Calcutta, who on his passage touched at the Cape, and had an interview with Dr. Philip. The former part relates to a letter from a considerable number of theological students in an American college. These students, deeply impressed with the deplorable condition of the Heathen, had resolved on giving themselves to the missionary work, and were deliberating as to the fields of labour which they should occupy. All the circumstances will be regarded as most interesting.

"In reply to a letter which Dr. Philip had received, inquiring whether there was a large sphere of usefulness in South Africa ? — he answered in the affirmative ; and among very many other encouraging statements, there were these,—that such is the ardent desire to have missionaries, that on Dr. P.'s last tour, he met with a tribe of Korannas, who had been three weeks on the road to meet him, and obtain a missionary. When informed that they could not have one, they desired what they would do with him, they replied that they would make him a chief, by giving him in marriage a chief's daughter. And on another occasion, he found a chief of the Bechuannas, who had set out to meet him, and had taken with him a thousand head of cattle, in order to purchase a missionary. On the way, he was robbed of his cattle, and was compelled to apply to another, who had interest with the missionaries, to obtain one for him ; declaring, if he did not, he would take him, and make him his missionary."

WORTHY EXAMPLE OF AMERICAN LADIES.

At a recent meeting of the Association of Ladies for the support of Schools in Liberia, they took into consideration the propriety of making an immediate effort to get contributions of school-books and stationery, and other articles of necessity and convenience in a new country. Having just learnt, as was to be expected, of the great want of elementary books, as well as of competent teachers, they determined, if possible, to supply their male teacher and superintendent of schools, who will sail in the Jupiter from this port, with all the means of opening a good school, and supplying the others with the like necessities. A female teacher will go at the same time, under his care and superintendence, to commence a primary school, under the patronage of the ladies of the Dutch Church of this city. Will not others follow the example, and thus teach the poor children of Africa to read the Holy Scriptures ; and as they listen to the words of the Christian missionary, to train them up in the Bible class and Sabbath school ?

Those Numbers of the First and Second Volumes of the Christian's Penny Magazine that were out of print having been reprinted, Subscribers may now complete their sets ; or the First and Second volumes may be had bound, on application at the Publishers'.

London : Printed and Published by C. WOOD AND SON, Toppin's Court, Fleet Street ; to whom all Communications for the Editor (post paid) should be addressed ; — and sold by all Booksellers and Newsmen in the United Kingdom.

Hawkers and Dealers supplied on Wholesale Terms, in London, by SYRELL, Paternoster Row ; BUNNEN, Holywell Street, Strand ; J. PATER, 16, High Street, St. Giles's ; and W. BAKER, 16, City Road.

THE CHRISTIAN'S PENNY MAGAZINE.

Nº 109.

PUBLISHED EVERY SATURDAY.

JULY 5, 1834.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POFFIN'S COURT, FLEET STREET, LONDON.



THE DEVIL, OR "FETICHE," OF THE BASSAS, IN GUINEA.

HUMANITY, sanctified by the gospel of Christ, has denounced slavery throughout the empire of Great Britain. Thousands of the servants of Christ are looking forward to the 1st of next August, with the most commendable anxiety; and it has worthily been determined, on that memorable day to present every emancipated slave with a copy of the Holy Scriptures! Probably 400,000 copies of them will be wanted, and they will go with the prayers of 400,000 Christians.

W. B. Gurney, Esq., chairman at the Annual Meeting of the Baptist Missionary Society last month, referring to the emancipation of the Negroes in the West Indies, remarked, "Now we may look forward to the time when Native Missionaries would rise up in those colonies, who would go forth throughout all Africa, for the object of its conversion. Nothing less than this, and much more, might be hoped for, under the new state of things in the West India islands."

Christian principles inspire such noble anticipations! And in relation to Africa, how delightful and inspiring! Numerous tribes are still immersed in the most deplorable ignorance and superstitious delusions. Our Engraving will afford some tolerable idea of the degrading absurdities practised in Guinea. Mr. Cates, an excellent agent of the Church Missionary Society, a few

Vol. III.

years ago, furnished the sketch of this abominable instrument of priestly tyranny in the slave country of Bassa, a district of Ashantee. Superstition reigns in these countries in all its dreadful cruelty, it being customary to dress up some terrific figure, which the poor deluded inhabitants are taught to believe is the Devil, having power to inflict on them all kinds of injury, unless he is obeyed or propitiated. Our Engraving represents one of these, with the Missionary conversing with it, his native friends standing immediately behind him, and in the back-ground the deluded Negroes at their outrageous revels which accompany the appearance of the demon.

Mr. Cates states, "The man who acts the part of the Devil is dressed up in the manner shown in the Engraving. A garment of dried grass or rushes covers him, and reaches to the ground. His arms and feet are concealed. A white country-cloth covers his shoulders. Round his head, and tied under his chin, are two or three cotton handkerchiefs. The face is frightful. The mouth and nose are black. Two large teeth project far beyond the lips. A row of coarse shells is bound round above the eyes. On the head is a red cap, which reaches four or five feet in height, and is surmounted with a plume of feathers. Sometimes this figure would move

2 E

about in a stately style, and at others it would turn into all sorts of postures, and strike the plume of feathers on the ground, uttering a noise like that occasioned by blowing through a pipe, the mouth of which is immersed in water."

An intelligent traveller remarks, "Their object of worship, whatever it be, bears the undefinable name of *Fetiche*, a word which some suppose to be derived from the Portuguese *fetiche*, witchcraft; but which is applied with great latitude to any thing sacred, prohibited, unlucky, or unaccountable, and is considered as equivalent to the "Obi" of the West Indies, perhaps also to the "Taboo" of the South Sea islands. In *Akra*, the principal image or deity is a large mass of solid gold, in the form of a human head. In the *Fantee* capital, *Abrah*, their chief object of adoration, is denominated "*Woorah, woorah! Agah nannah!*" that is, *Master, master! Father of all!* But every town or village has its own favourite idol, and even in every house is found some object emblematic of a divinity. The *Fetiche* men or women, who are considered as alone possessed of any knowledge, are not only the priests, but also the lawyers and physicians of the country. They are supposed to have communication with the demon, or *Fetiche*, and to be able to instruct their votaries in every case of actual or apprehended evil. Their good offices must be procured by presents, which are often of considerable value, and are appropriated to their own uses. They are usually connected with persons in power, and are frequently useful in enforcing the authority of the laws. Where there is no monarch, and the government is lodged in the community, these persons assume great consequence, and render it hazardous for any one to withstand their influence, or to be guilty of any neglect towards the *Fetiche*."

Evangelical truth, however, is prevailing even in degraded Guinea.

CHRISTIANITY ON THE WESTERN COAST OF AFRICA.

DIVINE TRUTH has been diffused to a considerable extent in Africa, by the various efforts of the chaplains and missionaries, at the British colony of Sierra Leone and the Cape of Good Hope. America, however, appears to have been eminently successful, in the efforts of the servants of God, on that continent, in the establishment of Liberia. Unworthy, and even base motives, may influence many who support the American Colonization Society: but it is manifest that the Divine blessing has rested upon the labours of many who have emigrated to colonize that injured and afflicted part of the world. Christianity and civilization are rapidly spreading along the western coast of Africa. The following extracts from the latest communications from Liberia, copied from the New York Observer of April 12, 1834, will be read with lively interest by British Christians.

By very ample despatches just received from Liberia, it appears that the emigrants by the *Jupiter* are comfortably established; an aged female and two infants only have died. Many improvements have been made by the acting colonial agent, the Rev. Mr. Pinney, and the colony is rising from its temporary depression. The general health in the colony is very good, the deaths very few.

A valuable tract of country has been obtained at *Junk river*, and some of the colonists are disposed to establish a settlement thereon. This territory is twenty miles square, and one of the most eligible situations on the coast. There is every prospect of obtaining the intermediate territory to *Little Bassa*, as also that between the *Messurado* and *Junk river*.

Later Intelligence.—By the arrival of the *Jupiter*, thirty-six days from Liberia, letters have been received from the Rev. R. Spalding, Secretary of the Methodist Mission in Liberia, dated March 7th, communicating the melancholy tidings of the death of Mrs. Wright, wife of one of the Methodist missionaries, after an illness of only nine days, on the 9th of February last. Mrs. Wright was an amiable and accomplished lady, of a delicate constitution, but ardently devoted to the missionary cause. Her deep piety and affectionate manners, while in this city on her way to Africa, endeared her name and memory to many friends; and the loss will be severely felt, not only by her excellent husband, and the infant mission, but by her venerable father, who suffered so poignantly on her departure.

We regret to learn that Mr. Savage, the young gentleman sent out last year by the Presbyterian church, and whose kind attentions to the lamented Cox will ever consecrate his memory among the pious, died also of the fever on the 8th of February. Mr. Spalding writes, that he saw him die, and that his end was peaceful and happy, as might be expected by those who knew his excellence and worth.

Mr. Spalding was sick when he wrote, it being the twenty-seventh day of the fever, however he was able to sit up for an hour or two, and thought himself recovering. Mrs. Spalding, Mr. Wright, and Miss Farrington, had all been sick, but were all recovering when the *Jupiter* left, except Miss F., whose general health seemed to be failing, though she had recovered from the fever. She was advised to return, but resolutely refuses to leave her companions in toil and suffering. In her letter she says, while lying in bed she is surrounded by little native children, to whom, sick as she is, she is teaching the alphabet, which they learn with avidity.

Among the passengers are two African princes, by the names of Charles Lavally and John Groway. In the course of three or four weeks after their arrival, they were all under the influence of the fever attending acclimation. There was, however, less of suffering with this than any previous expedition to the coast of Africa. The emigrants were fifty-four in number. Three only fell victims to the fever; and these were peculiar cases, one an aged woman above seventy, and the remaining two, children, one of whom had never enjoyed good health.

MOVEMENT IN THE SLAVE STATES OF AMERICA.

BRITISH CHRISTIANS cannot but feel the deepest interest in the welfare of the slaves in the United States, especially as they have gloriously succeeded in the abolition of slavery in our own empire. The same spirit which influenced them is prevailing in America, and it is rising in a most promising manner, even in the Slave States of that Union. The following from an American paper will afford much gratification, particularly the latter part of the communication.

Interesting Meetings at Petersburg.

THERE has just closed (March 31) at this place one of the most interesting seasons which I have ever seen. It was the meeting of the Board of Managers of the Central Foreign Missionary Society, composed of the Synods of North Carolina and Virginia, auxiliary to the Am. B. C. F. Missions. This Society was formed by the appointment of a joint board of managers on the part of the Synods at their regular meetings last fall, or rather in the early part of the winter. The measure was adopted with great unanimity. The central board embraces in its field about 20,000 members of the Presbyterian

church, and this branch of the church has not only much zeal and benevolence, but also very ample means of doing good. There is no inconsiderable portion of wealth in the Presbyterian churches in Virginia and North Carolina, although they are not as large as the churches in the north generally are. The proceedings of the board were opened on Thursday night (the 27th) by an excellent sermon from the Rev. Michael Osborn, of Raleigh, which was delivered in the Presbyterian church (the Rev. Mr. Plumer's) where the meetings were held.

During Friday the board were engaged in appointing their executive committee and other officers, and in the transaction of other business. They appointed an excellent brother to be their corresponding secretary and general agent. The executive committee reside mostly in Richmond, which is to be the centre and seat of the board's operations.

The business of this meeting of the board was closed on Friday night by an interesting public meeting of the friends of the missionary cause resident in this city, or who had come from neighbouring places. It was a large and good meeting. Dr. Atkinson, the president of the board, presided, and the Rev. Mr. Armstead was secretary. Addresses were made by the Rev. Dr. Wisner (one of the corresponding secretaries of the American board), Rev. Dr. M'Pheeters, Rev. Mr. Chester (agent of the assembly's board of education), Rev. Mr. Armstrong, and the Rev. Dr. Hill. All these speeches were excellent. There was a noble glow of feeling, and deep interest in the cause of Christ. Dr. Wisner's address was admirably calculated to create deep and permanent interest in the proceedings of the American board. It was a simple statement of facts in regard to the operations of that society, interspersed with appropriate remarks and appeals.

At the close of the meeting on Friday night, all the ministers of the gospel, and elders of the churches, together with the students of the Union Theological Seminary, who were present, were invited to attend a meeting in the lecture room the next morning at half past eight o'clock. This meeting, which embraced a considerable number of ministers of the gospel from the two States, and elders of churches, was exceedingly interesting. The Rev. Dr. Baxter, Professor of Theology in the Union Seminary, presided.

The first subject of discussion was the tract cause at the South, and the following resolution was unanimously adopted:

Resolved, That the plan of enlarging the operations of the American Tract Society in the Southern country, by placing in each family one of the bound volumes of said society, meets the cordial approbation of this meeting, and is earnestly recommended to the adoption of the American Tract Society.

It is contemplated to place one of the Society's occasional volumes in every family which is accessible, and which is willing to receive it—such books as are calculated to promote conviction of sin or the edification of believers. Several addresses were delivered by Messrs. Plumer, Armstrong, Chester, Taylor, Baird, and others, and many interesting facts were stated to show the beneficial influence of tracts and good books.

Religious Instruction of Slaves.

Another subject of a far deeper interest came before the meeting, *vis. the religious instruction of the slave population in the south*—not in a manner forbidden by the law, but *orally*. This subject occupied hours. It was a meeting of deep interest. I never heard so many facts to show the beneficial effects of the religious instruction of the slaves and free coloured people. I wish I could give you some of them. The

delightful influence of religious instruction—even when they were not taught to read—was stated by many ministers, southern men, and men who know, and who alone are able to understand the whole subject in all its bearings. I wish I could state to you these facts, but they would take up more room than I can now spare.

Mr. Van Rensselaer, who has been preaching for several months to the slaves on several plantations in Halifax County, with the entire consent of their owners, gave a most interesting account of his labours. No difficulty exists in general to prevent prudent and otherwise suitable persons from labouring among this people, as soon as the planters learn that their *only* object is to make Christians of their slaves, and not to meddle with their relation or condition as slaves.

Interesting information was stated respecting the efforts which are making in Georgia by Mr. Clay, Rev. Mr. Jones, the Rev. Mr. Stiles, &c. Indeed it was shown that a deep interest is beginning to be felt throughout the South, among Christians, in regard to this point. And I have not a doubt that, if no untoward circumstances occur to prevent it, there will be a plan matured and adopted, by southern men themselves, which will exert a most salutary influence upon this entire population, and in a way which will neither violate the laws, nor injure the master or the slave. May God grant that it may be the case. But this matter must be left to be managed by southern men themselves.

As a result of this meeting, it was concluded to appoint committees of three brethren (ministers and elders) in each of the two States, Virginia and North Carolina. 1. To bring before the Presbyterians the subject of ministers giving more religious instruction to the coloured people. 2. To collect and publish information on the best modes of giving oral instruction to this class of the population.

I believe that great good will result from these deliberations. I will only add, that several of the brethren preached on Saturday and Sunday. The administration of the sacrament of the Lord's Supper, yesterday, was a profitable season.

How patiently and quietly should we submit to Christ conducting and guiding us in the way to heaven. Is his heart set on bringing you thither? Let him guide you in the way as he pleases. Does he say peremptorily, I will have them with me where I am? Let him guide you as he will while you are in the world. When a believer is satisfied Christ wills glory to him in the end, he will find it easy to submit to Christ's conduct by the way. He may indeed in some trials of his faith be put to say, This is a dark path I am led to walk in; but faith will say, I am in Christ's hands—this is his way of leading me—every step Christ leads the believing traveller in must lead to heaven. He best knows the way, and the wisdom of the Christian lies in following Christ whithersoever he goeth and leadeth him. Though thou seest not heaven the end, though thou knowest not the path he leadeth thee in, though the path to thy sense looks like the way to hell to heaven,—yet if Christ leadeth thee, and if thou be in his hands, it is impossible but that Christ thy guide should lead thee to heaven thy home.—*Trail*.

There are persons, who, professing to believe the whole of the gospel, seem to regard only one half of it. None can accuse them of virtuous excess, of an unwearied endeavour to promote the good of others. They are assiduous hearers, but indifferent doers; valiant talkers for the truth, but remiss workers. They are, in a word, more addicted to hear than to profit.

DR. MACKNIGHT'S NOTES ON ROM. IX, 13—18.

PROBABLY our correspondent B. W. received some relief to his anxious mind from the translation and commentary of Dr. Macknight, on the above verses, as given in a late number. The notes of that esteemed critic will also give farther instruction on that difficult section of Holy Scripture.

Ver. 13.—1. Jacob I have loved.]—See Deut. vii, 6—8. Hosea uses the word *beloved* to express God's restoring the Jews to the honour of being his church and people, after having cast them off for a time. See ver. 25.

2. But Esau I have hated.]—What God's hatred of Esau was, is declared in the words of the prophecy which immediately follow, namely, *and laid his mountain waste*.

Ver. 14. What shall we say then? is not injustice with God?—To judge of God's conduct in this election, we must distinguish between his justice and his benevolence. For whereas justice supposes some good or bad action, as the foundation of the rewards and punishments which it dispenses, benevolence in its operations supposes neither, but diffuses itself to all sorts of men. And, therefore, in making the Israelites his church and people, and in denying that honour to the posterity of Esau, God was guilty of no injustice whatever: he might do with his own what he pleased.

Ver. 15. For he saith to Moses, I will have mercy on whom I will have mercy.]—Here, *mercy* is not an eternal pardon granted to individuals, but the receiving of a nation into favour, after being displeased with it; for these words were spoken to Moses after God had laid aside his purpose of consuming the Israelites for their sin in making and worshipping the golden calf. Exod. xxxiii, 19.

Ver. 16. So then, it is not of him who willeth, &c.]—It may be thought that this conclusion should have been introduced immediately after ver. 13. But the apostle reserved it to this place that he might have God's answer to Moses as its foundation likewise. For as in electing the Israelites to be his church and people, so in pardoning them as a nation for worshipping the golden calf, God acted from his mere good pleasure. But if God from mere good pleasure elected them at the first, and afterwards continued them his people, notwithstanding they deserved to have been cast off for their idolatry, why might he not, under the gospel, make the Gentiles his people, although formerly idolaters?

Ver. 17.—1. Besides, the scripture saith to Pharaoh.]—Though Pharaoh alone was spoken to, it is evident that this, and every thing else spoken to him in the affair of the plague, was designed for the Egyptian nation in general, as we learn from Exod. iv, 22, "Say unto Pharaoh, Thus saith the Lord, Israel is my son, even my first-born; 23. And I say unto thee, Let my son go, that he may serve me. And if thou refusest to let him go, behold I will slay thy son, even thy first-born." For as *Israel* here signifies the nation of the Israelites, so *Pharaoh* signifies the nation of the Egyptians; and Pharaoh's *son*, even his *first-born*, is the first-born of Pharaoh and of the Egyptians. In like manner, Exod. ix, 15, "I will stretch out my hand, that I may smite thee and thy people with pestilence, and thou shalt be cut off from the earth;" that is, thou and thy people shall be cut off; for the pestilence was to fall on the people as well as on Pharaoh. Then follow the words quoted by the apostle, ver. 16, "And in very deed, for this same purpose I have raised thee up, for to show in thee my power," &c. Now, as no person can suppose that the power of God was to be shown in the destruction of Pharaoh singly, but in the destruction of him and his people, this that was spoken to Pharaoh was

spoken to him and to the nation of which he was the head.—Lastly, As in this discourse *Jacob* and *Esau*, ver. 12, 13, signify the people that sprang from them, it is reasonable to suppose, that in the same discourse *Pharaoh* signifies the people over whom he reigned, and for whom he appeared in all his transactions with Moses. See also Rom. x, 1; xi, 2, where *Israel* signifies the people descended from Israel.

2. Even for this same purpose I have raised thee up.]—This being spoken to Pharaoh as king of Egypt, it is to be understood of the nation which he governed, and not of himself as an individual. In the Hebrew, the words addressed to Pharaoh literally signify, "I have made thee to stand." Accordingly they are translated by the LXX, "For the sake of this," namely, of showing my power, "thou hast been preserved." Thou and the people whom thou governest have been raised to their present celebrity, and have been preserved amidst the plagues hitherto sent on you, that thou and thy people, having an opportunity by your actions to show your wickedness, I might show the greatness of my power in punishing you. The apostle's translation of this passage, "For this same purpose I have raised thee up," does not alter its meaning. For the LXX have used the original word in the sense of *preserving*, Isa. xiv, 13, &c. Taylor understands this of Pharaoh's being recovered from the plague of the blains, which is said to have been on him. Exod. ix, 11.

3. That I might show in thee my power.]—God made Pharaoh and the Egyptians to stand in the midst of the plagues, by removing the plagues one after another, on Pharaoh's promising to let the people go. But this lenity being the occasion of hardening them, new plagues were sent to humble them, whereby God still farther showed his power. At last, the prince and his people having discovered the greatest obstinacy, God destroyed them in the Red Sea, and thereby made an illustrious display of the greatness both of his power and justice in the government of the world.

4. And that my name might be published through all the earth.]—According to Warburton, God in this speech to Pharaoh declared, that Egypt was chosen by him as the scene of his wonders, and that the Israelites were sent thither for this very purpose, that through the celebrity of the Egyptian nation, the fame of the power of the true God, in destroying the people of that nation, and in delivering the Israelites, might be published far and wide, and draw the attention of all the nations who had any intercourse with the Egyptians. Accordingly, Rahab told the Israelitish spies, that the Canaanites had heard of the drying up of the waters of the Red Sea, Josh. ii, 9—11; 1 Sam. iv, 8. And considering the communication which the other nations had with Egypt, on account of its being so early advanced in legislation, sciences, and arts, it is reasonable to believe that any thing extraordinary which happened in that country, would soon be divulged through all the earth.

Ver. 13. And whom he will he hardeneth.]—If this is understood of nations, God's hardening them means his allowing them an opportunity to harden themselves, by exercising patience and long-suffering towards them. See Ess. iv. 5. This was the way God hardened Pharaoh and the Egyptians, Exod. vii, 3. "I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt." For when God removed the plagues one after another, the Egyptians took occasion from that respite to harden their own hearts. So it is said, Exod. viii, 15, "But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them, as the Lord had said." See Exod. viii, 32. If the expression, "whom he will he hardeneth," is understood of individuals, it does not mean that God hardened their hearts by any positive exertions of his

power upon them, but that by his not executing sentence against their evil works speedily, he allows them to go on in their wickedness, whereby they harden themselves. And when they have proceeded to a certain length, he withholds the warnings of prophets and righteous men, and even withdraws his Spirit from them, according to what he declared concerning the antediluvians, Gen. vi, 3, "My Spirit shall not always strive with man." The examples of Jacob and Esau, and of the Israelites and the Egyptians, are very properly appealed to by the apostle on this occasion, to show that, without injustice, God might punish the Israelites for their disobedience by casting them off, and make the believing Gentiles his people in their place. Here it is proper to observe, that the unbelieving Jews and Judaizing Christians, by putting an active sense on the verse under consideration, and on Rom. i, 24; xi, 7, and on some expressions in the Old Testament, made God the author of men's sin; a blasphemy which the apostle James was at great pains to confute, chap. i, 13.

ON THE INTENDED EFFECT OF SPIRITUAL BLESSINGS.

THE revelation of God is not a mere statement of doctrines; it enforces the duties of practical obedience, as well as exhorts the faith of the believer. Its "exceeding great and precious promises," whilst they are adapted for the consolation of the Christian pilgrim in his heavenward journey, are intended also to quicken and arm him with strength in the performance of his obligations. The precepts of the gospel are supported by the promises; and its promises should be incentives to obedience to its precepts.

Whilst Christians are indeed "kept by the power of God, through faith, unto salvation," 1 Pet. i, 5; whilst they should ever be careful to build on the one foundation laid in Zion, we must confess, that it is "by grace we are saved, through faith, and that not of ourselves, it is the gift of God," Eph. ii, 8. Yet how much glory to God, and how much good to their own souls, and to their fellow-men, is lost by the disciples of Christ "not perfecting holiness in the fear of God" (2 Cor. vii, 1), only that God, who knoweth all things, can tell.

By a careful perusal of the Scriptures, it will be found that some *sanctifying results* is intended in reference to the believer, by all the precepts, promises, and threatenings which they contain; some *consequential effect* in the heart and conduct is to be effected by the reception of the grace of God; and it will be the object of the present statement to produce a few out of the numerous instances in God's word to illustrate this view of the subject.

The use of the conjunction *that*, is very remarkable in the sacred writings. It frequently draws, as it were, a conclusion from the preceding statements, and its authority is often enforced in those statements by the strongest obligations which can bind a renewed creature; the authority, and rights, and love of its Creator, and which should produce a relation or correspondency between the grace and gifts of God, and their development in the conduct of the believer.

Thus, a preliminary statement is made in Gal. iii, 22, "The scripture hath concluded all under sin;" the object is—"that the promise by faith of Jesus Christ might be given to them that believe."

In reference to our blessed Lord, who, it is stated, "gave himself for our sins," Gal. i, 4; the object of it there appears to be—"that he might deliver us from this present evil world, according to the will of God and our Father."

Again, Gal. iv, 4, 5, "When the fulness of the time

was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law;" it was—"that we might receive the adoption of sons."

It is stated of the Father, in allusion to Christ, 2 Cor. v, 21, "He hath made him to be sin for us, who knew no sin:" the blessed result is—"that we might be made the righteousness of God in him."

How beautiful is the statement, Eph. ii, 4, 5, 6, "God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." But what is the great object of this dispensation of God? It is—"that in the ages to come, he might show the exceeding riches of his grace, in his kindness toward us through Christ Jesus."

Whilst the great apostle exclaims, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world;" he reminds us of our having been so blessed—"that we should be holy and without blame before him in love."

Rom. vi, 3, 4, "Know ye not," says the same apostle, "that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore, we are buried with him by baptism unto death." He then tells us of its correspondency—"That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Again, "Now we have received not the spirit of the world, but the spirit which is of God." 1 Cor. ii, 12. He may indeed be asked, why are Christians so blessed? The reply is—"That we might know the things that are freely given us of God."

We are further assured, not only of the Divine favour towards us, but of the exceeding abundance of his love to us, for (2 Cor. ix, 8) "God is able to make all grace abound toward you." But the Christian is not to live unto himself, but to God, and this divine plenitude of grace is therefore bestowed—"that ye, always having all sufficiency in all things, may abound to every good work."

"Let your light shine," says our Lord: and, as Leighton comments, shine before men too (Matt. xvi); that is not forbidden—it is commanded that it so shine—that "they seeing your good works," yourselves as little as may be, your works more than yourselves, as the sun gives us its light, but will scarcely let us look upon it, "may glorify your Father who is in heaven." Let your light shine, it is given for that purpose—but let it shine always that the Father of lights may be glorified.

Had God, with a royal bounty to his children, declared "all things are for your sakes?" Is it not—"that the abundant grace might, through the thanksgiving of many, redound to the glory of God?"

Have the children of God "obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of his own will?" Eph. i, 11. It is, "that we should be to the praise of his glory." "This," says Leighton, "is God's end in calling us, to communicate his goodness to us, that so the glory of it may return to himself. The highest agent cannot work but for the highest end; so in all things he must be the end of his own actions, because there is no greater or better."

But there is also an end to be obtained in reference to the good of his creatures, which is, as it were, a reflection from the other highest end. The good of man is essentially connected with the glory of God; and that which aims at the highest glory of the Creator will certainly produce the most extensive benefit to the creature.

Thus the apostle exclaims, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulations." But whilst he thus soars in lofty ascriptions of praise to the Fountain of all blessedness, the objects of such comforts in the midst of tribulations, after exciting the adoration of the receiver, falls, in reflected blessings, on his fellow-sufferers; for the apostles were so comforted, say they, "that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

Are "the eyes of the understanding enlightened?" Eph. i, 18: it is—*that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.*"

Does the apostle pray "that your love may abound yet more and more in knowledge and in all judgment?" Phil. i, 9: the result is—"that ye may approve things that are excellent; *that ye may be sincere, and without offence, till the day of Christ.*"

Eph. vi, 10, "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God." There will be a need of the whole armour of God—"that ye may be able to stand against the wiles of the devil."

In the prospect of death (2 Cor. v, 4), do "we that are in this tabernacle groan, being burdened; not for that we would be unclothed, but clothed upon?" For what then are we so burdened? Is it not—"that mortality might be swallowed up of life?"

Well, in conclusion, let us remember, that after mortality is so clothed upon (2 Cor. v, 10), "we must all appear before the judgment-seat of Christ." The decisive object then solicits our deepest attention; for it is no less than "that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

In conclusion (2 Cor. v, 14), may the love of Christ constrain us thus to judge—"that if one died for all, then were all dead."

And if through the law we are dead to the law, may it be (Gal. ii, 19) "that we might live unto God."

And let our conversation be as it becometh the gospel of Christ (Phil. i, 27), "that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel." P. N.

EGYPTIAN CLEMENCY, CRUELTY, AND SUPERSTITION.

AN execution took place at Cairo, on the 6th February, which was attended by an immense concourse of persons. The victims were three in number, and their crime, an extremely rare one in the East, was the fabrication of false money. They were conducted after the hour of the second prayer, to the Bezenstein (market-place), where a gibbet was placed, with machinery with which they were to be strangled. Just as the operation was about to be performed, an express arrived from Alexandria, the viceroy having consented to allow what was termed a commutation of the sentence, that is, instead of strangling the prisoners, he was pleased, in his clemency, to allow them to be decapitated. The people received this news with the most deafening shouts of applause, in which the three victims joined, raising their hands towards heaven in supplication, and prostrating themselves to the dust. An instant afterwards, the kapidjy (executioner) cut off the heads of two of the victims, each at a single blow. He was not so dextrous, however, with the third, having been obliged to strike four times before he could sever the head from the body. For this want of skill, the executioner was sent to prison.—*Paris Paper.*

CHRISTIAN LIBERALITY ADVANCING.

IN reading the reports of the friends of Christianity at Manchester and London, as they were given in the *Patriot* newspaper of June 25, I could with difficulty refrain from tears of joy. Surely there ought to be a record of these things, so delightfully indicating the increase of godliness, preserved in the *Christian's Penny Magazine*.

©

Collections for the London Missionary Society, at Manchester.

	<i>L.</i>	<i>s.</i>	<i>d.</i>
At Grosvenor Street Chapel, after Sermons	500	0	0
on Sunday	500	0	0
At Mosley Street ditto	100	0	0
At Rusholme Road ditto	100	0	0
Other Chapels, amount not known, say	140	0	0
Public Meeting on Monday	160	0	0
Anniversary Sermon on Tuesday	800	0	0
At the Breakfast on Wednesday	250	0	0
From Juvenile Societies			

£2,550 0 0

The amount, it is believed, will be made more than 3,000*l.*

Subscriptions for the Baptist Missionary Society, in London, June 20.

	<i>£.</i>	<i>s.</i>	<i>d.</i>
W. B. Gurney, Esq.	500	0	0
J. B. Wilson, Esq.	100	0	0
Joseph Gutteridge, Esq.	100	0	0
Samuel Salter, Esq. ..	100	0	0
E. M. Barrett, Esq.	50	0	0
Thomas Bickham, Esq.	50	0	0
George Kitson, Esq.	50	0	0
M. G. Jones, Esq.	50	0	0
Joseph Gurney, Esq.	50	0	0
A Young Friend	1,550	0	0

Other Subscriptions announced 350 5 0

£1,900 5 0

The whole amount was more than 2,000*l.*

AGAINST SABBATH-BREAKING.

Within your house, or when abroad you walk,
God eyes your counsel, and he hears your talk.
This is the Sabbath: in his holy place,
His ministers proclaim his love and grace.
If him you cannot serve one day in seven,
How will you spend eternity in heaven?

We know that whatever is good must come from above, and that God is the giver: but we know also that the ripening sun and the gracious showers and the refreshing dews which descend from heaven, are not intended to spare the labour of cultivation, but to invigorate the plant, to fill the ear, to ripen the grain, and thus, without superseding, to reward and bless the labours of the cultivator.

It is cheering to the wearied pilgrim, when traversing the desert of this sinful world, to have the eye here and there refreshed with a verdant spot, yielding not only beauty but fertility.

Death-Bed Testimonies.

COLLECTED BY THE LATE REV. WILLIAM BUTTON.

No. XIII.

THE REV. SAMUEL PEARCE,

Pastor of the Baptist Church, Cannon Street, Birmingham. Died Oct. 10, 1799, aged 33.

In a letter to Dr. Ryland about two months before his death, he expressed himself thus: "I find myself getting weaker and weaker, and so my Lord instructs me it is his pleasure to remove me soon. You say well, my dear brother, that at such a prospect I cannot complain. No, blessed be his dear name who shed his blood for me, he blessed me at times to rejoice with joy unspeakable. Now I see the value of the religion of the cross. It is a religion for a dying sinner; it is all the most guilty, the most wretched can desire. Yes, I taste its sweetness, and enjoy its fullness, with all the gloom of a dying bed before me; and far rather would I be the poor emaciated and emaciating creature that I am, than be an emperor with every earthly good about me—but without a God. It was never till to-day that I got any personal instruction from our Lord's telling Peter by *what death* he should glorify God. O what a satisfying thought it is, that God appoints those means of dissolution whereby he gets most glory to himself. It was the very thing I needed; for of all the ways of dying, that which I most dreaded was, by a *consumption*, in which it is now highly probable my disorder will issue. But, O my dear Lord, if by *this death* I can most glorify Thee, I prefer it to all others, and thank thee that by this mean thou art hastening my fuller enjoyment of thee in a purer world."

A few weeks before his death he said, "I have been in darkness two or three days, crying, 'O when wilt thou comfort me!' But last night the mist was taken away from me, and the Lord shone in upon my soul. O that I could speak! I would tell a world to trust a faithful God. Sweet affliction! now it worketh glory, glory!"

Mrs. P. having told him the various exercises of her mind, he replied, "O trust the Lord: if he lifts up the light of his countenance upon you, as he has done me this day, all your mountains will become molehills. I feel your situation, I feel your sorrows; but he who takes care of sparrows, will care for you and my dear children."

When scorched with fever, he said, "Hot and happy!" One Lord's day morning he said, "Cheer up, my dear, think how much will be said to-day of the faithfulness of God. Though we are called to separate, *He* will never separate from you. I wish I could tell the world what a good and gracious God he is. Never need they who trust in him be afraid of trials. He has promised to give strength for the day; that is his promise. O what a lovely God; and he is *my* God, and *yours*. He will never leave us nor forsake us, no, never! I have been thinking that this and that medicine will do me good; but what have I to do with it? It is in my Jesus's hands; he will do it all, and there I leave it. What a mercy is it that I have a good bed to lie upon; you, my dear Sarah, to wait upon me; and friends to pray for me! Oh! how thankful should I be for all my pains; I want for nothing, all my wishes are anticipated. O I have felt the force of those words of David, 'Unless thy law (my gracious God) had been my delight, I should have perished in my affliction.' Though I am too weak to read it, or hear it, I can think upon it, and O how good it is! I am in the best hands I could be in; in the hands of my dear Lord and Saviour, and he will do all things well. Yes, yes, he cannot do wrong."

One morning, Mrs. Pearce asked him how he felt? "Very ill, but unspeakably happy in the Lord, and my

dear Lord Jesus." Once beholding her grieving, he said, "O my dear Sarah, do not be so anxious; but leave me entirely in the hands of Jesus, and think, if you were as wise as he, you would do the same by me. If he takes me, I shall not be lost; I shall only go a little before; we shall meet again, never to part." After a violent fit of coughing, he said, "It is all well. Oh! what a good God is he! It is done by him, and it must be well. If ever I recover, I shall pity the sick more than ever; and if I do not, I shall go to sing delivering love: so you see it will be all well. O for more patience! Well, my God is the God of patience, and he will give me all I need."

When, after a restless night, Mrs. P. asked him what she should do for him? "You can do nothing but pray for me, that I may have patience to hear all my Lord's will." After taking a medicine, he said, "If it be the Lord's will to bless it for your sake, and the sake of the dear children; but the Lord's will be done. Oh! I fear I sin, I dishonour God by impatience; but I would not, for a thousand worlds, sin in a thought if I could avoid it." Mrs. P. replied, she trusted the Lord would still keep him, seeing he had brought him thus far he would not desert him at last. "No, no," he said, "I hope he will not. As a father pitieth his children, so the Lord pitieth them that fear him. Why do I complain? My Jesus's sufferings were much sorer, and more bitter than mine; and did he thus suffer, and shall I repine? No, I will cheerfully suffer my Father's will."

Another morning, after being asked how he felt, he replied, "I have but one severe pain about me: what a mercy! O how good a God, to afford some intervals amidst so much pain! He is altogether good. Jesus lives, my dear, and that must be our consolation." A medicine having operated very powerfully, he said, "This will make me so much lower; well, let it be. Multiply my pains, thou good God, so as thou art but glorified, I care not what I suffer, all is right." After a restless night, he said, "I have so much weakness and pain, I have not had much enjoyment; but I have a full persuasion that the Lord is doing all things well. If it were not for strong confidence in a faithful God, I must sink. O blessed God, I would not love thee less. O support a sinking worm! O what a mercy to be assured that all things are working together for good!"

Mrs. P. saying, "If we must part, I trust the separation will not be for ever"—"O no," he replied, "we sorrow not as those who have no hope." She said, "Then you can leave me and your dear children with resignation, can you?" He answered, "My heart was pierced through with many sorrows before I could give you and the dear children up; but the Lord has heard me say, *Thy will be done*, and now, blessed be his dear name, *I have none of my own*."

His last day, October 10th, was very happy. Mrs. P. repeated this verse—

Since all that I meet shall work for my good,
The bitter is sweet, the medicine is food;
Though painful at present, 'twill cease before long,
And then, O how pleasant the conqueror's song.

He repeated, with an inexpressible smile, the last line, "*The conqueror's song!*"

He once said, "O, my dear! what shall I do? But why do I complain? He makes all my bed in my sickness." She then repeated those lines—

Jesus can make a dying bed
Feel soft as downy pillows are.

"Yes," he replied, "he can—he does—I feel it."

There is a wide difference between the kindness of praise and the grossness of adulation; between affection and worship; between gratitude and idolatry.

EVENING READINGS IN HISTORY;

Comprising Portions of the History of Assyria, Egypt, Tyre, Syria, Persia, and the Sacred Scriptures; with Questions, arranged for the use of Family Circles. By Mrs. L. H. Sigourney, of New Hartford, Connecticut. Reprinted from the American edition. London, Ward & Co. 18mo. cloth gilt, pp. 144.

VENERATION for the Holy Scriptures, we believe, may most effectually be promoted in the minds of the young, by directing their attention to the wonderful histories therein recorded: and by means of its various and affecting details respecting both individuals and nations, the most spiritual and evangelical doctrines may be inculcated upon the tender mind. Divine grace only can penetrate, renew, and sanctify the soul: but these blessings are imparted by means of that truth which has been inspired by the Holy Spirit.

Mrs. Sigourney has done admirably in these "Readings" for twenty-eight evenings: they address the understanding and the heart, while they convey much information. The series of 799 questions are a most valuable addition. We have great pleasure in giving this volume our cordial recommendation, as well adapted to improve both parents and children: yet we think it may be much improved.

We shall give the following specimen of this work, being Chapter II.

CURIOSITIES OF BABYLON.

"Shall I describe to you some of the curiosities of the city of Babylon, which rendered it one of the wonders of the world? Among these was the tower or temple of Belus, whose base occupied half a mile in compass, and whose height was 800 feet. It was ascended by a staircase on the outside, winding in a spiral form eight times around it, and giving it the appearance of eight towers, rising one above the other, each 75 feet in height. This structure was supposed to contain the ancient tower of Babel, and on its summit was erected an observatory for astronomical calculations, which greatly facilitated the superiority of the Babylonians in the science of astronomy.

"This temple contained many magnificent rooms, with arched roofs, which were consecrated principally to the purposes of idolatrous worship. Among its statues was one of Belus, their god, in an erect position, forty feet in height, of massy gold, standing on a pedestal fifty feet high; and the weight of the whole was 1,000 Babylonish talents. The sums expended on the imagery, decorations, and treasures of this temple, are estimated by some historians at more than 10,000 talents of gold, or about ten millions of pounds of our money.

"Nebuchadnezzar erected many edifices around this temple, and enclosed them with a wall, two miles and a half in circumference, adorned with several gates of solid brass. It is supposed that some of these were formed from the brazen sea, columns, and vessels, which this monarch took from the temple of Jerusalem; for it is said, 2 Chron. xxxvi, 6, that 'Nebuchadnezzar carried away the vessels of the house of the Lord, and put them in his temple at Babylon;' likewise in the first chapter of the prophet Daniel, 'In the third year of the reign of Jehoiakim king of Judah, came Nebuchadnezzar unto Jerusalem, and besieged it, and the Lord gave the king of Judah into his hands, with part of the vessels of the house of God, which he carried into the land of Shinar into the treasury house of his god.' This temple stood until the time of Xerxes, who plundered, and laid it in ruins, at his return from his expedition into Greece, 480 years before Christ.

"The banks of the river, which passed through the city of Babylon, were much admired for their ingenuity

and durability. They were constructed of bricks and bitumen, for the space of 20 miles; and to contain the waters, while the workmen laboured upon the channel, a lake was dug on the western side of Babylon, 160 miles in circumference. This, and the canal communicating with it, were long preserved as a preventive to inundations, and a reservoir, from whence water was conveyed to the thirsty grounds. At either extremity of the river, where it intersected Babylon, was a gate of brass, open by day and shut by night, connecting the walls, and having a flight of steps to lead down to the water. You will also recollect, that on the western side of the river stood what was called the New Palace, and which for its richness and magnitude was numbered among the curiosities of Babylon, being said in its circumference to equal eight miles.

"The Hanging Gardens were structures raised on arches, terrace above terrace, to an equal height with the walls of the city. Which of you, my young friends, will tell me how high those walls were? Each terrace contained a square of four hundred feet on every side, and communicated one with the other by stairs ten feet in width. Their respective floors were laid upon the top of strong arches, with large flat stones sixteen feet in length and four feet in breadth, over which was a layer of reed, mixed with large quantities of bitumen; then two rows of bricks, closely cemented with mortar. Upon this composition were placed thick sheets of lead, which supported the mould of the garden, and this was made of sufficient consistency not only to sustain plants and flowers, but to afford nourishment to lofty trees. Here, amid a labyrinth of sweets, the pure air of heaven breathed odour, the prospect of the magnificent city charmed, while the bustle of its throngs was lost in the distance, and the birds of varied plumage who made their nests among the branches were profuse of harmony.

"The highest terrace contained a fountain or aqueduct, whence water was drawn up from the river, and sometimes suffered to descend in soft showers upon the range of gardens beneath, dispensing refreshing coolness, and heightening fertility. These structures, so superb and airy that they almost resembled the baseless castles of romance, were erected by Nebuchadnezzar, for his queen Amytis, the daughter of king Astyages, who retained a fondness for the verdant and shady scenery of her native Media.

"My young friends, which would you rather see, the temple of Belus, the artificial lake, the gates of burnished brass, the river palaces, or the '*peniles hortos*,' the hanging gardens of Babylon?"

WEAK GRACE VICTORIOUS.

A Discourse proving weak Grace victorious. By the Rev. Stephen Charnock, B. D. London, Religious Tract Society. 18mo. cloth, pp. 144.

CHARNOCK's works have always been highly esteemed, as the productions of a gigantic mind, richly imbued with the Spirit of Christ. This will be manifest to every reader of this most judicious and consolatory Discourse on Matt. xii, 20, "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory."

Timid and weak believers will find a rich spiritual repast in this truly excellent Discourse, and those who are desirous of "growing in grace and in the knowledge of our Lord and Saviour Jesus Christ," will here find some of the most valuable materials for their edification.

London: Printed and Published by C. WOOD AND SON, Poppin's Court, Fleet Street; to whom all Communications for the Editor (post paid) should be addressed;—and sold by all Bookellers and Newsmen in the United Kingdom.

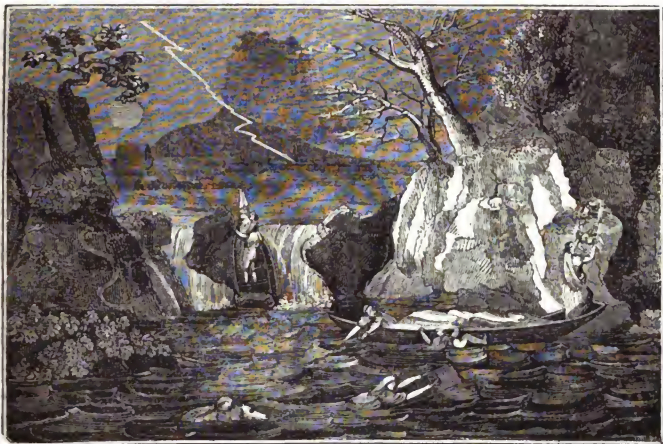
THE CHRISTIAN'S PENNY MAGAZINE.

Nº 110.

PUBLISHED EVERY SATURDAY.

JULY 12, 1831.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POPPIN'S COURT, FLEET STREET, LONDON.



THE DELUGE.

DIVINE REVELATION is inestimably valuable, not only on account of its containing "the glorious Gospel of the blessed God," which constitutes its chief interest, but also for its records of ancient history.

Tradition, in almost every nation, has preserved some notices of a dreadful deluge, by which most of the human species were destroyed; and these traditions are confirmed by the records of Holy Scripture. Those divine oracles relate many particulars of that awful visitation of the Almighty, declaring it to have been miraculous, and occasioned by the depravity and wickedness of men.

Genesis vi, vii, viii, ix, ought to be familiar to every Christian, illustrating at once "the goodness and severity of God," and furnishing many of the most instructive lessons both of "judgment and mercy."

Commentators and chronologists of the greatest authority, place this awful event in the year of the world 1656, commencing in autumn, the beginning of the Hebrew year; and they suppose the following to be a tolerably correct

CALENDAR OF THE MELANCHOLY YEAR.

I. *September.* Methuselah died, aged 969 years.

II. *October.* Noah and his family entered the ark.

VOL. III.

III. *November.* The fountains of the great deep broken up.

IV. *December 26.* The rain began, and continued forty days and nights.

V. *January.* The earth buried under the waters.

VI. *February.* Rain continued.

VII. *March.* The waters at their height till the 27th, when they began to abate.

VIII. *April 17.* The ark rested on Mount Ararat, in Armenia.

IX. *May.* Noah waits the retiring of the waters.

X. *June 1.* The tops of the mountains appeared.

XI. *July 11.* Noah let go a raven, which did not return.

18. He let go a dove, which returned.

25. The dove being sent a second time, brought back the olive branch.

XII. *August 2.* The dove, sent out a third time, returned no more.

A. M. 1657.

I. *September 1.* The dry land appeared.

II. *October 27.* Noah went out of the ark.

Infidels have affected to take unspeakable pleasure in ridiculing the Mosaic narrative of the Deluge: though

2 F

their folly has been manifested by abundant evidence, as NO FACT that ever occurred in the world is so well attested both by natural and civil history.

The Rev. T. H. Horne, in his Introduction to the Critical Study of the Scriptures, has ably condensed this evidence against objectors.

They have asserted, that the relation of the deluge, contained in the seventh chapter of the book of Genesis, is contrary to philosophy, and that the deluge could not be universal, because no stock of water could be found sufficient to overflow the earth to the degree represented by Moses. The Hebrew historian, however, expressly asserts that it *was* universal, and *his relation is confirmed by the fossilized remains of animals belonging to a former world, which are found in every quarter of the globe.*

Thus the highest eminences of the earth, as the Andes, the Alps, the Apennines, the Pyrenees, Libanus, Atlas, and Ararat, in short, all the mountains of every region under heaven, where search has been made, conspire in one uniform and universal proof that the sea was spread over their highest summits; for they are found to contain shells, skeletons of fish, and marine animals of every kind. The bones of extinct animals have been found in America, at an elevation of 7,800 feet, and in the Cordilleras, at 7,200 feet above the level of the sea. In central Asia, the evidence is still more decisive, the fossilized remains of the horse, deer, and bear species having been brought to England from the Himalaya mountains, from an elevation of more than 16,000 feet. Further, skeletons of the elephant and rhinoceros, natives of Africa and southern Asia, have been dug up on the steppes or table-lands of Tartary and Siberia; and remains of elephants have been found in various parts of England. Crocodiles, chiefly of the Asiatic species, have been discovered in various parts of Europe: the gigantic mammoth (an animal which has hitherto been supposed exclusively to belong to the antediluvian world) has been found in the most northern parts of Russia, and also in North America, and in Ireland. The fossil bones and teeth of the rhinoceros, hippopotamus, tiger, hyæna (animals found in Africa and the East), and of the bear, and numerous other animals, have been found in England: to which we may add, trees of vast dimensions with their roots and tops, and some also with leaves and fruit, discovered at the bottom of mines and marble-pits, not only in regions where no trees of such kind were ever known to grow, but also where it is demonstrably impossible that they should grow; which effect could only be produced by the fountains of the great deep being broken up. Further, the drifting of the ark northwards from Noah's settlement to mount Ararat, leads us to infer that the main current of the waters of the deluge came from the south: and that this was the case is most evident from the present appearances of the great continents of the terraqueous globe; whose deep southern indentations and bold projecting capes on the north, together with the chaotic subversions of the ghauts of Hindostan, as well as of the mountains of Abyssinia and Caffaria, and of those in the neighbourhood of the straits of Magellan,—all conspire to prove that such tremendous disruptions were originally caused by the waters of the *great deep*; which rushed northwards with considerable fury at first, though they afterwards grew less violent towards the end of their progress. There are also traces of prodigious disruptions of the earth in high northern regions, as if on purpose to absorb the redundant waters from the south: and in some parts, as in Norway, whole countries have been uplifted on one side, and half buried on the other in vast gulphs which opened to receive them. To these facts we may add, that all the researches of the most eminent geologists tend to prove

the recent population of the world, and that its present surface is not of very ancient formation.

Objectors have said, that the ark (Gen. vi, 15, 16) could not contain all the animals which are said to have entered it, together with the proper provisions for them during the time of the deluge.

On accurate computation, the contrary has been proved; so that what was thought an objection, becomes even an evidence for the truth of the Mosaic history. The dimensions of the ark were three hundred cubits in length, fifty in breadth, and thirty in height; and it consisted of three stories or floors. Reckoning the cubit at eighteen inches, Dr. Hales proves the ark to have been of the burthen of 42,413 tons. "A first-rate man of war is between 2,200 and 2,300; and, consequently, the ark had the capacity of stowage of eighteen of such ships, the largest in present use, and might carry 20,000 men, with provisions for six months, besides the weight of 1,800 cannons, and of all military stores. *Can we doubt of its being sufficient to contain eight persons, and about two hundred or two hundred and fifty pair of four-footed animals; a number to which, according to M. Buffon, all the various distinct species may be reduced, together with all the subsistence necessary for a twelve-month?*" To these are to be added all the fowls of the air, and such reptiles and insects as cannot live under water. Other calculations have been made, to show that the ark was of sufficient capacity for all the purposes for which it was designed; but as they are *larger* than that above given, they are here designedly omitted*.

Infidels have also affirmed, that if all mankind sprang from Noah, the second parent of the human race, it is impossible to account for the origin of the *blacks*, if the patriarch and his wife were *white*.

But this difference in colour does not invalidate the narrative of Moses: for it has been ascertained, that the influence of climate, and the local circumstances of air, water, food, customs, &c. are sufficient to account for the dissimilarity which is discovered in the appearance of different nations. If *dogs*, taken to the frigid zone, grow shaggy; and if *sheep*, transported to the torrid zone, exchange their wool for hair, why may not the human species gradually partake of the influence of climate? as experience shows that it does.

Man was formed to reside in all climates. "Man," says an eminent naturalist, who was by no means a bigot in favour of the Scripture history, "though *white* in Europe, *black* in Africa, *yellow* in Asia, and *red* in America, is still the same animal, tinged only with the colour of the climate. Where the heat is excessive, as in Guinea and Senegal, the people are perfectly black; where less excessive, as in Abyssinia, the people are less black; where it is more temperate, as in Barbary and Arabia, they are brown; and where mild, as in Europe and in Lesser Asia, they are fair." In further corroboration of the influence of climate on the human complexion, we may remark, that there is a colony of Jews, who have been settled at Cochín on the Malabar coast from a very remote period, of which they have lost the memory. Though originally a fair people from Palestine, and from their customs preserving themselves unmixed, they are now become as black as the other Malabarians, who are scarcely a shade lighter than the Negroes of Guinea, Benin, or Angola. At Ceylon also, the Portuguese, who settled there only a few centuries ago, are become *black*er than the natives; and the Portuguese, who settled near the Mundingoes, about three hundred years since, differ so little from them as to be called *Negroes*, which they resent as a high indignity.

M. De Pages testifies his own experience of the effects of climate. In his travels round the world, during the

* See Christian's Penny Magazine, vol. i, p. 26.

years 1767—1771, speaking of his passage over the Great Desert, he says, "The tribes, which frequent the middle of the desert, have locks somewhat crisped, extremely fine, and approaching the woolly hair of the Negro. *My own*, during the short period of my travels in those regions, *became more dry and delicate than usual*, and receiving little nourishment, from a checked perspiration, *showed a disposition to assume the same frizzled and woolly appearance*: an entire failure of moisture, and the excessive heat of climate by which it was occasioned, seem to be the principal causes of those symptoms; my blood was become extremely dry, and my complexion at length differed little from that of a Hindoo or Arab."

CHARACTER AND DEATH-BED SCENE OF DR. LIVINGSTON, AN AMERICAN DIVINE.

CHARACTER OF DR. LIVINGSTON.

DR. C. C. CUYLER, in his funeral sermon lately preached for his departed friend, gives the following account of this eminent servant of Christ:—

"He was of Scotch descent. You may find an account of his ancestry in a memoir of the late venerable and Rev. Dr. John H. Livingston, professor of Didactic and Polemic Theology, in the Theological Seminary of the Reformed Dutch Church, at New Brunswick, N. J., and President of Rutgers's College, in the same place, by the late Rev. Dr. Alexander Gunn, principally compiled from Crookshank's History of the Reformation in Scotland, the Encyclopedia Britannica, Flemming on the Fulfilling of the Scriptures, and Gillies's Historical Collections. He was a lineal descendant of the Rev. John Livingston, a minister of the Church of Scotland, during the protectorate of Cromwell, and earlier part of the reign of Charles the Second; whose ministry was eminently blessed, particularly at the kirk of Shotts, where, by one sermon, he is said to have been made the instrument of conversion to five hundred souls; and by another to one thousand, at Holywood, in the north of Ireland. He was one of the Scotch commissioners appointed to treat with Charles the Second, concerning his restoration; but by whose intolerance he was subsequently obliged to fly to Holland, where he ministered at Rotterdam, till his death in 1672, at the age of sixty-nine. His son Robert removed to this country not long after his father's death, settled at the manor of Livingston, on the Hudson river, in the state of New York, and was the ancestor of the numerous and highly respectable family who bear the same name.

"Of this stock our late friend and brother was descended. His parents were Gilbert R. Livingston and Martha Kane, daughter of the late John Kane, a native of England, who came to this country in early life, and resided the most of his time in the State of New York, and during his latter years at Schenectady, where he died, leaving a numerous and respectable family. The mother survives, supported by the consolations of that religion which she has long professed. The deceased was born at Stamford, in the State of Connecticut, on the 8th of October, 1786. His early life was spent either in the town of Beekman, Dutchess County, or Schenectady, in the State of New York. In the latter place, he received the principal part of his literary education, and became a graduate of Union College in May, 1805, at the first commencement celebrated under the presidency of the Rev. Dr. Nott, who still presides over that institution with singular success. Nothing remarkable is known concerning the early life of the deceased, which it would be important or interesting to detail. It is believed that neither his mind nor character were early developed. It is not known to the preacher that

any decidedly serious impressions had been made on his heart, either in early life or during his collegiate course, although he professed a considerable predilection for the gospel ministry. He probably did not possess the Christian hope till he commenced the study of theology with Dr. Perkins of Connecticut, with whom he continued about two years. He did not make his religious profession till 1807. Subsequently he went through a full theological course with the late Rev. Dr. John H. Livingston, then resident at New York. He was licensed to preach the gospel in the spring of 1810, by the Classis of New York; and on the 3d of December, 1811, was ordained by the Classis of Albany, and installed as pastor of the Reformed Dutch Church, at Coxsackie, Green county, State of New York.

"In August, 1812, he was married to Miss Eliza Burrill, daughter of Ebenezer Burrill, Esq., of New York. She survives him to deplore the loss of the companion of her youth; but sorrows not as those who have no hope. They have had nine children, four of whom died in infancy, and five (two sons and three daughters) remain under the care of Him who has declared himself to be "the Father of the fatherless."

"In this field of labour (Coxsackie) he was employed for nearly fifteen years, with great diligence and faithfulness, devoting all the energies of his mind, and all the vigour of his powerful and robust frame, to his Master's service. It was a field which, from its state and extent, required all the culture he could bestow upon it. So wide was the sphere of his action, that none who did not possess a bodily constitution vigorous as his own, could have endured the labour through which he passed: he was literally 'in season and out of season.' In addition to all the labours which he bestowed upon the people of his own charge, he was frequent and liberal in the assistance which he rendered to the brethren and churches around him, as well as in aiding the benevolent enterprises of the day, in which his people bore a liberal part. Nor were his labours in vain in the Lord. While employed in this field, besides the general blessing attending his labours, he enjoyed three seasons of refreshing from the presence of the Lord; two of them were limited in their extent, and not very remarkable in their circumstances: the third was extensive, powerful, and long-continued, and brought into the communion of the church in one year, 373, on confession of their faith. This took place in 1821 and 1822, scarcely a week of which years passed, in which he was not engaged in revivals of religion, in company with the Rev. Asahel Nettleton, and others; during which period he conversed with at least one thousand inquiring souls, and assisted at sacramental seasons, at which seven hundred were received into the communion of the church. About six hundred connected themselves with the church of Coxsackie while he was its pastor.

"He removed from this scene of his labours and honours (for to be thus employed and blessed is to receive honour from God) in November, 1826, upon accepting a call from the First Reformed Dutch Church, in this city, over which he was installed as pastor, by the Classis of Philadelphia. In this charge he has since laboured, as long as the Lord gave him the ability. Here, too, he has not laboured in vain; and the people of his charge will testify, that he was laborious and faithful, not shunning to declare to them the whole counsel of God. You know the industry and punctuality which characterized his labours, in the pulpit and the lecture-room—what interest he took in your prayer-meetings and Sabbath-schools—how he visited your sick beds, and chambers of affliction. You will bear witness how he spared not himself, but gave himself wholly to his work. His mind was constantly labouring to do you good. The results of his labours here have been the reception into

the church of three hundred and twenty communicants; two hundred and eighty-eight upon confession of faith, and thirty-two by certificate. The largest number he ever had the pleasure of receiving here at one time was fifty-six, in June, 1831 — during which year one hundred and two were added. How many have been fed by his ministrations, and what impressions have been made on the hearts of others, God knows, and eternity will disclose — and the disclosure will be interesting to many souls.

"His life and ministry are now both closed; and his ministry, with all its important consequences, is sealed up, unto 'the glorious appearance of the great God, our Saviour.' Last August, while visiting his friends in the State of New York, he discovered some unusual appearances about his mouth, but not at first of a character to indicate the nature of the disease, or excite alarm. Soon, however, a growing tumour was discovered, whose rapid increase rendered a severe and painful surgical operation necessary. This was performed, it was hoped, with happy success, on the 19th October, and a comfortable hope was entertained for a few weeks of his restoration to health and usefulness. This prospect, however, so completely vanished, that during the latter part of December, apprehensions were entertained that his life on earth would terminate in the course of a few days. A glimmering of hope was again raised, in the early part of January: but this also died away, and the progress of a deadly cancer, which rendered it impossible for him to hold verbal intercourse with his friends, or take a sufficiency of food to sustain his powerful and manly frame, closed his mortal career at four o'clock in the morning, of Sabbath, the 9th of March, the day on which his beloved people last met to commemorate the dying love of the Lord Jesus — he, at the same time, occupying, as we hope and believe, a place at the marriage supper of the Lamb in glory."

DEATH-BED SCENE OF DR. LIVINGSTON.

Dr. Cuyler, in his sermon, says, "Let me detain you a few moments longer, with a very brief view of the exercises and hopes of his soul. In the early part of December, six of the elders of the church were, at his request, assembled together in his room, for the last time. He placed three of them on each side of him, and said, 'I wish those brethren on my right hand each to pray in rotation.' After prayer, he said, 'I find my disease making rapid advances, and wished to have an interview with you, as a body, before I grow worse, and while I am in full possession of the faculty of speech.' He then spake freely of his approaching dissolution, and continued, 'I am satisfied that my work as a minister of the gospel is finished, and have not the most distant idea of being restored to health. I lament that I have not been more faithful in my Master's work, but have perfect confidence in the forgiving mercy of God, through the blood of my Redeemer. Although I see the grave open to receive me, I have not the least shadow of the fear of death, and am thankful to God for his goodness in supporting me. Remember me daily in your prayers, that God may enable me to glorify him in life and in death. The greatest difficulty I have had to contend with has been the leaving of my family — but I have been enabled to resign them also into the Lord's hands.' After speaking of many other interests, he said to them, 'I now resign my body to you. When I am dead, I wish you to take charge of it, and invite the trustees to participate with you in conducting my funeral. I wish you to make no parade.' He then addressed himself to the three elders on his left hand, and said, 'I wish each one of you to engage in prayer — perhaps I may never hear your voice again in prayer.' Of this interview, one

of the elders remarked, 'It seemed to him like the scene on the mount of transfiguration.'

"To one of his ministering brethren he said, 'As I am now in full possession of strength and reason, and in full view of the grave and eternity, I can say, there is no consolation in death, and no hope in the view of the judgment, but a hope in Christ — that hope which is revealed in the gospel, and is the truth of God.' With respect to himself, he said, speaking to the same brother, 'I am going home.' To another, he said, 'I am resigned to every circumstance of my trial, and can look into the grave with composure.' To another, he said, 'God is on the throne, and that is enough. All is right in his dealings — and with me is peace. I have no raptures, but an assurance which sustains me.' To many he spake of 'delightful communion with God.' One said to him, 'You find him to be a covenant-keeping God?' He replied, 'His gospel is true, his promises are sure: the truths which stand out so prominently in his word, he has made truths in my soul.'

"I add only what he wrote when his physicians declared his case hopeless — 'Since my sickness, I have not had a doubt cross my mind, that there is a God, an eternity, a heaven, a hell — that salvation is of sovereign grace alone through Jesus Christ — and that he is the great propitiation for sin — that the Holy Spirit must move and re-create the heart, or it will not believe. To these doctrines, which I have preached, I give my dying testimony. I have often thought of death when in health, but it seems different to me now; but I have not a fear, I have not a desire to live. I have thought it hard to leave my family, but I feel that God does all things right; the time, the manner, the circumstances, all are right; and I have not a wish to have them otherwise.' The preacher might add much that has fallen under his own observation, and gladdened his heart, but will only say, that such continued to be the views and hopes of our departed friend, while he had any power of expressing them. Probably the last time he had intercourse with any one on earth, concerning the hope of his soul, he asked him, 'Is Jesus still precious to your soul?' The question seemed to rouse every energy of body and soul; and spreading out both his hands, he said, with animation, 'All in all.'"

A Pleading Discovery. — "Entering the dry goods store of a respectable merchant one day," says a correspondent in the New York Observer, "I saw the owner looking intently into the money drawer. I naturally thought that in the absence of customers he was counting his gains. But when he raised his head, I thought there was an expression in his countenance more noble than that of avarice. It did not seem like the lustre reflected from coin, but, as was beautifully expressed by one, there seemed to shine 'a beam from heaven, which may be supposed to have accompanied the thoughts back to earth that had just been expiating above.' Requiring some change after I had made my purchase, my curiosity induced me to cast a glance into the drawer, and there, in one apartment, lay an open Bible. While I felt a reproof from the monitor within, the thought also struck me, that I had now discovered the cause of this brother's eminent attainments in piety, that in the most afflicted bereavement, he had been favoured to 'rejoice in the Lord, and to joy in the God of his salvation.' His Bible is cherished and loved, and read in the midst of business; and though it may be surrounded with what the world worships, he yet sees in it the pearl of great price, beholds a treasure that will never fail, a sweetener of toil, an earnest of an inheritance in reversion, of happiness not to be interrupted, never to end."

Deputation to America.

EVERY one will doubtless read the following letter with the deepest interest, if they be alive to the honour of Christ and the enlargement of his kingdom. It has very recently been received by a merchant in London, from the Rev. Mr. Matheson, of Durham, one of the deputations from the Congregation of England to the Christian churches in America.—EDITOR.

NEW YORK, 26th May, 1834.

MY DEAR FRIEND,—You have no doubt heard of our arrival in this country. Since we came, our time has been occupied in attending to the object of our important mission. We are hourly engaged in collecting facts, which may be of great use hereafter. We have attended the public meetings in this city, and in Philadelphia, as well as the meetings of the General Assembly of the Presbyterian Church. This afternoon, we sail for Boston, to attend the Anniversaries there, and afterwards to meet with the Associated Churches of the Congregational order in the New England States. If spared, we then proceed to the Canadas; thence into the Western States of this country, and perhaps we may touch at some of the Slave-holding States in the South.

The churches of all denominations have received us most cordially and affectionately; indeed, I never witnessed greater kindness, nor have I ever heard stronger expressions of satisfaction on any subject than on the object of our visit to this land. I perceive good has already resulted in calling into full and delightful exercise some of the best affections of the heart. We have hitherto enjoyed the fellowship of kindred minds.

On one subject, I know, you feel deeply, and I am happy in being able to give you some encouraging information respecting it. I refer to the union of commercial men, as such, in promoting the cause of Christ in foreign lands. The circular you gave me I have lent several leading merchants here. I found, in conversing with a number of them, at different times, that the way has been prepared, in an interesting manner, for doing something unitedly. About fifteen or twenty of the most devoted Christian merchants have, for some time, met every Monday morning at *six o'clock*, for social prayer and consultation respecting the interests of Christ's kingdom, particularly in China. This morning, Mr. Reed and myself met with this band of good men in the house of the most devoted of their number. We had a most delightful meeting, for prayer, praise, and conversation. About twenty were present, some of them the most extensive and influential men of this city. I named your plans; they liked them, and I believe something of a definite nature will be done before we leave this country.

We have just come from breakfasting with Dr. Spring, the principal Presbyterian minister of the city. We fully discussed the subject with him, and he entered most warmly into it. He anticipated great results from the origination of an association of commercial men. He will use his influence in preparing the way for a meeting. We shall attend to the same thing at Boston. There has been a mighty increase of numbers of Christian merchants during the last ten or twenty years in this city, and were their combined influence exerted it would tell on the world. Individually, some of the members of our meeting this morning have exerted themselves, as some of our good men have done. Mr. Oliphant, at whose house we met this morning, sails next week for Canton. He goes chiefly to promote the cause of religion—to comfort Morrison and Gutzlaff. A young missionary goes with him, and he has offered to take as many missionaries, and others willing to go to promote the Divine glory, free of all charge! He has a house and large factory at Canton, and intends spending several years there.

The scene brightens, and I hope that when the merchants of America unite in their scheme of Christian philanthropy, our good merchants will be stirred up to holy emulation, in attending, as with one heart, to the same great object.

We have met several times with M—— and M——. they are most excellent men, and are ready at all times, and in every way, to promote our design, as far as they can. Your kind letter of credit I have delivered; but I have not yet received any money from them. I may, perhaps, before I leave this country.

I have little time and room to enter into particulars on any subject. I may say, that the impression hitherto made upon our minds respecting the American character is decidedly favourable. Let this nation cordially unite with Britain in Christian missions, and the world would soon become the empire of Christ. Mr. Reed joins in kind regards. I shall be glad to receive a letter from you while in this land. Address to the Tract Society House, New York.—I remain yours, affectionately,

JAMES MATHESON.

THE CLERGY IN FRANCE.

The following summary of the Romish hierarchy in France, is circulating in some of the political papers:—Archbishops, 16; bishops, 66; vicars-general, 174; canons, 660; curates of the first class, 767; of the second class, 2,534; deservans, 26,766; vicars, 6,184; chapter of St. Denis, 21; singers and choristers, 16; hursars and seminaries, 3,500: Total, 40,712. The funds allowed to the clergy amount to 33,918,000 fr. (1,256,720*l.*) A hierarchy of more than *forty thousand and seven hundred members!* including the seminaries, &c. Do they preach the Gospel of Christ to the French people? If so, how is it that they have stood forth to the world, for the last thirty years, as a nation of infidels! The Gospel propagated in its purity among a people, never produced a moral phenomenon like that witnessed in France.

There is danger if people do not habituate themselves to the study of the holy volume, lest they should lose sight of the chief peculiarity of the Scriptures; and, least, instead of feeding upon those blessed truths which they contain, and which are designed to make the heart fit for heaven, they should rest in a way in which they may be useful to their fellow-creatures, without inculcating the spirit of religion upon themselves. We are apt to think that religion consists more in acts to be done, than in habits and characters to be formed. But though religion tells us to be useful to mankind, and to employ ourselves in labours of beneficence; yet man's great business is, through the mercy of the Redeemer, and the agency of the Spirit of God, to have that character formed within him, which will fit him to be the inhabitant of a better world, and to behold the face of God. The more, therefore, the Holy Scriptures are studied, the more will their essential truths be likely to sink into the mind, and to produce their just impression. Yet, with all the deep conviction which I entertain, that Bible Societies are in themselves useful, I cannot but feel that there is a tendency in that machinery, by which we carry on our purposes, to distract our minds; and to prevent our remembering, that the grand benefit of religious institutions is to be found, not when we are met together, and are animating one another in the great cause of Christian love and charity which we assemble to support, but when we retire to our closets to humble ourselves before God, and when those lessons of animating hope, which we are to derive from the Scriptures, have their proper influence upon us.—*Wilberforce.*

PARAPHRASTIC NOTES ON SOLOMON'S SONG.

BY A CHRISTIAN LADY.

Written when more than Eighty Years of age.

THE CANTICLES, although highly prized by many experimental Christians, are approached with a degree of apprehension by others of more fearful mind. A small compendium of leading points from the pen of an aged believer, written when she had passed her eightieth year, may not be unacceptable to our readers. No apology is necessary for any part of the Word of God. "To the pure all things are pure, whilst to the defiled in heart nothing is pure." The excellent Matthew Henry says with equal solemnity and elegance, "Woe to the man who lights up the flame of his lusts with the fire from God's altar!" We hope our Readers will peruse the following lines in the same devout spirit that animated the aged saint by whom they were penned.

CANTICUM CANTICORUM—THE SONG OF SONGS.

Chap. I.

"Whene'er to festive mirth inclin'd,
Poetic genius fires the mind,
Delusive are her fancied flights,
Chain'd down to sensual delights.
Beyond them all, a song divine
Reanimates this heart of mine."
Thus Solomon, with purpose bold,
Proceeds great mysteries to unfold.
Precious the words of Christ my Lord,
Sweet promises his lips afford:
How far surpass these joys divine
What drunkards boast from costliest wine!
The wondrous titles he sustains
Are sacred balm for all our pains;
No fragrant oils or rich perfumes
Cheer like the names his love assumes;
And gracious souls that feel thy power,
Incessant worship and adore.
That vital influence make us prove,
Attractive influence from above:
Thy will reveal—the heavenly way
We'll swiftly run, nor wish to stray.

He meets believers, brings them near,
Who walk by faith in holy fear.

O may they ne'er forget the hour
Of matchless grace, of mighty power,
When Christ, the ever-glorious King,
Remov'd from Death his baneful sting!
Then, the rent veil disclos'd to view
Celestial mansions, saints, for you.
Ye upright souls¹, begin, and raise
Your never-ending songs of praise.

"How black am I!" the Church begins²,
"Stain'd with idolatries and sins,
A Gentile, alienated race,
Like Kedar's tents defil'd and base!
Yet, through Him, I am comely grown,
Deck'd with a glory not my own.

^a Ver. 1. ^b Ver. 2. ^c Ver. 3. ^d Ver. 4.

^e Ver. 4. "The king hath brought me into his chambers,"
or inner apartments, not as strangers, who stood without.

^f Christ said to the Jews, "This is your hour, and the power of darkness." Luk. xxii, 53. But though Satan bruised his heel, or mortal nature, his was the conquest.

^g 1 Cor. xv, 54—57. ^h John xiv, 2. ⁱ Ver. 4.

^k Ver. 5, 6. "Look not upon me because I am (so very) black." The Gentile church in this 6th verse seems so conscious of her former debased condition, which the Sun of Righteousness had discovered to her, that she owns herself ashamed the ignominious practices and false worship of the heathen should be investigated.

My church, like favour'd Jews of old,
Beauteous as hangings wrought with gold.
How foul I was, I blush to say,
Unconscious, till a sevenfold ray
Of wondrous light discover'd more
Than ere I knew or felt before¹.

"The sons of earth, to riot bred,
Me, keeper of their vineyards made";
While the true vineyard waste and bare
Betray'd neglect of thought and care.
For God was seen in every part
(Of nature, but the human heart.
Tell me, O Thou, my soul's best friend,
From whence I come, to what I tend?
Vouchsafe the Beth'lem guiding star,
That revelation seen from far.
Reveal thyself within my breast,
And let me find thy promis'd rest."

"Despise not means," the Saviour said,
"By them my little ones are fed;
For orderly my people move,
And by obedience show their love.
Thy cheeks no more shall blushes stain,
No more thy heart convictions pain;
Erect², adorn'd with every grace,
The Gentile church shall hold her place":
E'en distant isles shall hear thy fame,
And fear and love and praise my name.
As jewels decorate the neck,
My holy ones thy church bedeck;
And as a garment border'd round,
Where valued studs of gold abound,
Converted continents shall be,
As a rich robe, my Church, to thee."

Thus is Christ's kingdom form'd complete,
And every foe beneath his feet;
He sits, and reigns as King supreme,
His love the universal theme:
As fragrant odours scatter'd round,
So shall philanthropy abound.

But still the shades of night remain,
The Lamb of God as yet not slain³.

¹ As she before, ver. 5, acknowledges all her outward comeliness of Christian doctrine and profession to result from Christ (see Ps. xiv, 13, "her clothing is of wrought gold," alluding also to his justifying righteousness); so she proceeds to detail what she learned of her own natural state by the illumination of his Holy Spirit.

² Sons of earth, terre filli, mother's children, debauched characters; these were angry with those wise men who sought the knowledge of the true God, and persecuted them; Socrates, for instance, who in opposition to polytheism asserted that there was but one God. These dissolute persons defiled his worship, setting up vile images as mysterious keepers of their gardens and vineyards, while the spiritual vineyard of the Gentile church lay neglected, nothing properly serious or moral attended to, but all was a series of riot and confusion, as the Bacchanalian and such like rites.

³ She acknowledges her natural ignorance, and that philosophy could not solve her doubts, concerning the immortality of the soul, whence it emanates, and whither it tends.

⁴ Revelatio est optima stella. See Matt. ii, 2. This guiding star was not then, but in after gospel times made known.

⁵ Intimating, that an inward grace must accompany an outward revelation to render it effectual to salvation, for with the heart man believeth. Isa. xxvi, 3.

⁶ Ver. 8; John v, 39; 1 Thess. v, 20; Heb. x, 25; xiii, 7, 17.

⁷ Ver. 9. ⁸ 1 Sam. xv, 22; John xiv, 21; 1 John iv, 17.

⁹ Ver. 10. ¹⁰ "Thy neck" &c.

¹¹ Joel ii, 29, 29; Rom. ix, 24—26; xv, 9—14; 1 Cor. i, 4, 5, 7; xii, 4, 10, 11; Ephes. i, and ii.

¹² Is. xlii, 4. ¹³ Ver. 11. ¹⁴ Ps. lxxviii, 31. ¹⁵ Ver. 12.

¹⁶ Ver. 13, "All night;" for this was several hundred years before Christ's incarnation, and therefore a dark time to the Church, that is, to the faithful and true people of God.

Still saints are kept in Christ the Lord,⁴
While hope stands leaning on his word.
The faithful Jewish church exclaims,
"My cluster'd types set forth his names;
These we'll embrace, till he arise,
The true predicted sacrifice."

Such are the spirits God approves,
Obedient¹, patient², meek like doves³;
Whose penetrating vision led
Through legal types to Christ our Head.⁴

⁴ God's people in every age were kept by his mighty power through faith unto salvation. 1 Pet. i, 5.

¹ Ver. 13, 14. See Heb. viii, ix, x. During this night, especially between the prophet Malachi and the birth of the Saviour.

² Abraham. ³ Job. ⁴ Moses.

¹ John viii, 56; Luke xxiv, 27. Doves are said to be endowed with penetrating sight. The faithful, or true part of the Jewish church, may be supposed in these verses gratefully to expiate upon and to magnify the superior benefits they enjoyed under the law; as Rom. iii, 1, 2.

(To be continued.)

MY SCRAP BOOK.

LEAF XXXI.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—*SENeca*.

Popish estimate of the value of the Soul of a Bishop.

"The convent of Bath, according to their promise, now at last joyning with the chapter of Wells, *WILLIAM BURTON*, first Subdeane, and then Archdeacon of Wells, was with one consent elected. This man had much to do with the monks of Glastonbury, concerning those lands which by composition they had yielded to the see of Wells: and although the bishop had sustained great charge in divers of the king's [*Hen. III.*] services, namely and especially in travelling into the furthestmost parts of Spaine about his affairs: yet he favoured altogether the part of the monks, and gave them his uttermost assistance in their suites. They were ended at last by the bishop's death, who deceased in the beginning of the year 1264, having first possessed his brethren and kinsfolks of all the principall places of our church of Wells. For I find that about this time there was another *William Burton*, his brother's sonne, Archdeacon of Wells, and after, Bishop; one *Richard Burton*, Chaunter; *Nicolas Burton*, a brother of the Bishop's, Treasurer; *John Burton*, another brother, provost of Coomb and parson of Ashbery, after whose death one *Thomas Burton* succeeded in the provostship, and that one *Thomas Burton* (whether the same man or no I can not tell) was first Archdeacon after *William Burton* aforesaid, then Deane of Wells, and lastly, the yeere 1292, Bishop of Exeter. *This Thomas Burton it was that for the soule of this William Burton, our bishop, gave to our church the bell commonly called the sermon bell, as in a French inscription which upon the same bell is yet to be seene. Hee lieth buried in the middle of our Lady Chappell under a marble toombe.*"—*Francis Godwin's [Bishop of Hereford] Succession of the Bishops of England since the first planting of the Christian religion in this island*, 2to. black letter, n. d. pages 363.

Diagraeful Fracas between two Popish Archbishops.

"In the month of February, following the death of *Thomas Becket* (which was Dec. 28th, 1170), one *Robert*, abbot of *Becco*, was chosen archbishop. But hee liking better a quiet life, chose rather to sit still where hee was, then to adventure himselfe in a place subject to the blasts of such terrible tempests as *Thomas Becket* was tossed withall. The king then dealt earnestly with

the convent of Canterbury to choose some milde and soft spirited man to prevent such broyles as had beene raised by the last archbishop. They followed his direction, and elected one *Richard*, a Benedictine monke, prior of the monastery of *St. Martin's* in *Dover*, who was presently allowed of the king and the pope, and soone after consecrate. Hee was a man very liberrall, gentle, and passing wise. So he handled the matter, that in all his time he never was out either with the pope or the king. The pope he entertained with often gifts and money; the king's [*Henry II.*] favour he retained by yeelding and conforming himselfe to his pleasure. This man continued archbishop about the space of tenne or eleven yeares. In all which time, there happened not any thing concerning him woorthy memory, except peradventure the stirre betweene him and the archbishop of *Yorke*, *Roger*. The olde quarrell chaunced to be renewed betweene these two archbishops concerning the primacy; and one *Hugocio*, the pope's legate, coming into England, both of them requested him to heare and judge this controversie betweene them. Upon this and other occasions a conuocation was summoned at *Westminster*, where was a stately throne provided for the legate. At y^e time appointed the legate came and took his place, and the archbishop of Canterbury sate him downe next unto the legate upon the right hand. After this, in came *Roger* archbishop of *Yorke*, and would have needs have displaced Canterbury to sit above him: that, when the other would not suffer, he sate downe in his lap. The other bishops present, amazed at this strange behaviour of the archbishop of *Yorke*, cried out all upon him; the archbishop of Canterbury men by violence drew the other out of his ill chosen place, threw him downe, tare his robes almost from his backe, trode upon him, beat him, and used him so despitfully, as the legate, whether for shame, or for doubt what might happen to himselfe in such a tumult, got him out and went his way. The archbishop of *Yorke*, all ragged as he was, bloody and dusty, went to the king, who first was exceeding angry, but when he heard the truth, laughed merrily at it, and said hee was well enough served."—*Ibid.* p. 96.

The arbitrary power exercised by Popish Archbishops of Canterbury.

"Hee* bare a very hard hand upon the Jews, whose sinagogues he commanded to be pulled downe to the ground throughout his province. But the king [*Edw. I.*] was the meanes to stay the execution of that commandement so far forth as he would have one church allowed unto them in the city, in w^{ch} with certain restraints they should exercise their ceremonies. Unto double beneficed men and nonresidents hee was very hard. Divers elected unto bishopricks hee rejected, having no other exception against them. Many hee compelled to reforme themselves according to the canons in that behalfe, and some that refused to be conformable, hee finally deprived. Adultery he was wont to punish very severely. Hee persecuted a bishop terribly (his name is not deliured) for keeping a concubine. One *Roger Hain*, a priest, hee joynted to three yeeres penance for fornication, requiring him to spend all that time in fasting, prayer, and pilgrimages to *Rome*, *Compostella*, and *Coloon*, and moreover sequestered the fruits of his benefice during these three yeeres, appointing them to be given unto the poore. Neither dealt hee thus with men of his owne coat onely. There was a certaine knight of *Wiltshire*, *Sir Osborne Gifford*: hee had stolen two nuns out of the nunnery of *Wilton*; which coming to the archbishop's eares, hee first excommunicated him, and after absolued upon these conditions: first that he should never after come within any nunnery, or in

* *John Peckham*, archbishop of Canterbury, A. D. 1278.

the company of a nunne: then, that three Sundies together hee should be whipped in the parish church of Wilton, so likewise in the market and church of Shaftesbury three other daies; that hee should fast a certaine number of moneths; that he should not weare a shirt in three yeeres; and lastly, that he should not any more take upon him the habite or title of a knight, but weare apparell of a russet colour, until he had spent three yeeres in the Holy Land. All this hee sware should be performed before he might have absolution." Upon this singular account, our author, Bishop Godwin, very complacently remarks: "If some of our gentlemen were now and then thus served, they would not be so wanton as they are."—*Ibid.* p. 122.

Further extracts from this curious volume will be given in the next leaf of "My Scrap Book."

S. J. B*****.

A SPELLING AND READING BOOK,

Upon new Principles. By the Rev. Joshua Frederick Denham, M. A. Lecturer of St. Bride's, Fleet Street. London, 12mo. pp. 331.

"NEW PRINCIPLES" in elementary education are greatly needed, to carry that branch of mental cultivation to its utmost simplicity and perfection. Speculations and theories must be submitted to trial, for their adoption or rejection; and many deserving efforts will doubtless prove fruitless, their results being found useless or impracticable.

Powerful, cultivated, and independent minds, are worthily employed in endeavours to improve the popular system of infantile instruction; and sincerely do we rejoice (although we exceedingly regret that we cannot give our unqualified recommendation of his volume) in meeting with a work from the pen of Mr. Denham, as every production of that gentleman indicates thought and reflection.

On perusing this new work, our first inquiries were, *For what age is this Spelling and Reading Book designed? Is it intended for private or for public use?*

Although this volume contains much that is valuable both in its subjects and arrangements, we apprehend few will adopt it as answering its professed design—a "First Book for Children"—on account of its size and price, and because of its giving so little information, and no pictorial embellishments, which are so peculiarly engaging to children. Nothing appears to us better adapted to attract the attention of children than the pictorial Grammar by Mr. Cobbin; and we are convinced that a very interesting "Spelling and Reading Book for Children" might be prepared, formed upon the same pictorial plan, with a series of questions to aid the teacher or parent, upon the principle of Gall's Lesson System, which has been so happily adopted by the Sunday School Union.

We think also, "A First Book for Children," should not contain more than *one-third* of the number of pages which are in the volume before us, nor be *one-third* of its price.

The words "God," and "Creator," do indeed occur several times towards the end of the volume; and *once* the name "Jesus Christ," in the meaning of the word "Gospel;" but we were truly grieved to find a book for children, so large, without the words—*prayer, heaven, sinful, holy, salvation, Redeemer, Holy Spirit*. That these words, and the ideas attached to them, have been indiscreetly used, and even abused, we freely grant: but their divine significance and utility, as the most experienced and judicious clergymen, and mothers es-

pecially, can testify, have been great beyond all calculation, even to the infinite and eternal welfare of thousands.

If a "Spelling Book for Children" must contain "Reading Lessons," we conceive that it should be very different from that before us. Mr. D. has bestowed immense pains and labour to prepare one hundred and two reading lessons, besides about the same number of enlargements, to correspond with the spelling lessons, embracing nearly half the volume, in *words of one syllable*: but this we think indiscreet, as very many words of *two*, and some even of *three* syllables, are much more familiar and easy to children than many of these selected examples of one syllable: such, for instance, as *papa, mamma, father, mother, sister, brother, apple, garden, gardener, beautiful*.

Our opinion of what a "First Book for Children" ought to be, has been formed from many years' experience and observation, particularly with our own children. We think it should be not only *based* upon the "whole Bible," but embody its most instructive histories, biographies, doctrines, and duties: for being dictated by Infinite Wisdom, its narratives are the most natural, impressive, and engaging, while they relate to dispensations of the Almighty which make men wise unto salvation through faith in Jesus Christ.

NEGRO EMANCIPATION.

THE following hymn, written by Mrs. Sigourney, was sung at the annual meeting of the Massachusetts Colonization Society, held on the 10th of March, 1834.

Oh! Afric, fam'd in story,
The nurse of Egypt's might,
A cloud is on thy glory,
And quench'd thine ancient light.
Stern Cortage made the pinion
Of Rome's stern eagle cover;
But brief was her dominion,
Lost is her trace of power.
And thou the stricken-hearted,
The scorn'd of every land,
Thy diadem departed,
Dost stretch thy fetter'd hand:
How long shall misery wring thee,
And none arise to save?
And every billow bring thee
Sad tidings from the slave?
Is not thy time of weeping,
Thy night of darkness o'er?
Is not Heaven's justice keeping
Its vigil round thy shore?
I see a watch-light burning
On lone Liberia's tower,
To guide thy sons, returning
In freedom's glorious power.
The pyramids aspiring,
Unceasing wonder claim,
While every age admiring,
Demands their founder's name.
But more enduring glory
Shall settle on his head,
Who blest salvation's story
Shall o'er thy deserts spread.

The First Anniversary of the London Young Men's Society will be held at the Rev. A. Fletcher's Chapel, Finsbury, on Friday next, at 8 o'clock in the evening.

London: Printed and Published by C. WOOD AND SON, Poppin's Court, Fleet Street; to whom all Communications for the Editor (post paid) should be addressed;—and sold by all Booksellers and Newsmen in the United Kingdom.

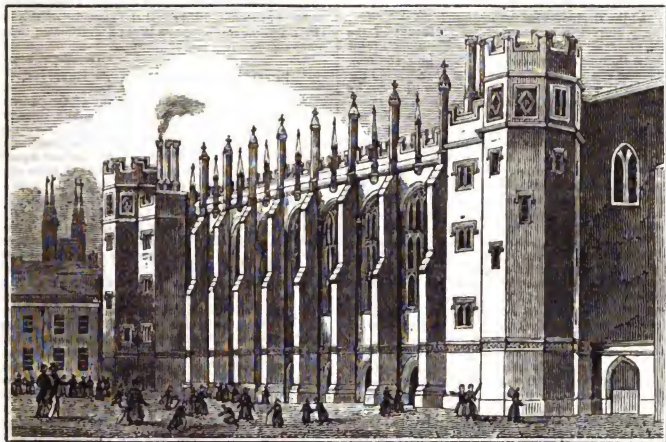
THE CHRISTIAN'S PENNY MAGAZINE.

No 111.

PUBLISHED EVERY SATURDAY.

JULY 19, 1834.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POPPIN'S COURT, FLEET STREET.



THE NEW HALL, CHRIST'S HOSPITAL, LONDON.

CHRIST CHURCH HOSPITAL.

LONDON CHARITIES are numerous, and worthy of the metropolis of Great Britain. They embrace every description of the necessitous poor, and those of every age, from the helpless orphan infant to the enfeebled friendless sire.

Christ's Hospital, Newgate Street, is one of the most noble ornaments of London, whose *Blue Coat Boys* are known by their dress, not only all over the city, but almost throughout the country.

Edward VI was the founder of this magnificent establishment; partly according to the design of his father, Henry VIII, after having seized all the monasteries and abbeys in England. This purpose however was unfulfilled before the death of Henry, but worthily accomplished by his pious son.

Christ's Hospital was originally a convent of the Grey Friars, mendicants of the Franciscan order. Their founder was Francis of Assisi, at the commencement of the thirteenth century: his institution was confirmed in 1224, by Pope Honorius III. Thus sanctioned, four priests and five lay brethren proceeded to England the same year, landing at Dover: five took up their abode at Canterbury, and the other four hastened to London, where they found an asylum with some mendicants of Vol. III.

the Dominican order, who had recently established themselves in the metropolis, residing in Hildborn.

John Travers, sheriff of London, granted the new monks a house in Cornhill; but soon afterwards John Ewen, a wealthy and pious citizen, a mercer, purchased for them a large field in the parish of St. Nicholas Shambles, on the site on which Newgate Market and Christ Church now stand. Elegant and extensive buildings were soon erected by the citizen mercer and other wealthy adherents of the friars; and Ewen at length united with them as a lay brother, bidding adieu to the temptations of the world, and after his decease he was canonized as St. Ewen.

Splendid donations were made to this new establishment, and many edifices were erected. Sir Richard Whittington, being Lord Mayor in 1429, built a library, the principal room measuring 31 feet by 129; it was ceiled throughout, as declared by Stow, and furnished with twenty-eight desks and eight double settles. It was furnished with books at an expense of 556*l.* 10*s.* This monastery flourished until the Reformation, being celebrated for a burial place equally with Westminster Abbey; and it contained the ashes of four queens, one duke, four duchesses, three earls, two countesses, eleven barons, four baronesses, three lord-mayors, thirty-six knights, and two bishops.

2 G

Henry VIII, in the year 1538, seized the treasures of this church; the length of which was 300 feet, and its breadth 89: but it was used as a warehouse for the goods taken from the French. Henry, about a year before his death, in 1547, granted the church of the Grey Friars, and the Hospital of St. Bartholomew, Smithfield, to the mayor and community of London, for the relief of the poor, who had been driven to necessity by the dissolution of the religious houses. St. Nicholas in the Shambles, and St. Ewen, were erected into a new parish, under the title of Christ Church.

Edward VI carried forward to maturity several of his father's best projects: among these was this celebrated school, with St. Bartholomew's Hospital for the sick, and the Bridewell for the depraved.

Bishop Burnet gives the following account of the origin of these foundations:—"In the time of his sickness, Bishop Ridley preached before him, and took occasion to run out much on works of charity, and the obligation that lay on men of high condition to be eminent in good works. This touched the king to the quick; so that presently after sermon he sent for the bishop; and after he had commanded him to sit down by him and be covered, he resumed most of the heads of the sermon, and said he looked on himself as chiefly touched by it: he desired him, as he had already given him the exhortation in general, so to direct him how to do his duty in that particular. The bishop, astonished at this tenderness in so young a prince, burst forth in tears, expressing how much he was overjoyed to see such inclinations in him; but told him he must take time to think on it, and craved leave to consult with the lord mayor and court of aldermen. So the king wrote by him to them, to consult speedily how the poor should be relieved. They considered there were three sorts of poor: such as were so by natural infirmities or folly, as impotent persons, and mad men, or idiots; such as were so by accident, as sick or maimed persons; and such as by their idleness did cast themselves into poverty. So the king ordered the Gray Friars church near Newgate, with the revenues belonging to it, to be a house for orphans; St. Bartholomew's near Smithfield, to be an hospital; and gave his own house of Bridewell, to be a place of correction and work for such as were willfully idle. He also confirmed and enlarged the grant for the hospital of St. Thomas, in Southwark, which he had erected and endowed in August last. And when he set his hand to these foundations, which was not done before the 26th of June this year, he thanked God that had prolonged his life till he had finished that design. So he was the first founder of those houses, which, by many great additions since that time, have risen to be among the noblest in Europe."

Camden, the British antiquary, who had been educated in Christ's Hospital, and died in 1627, mentions its maintaining 600 orphan boys, and 1240 poor on alms: but of late years the number of scholars has been considerably increased.

King Charles II, August 19, 1674, founded a mathematical school within its district, styled the New Royal Foundation of King Charles II, to qualify forty boys for the sea, wearing badges appropriate, and whose classes are examined by the elder brethren of the Trinity House, ten of whom are yearly appointed to ship masters, and ten others received into their places, who have attained a competency in writing and Latin: all the other scholars are bound apprentices at fourteen or fifteen years of age, or, if properly qualified, are sent to the University of Oxford or of Cambridge, where they are maintained for a like term.

This foundation flourishing, in 1683 a handsome building was erected in the town of Hertford, by the

governors, for both girls and boys under seven years of age, until they are capable of being received upon the foundation in London.

In 1803, the old buildings were deemed unsafe; and it was resolved to rebuild the whole in an elegant and substantial manner, for which purpose a subscription was opened, the corporation of London giving 1,000*l*. Several additions have since been made. The Dining Hall, represented in our engraving, 167 feet in length, by 52 in breadth, and 47 in height, is a purely Gothic edifice, having a fine effect as seen through the iron railing in Newgate Street. It was opened for public use May 19, 1829.

The MATHEMATICAL and GRAMMAR Schools were finished at Easter, 1832: and the expense of this new Hall and the SCHOOLS and WARDS is estimated to have amounted to about 30,000*l*.

PUBLIC SUPPERS AT CHRIST'S HOSPITAL.

Tickets may be obtained from any of the governors of Christ's Hospital, to witness the public suppers of the 800 boys on a Sunday evening in February to Easter. It is a scene which no other institution, lay, civil, ecclesiastical, or eleemosynary, has ever equalled in their grandest ceremonies, or which is more calculated to impress the heart of a spectator with the liveliest sentiments of sympathetic pleasure.

It is thus described:—"The treasurer and governors take their seats at the upper end, at a semicircular table; the boys, attended by the nurses of their several wards, enter in order, and arrange themselves on each side of the hall; strangers are then admitted, who go along the centre of the hall to the upper end; the masters of the school, the steward, and the matron, take their places there also; and the nurses preside at each table, on which a great number of candles are placed, and these, with many lamps and a large lustre, illuminate the room. The ceremony then commences by the steward striking upon one of the tables three strokes with a mallet, which produces a profound silence; one of the boys intended for the church having ascended a pulpit on one side of the hall, reads the second lesson for the afternoon service of the day, and an evening prayer composed for the occasion, at the close of which the response of "Amen," from about eight hundred youthful voices, has a very interesting effect; a psalm or hymn is next sung by the whole assembly, accompanied by the organ: the same youth then delivers the grace, after which the boys take their seats, and the supper proceeds. When the repast is concluded, the steward again strikes the table as before, and the boys instantly arrange themselves again on each side of the hall, and a grace is said from the pulpit: an anthem is then sung, after which the boys collect all the fragments into small baskets; and each ward, preceded by its nurse with lighted candles, marches in order past the upper table, where they bow to the governors, and file off to an adjoining school room, the doors of which are thrown open to receive them, and the ceremony is closed."

There is no person who has ever witnessed this ceremony, that does not feel the sublimest and the tenderest emotions: it is a combined offering of the gratitude of hundreds to the throne of Divine Mercy.

He is the true father, that hath a quicker pace on meeting than the prodigal hath in returning; who would not have his embraces and caresses interrupted by his confession. The confession follows, but does not precede the father's compassion.—*Charnock*.

THE VARIETIES OF NATIONAL CHARACTER.

THE first compartment in my classification of the *located*, or civilized families of man, is filled (should I not say crowded?) by the people of China. The Chinese people is the Scythian with all its fecundity, and all its sensuality, and almost all its ferocity—vanquished by the ploughshare; and being so subdued to the habitude of agriculture, brought to submit to patriarchal despotism. I predict, that a cycle of ages, or two such periods, will find this land of passivity (where all individuality is merged in the mass) what now it is. The patriarchal principle, which seems adapted only to the narrow circle wherein it originated, here spreads itself, without attenuation of its force, over a large portion of the habitable earth. Millions are ruled as a family, because the multitude in China is a mass, not an aggregate of persons: the million has not so many characters and wills, but one character and will, divided in infinite fractions among the million. In China, the nation thinks, and feels, and acts; is wise (in its manner) and energetic; but the men singly neither think nor feel, nor are wise nor energetic.

The patriarch and monarch of the innumerable family rules his people, not as a father his immediate sons, whose submission he must secure by methods of reason, but rather as a grandsire the children and infants of the first and fourth generation. An imbecility, confessed and conspicuous on the part of the people, and a puling affected simplicity on the part of the monarch, are the principles of the social system. And if man should aspire to nothing beyond immobility, if he ought not to desire progression, the system is a good one. An individual of this race cannot cogitate without virtually conceiving rebellion; and ought not to complain if he be treated as a machinator, simply because he thinks. Knows he not, that the national brain has considered and determined (ages ago) every profitable question that can be proposed to reason?

Men must everywhere have a religion; and, therefore, in China. Yet if an exception might at all be admitted, the patriarchal system would claim it? Nature having denied imagination to the race, and the patriarchal system having declared the intellectual imbecility of the people to be the law of the land, religious belief must, in all consistency, be absurd, and every religious usage frivolous. Though the Chinese are not a nation of Atheists; the religion of the Chinese will be a thing as superficial and as unimportant as the gilding of their furniture or potteries: a thing of which no man would be destitute; but of which no man thinks, so long as it is seen to glitter where it is looked for. The Chinese may make a considerable proficiency in that sort of shallow, ripping inanity that runs in sparkling streams over the channel of domestic life; but let them once admit the high truths of a true theology, and the artificial structure of their social combinations must dissolve.

You will find in Egypt, far more than in China (for the race has more mind), whatever can illustrate human nature, or make a people great; except those excellencies which are the developments of the personal character. For example; you will find in high perfection the mathematical and mechanic arts; but no splendid theories of the universe, no sublime errors of philosophy. You will find the wisdom of legislation and domestic economy; but no patriotism, no heroism, no refined sentiment. You will see architecture, sculpture, painting, music; but no poetry, no eloquence, no grace, no variety of styles. You will be encountered at every turn by the observances of superstition; but you will look in vain for piety or private virtue.

It need not be formally affirmed, that so much of

intellectual movement, operating upon so beneficent a soil, and placed so happily for maintaining intercourse with all the world, on the very neck of three continents, on the margin of all seas, must, if it be submitted to a despotism at all, submit to one far more substantial than the patriarchal. The master of Egypt, to rule, in fact, must be sole and absolute lord of whatever Egypt contains; fruits, lands, lives. Think not that a middle course could be taken. Admit, but in the smallest degree, the expansion of individual will and interests, and such anomalous forces must rack the state to its ruin.

A people so fraught with life, though by nature servile, could never have been compacted within the movements of a mechanical system, unless first in some manner debased. And observe, that the more of intrinsic force, and energy, and opportunity there exists, so much the more of degradation must be employed. Even had you heard nothing of the superstitions of Egypt, you would have anticipated that they must be in the last degree absurd, frivolous, and revolting, when told that the people are energetic, cultured, and opulent, and are yet destitute of a modicum of political liberty. The human mind, as you know, does not reach absurdities but by steps, any more than it attains at a bound sublime truths. The steps that have led the people of the Nile to the conspicuous post of shame which they occupy in matters of religion, have been natural and easy. Such a people, moulded for such a purpose, must not have given to them an abstracted religion; must not be left to the vague sublimities of a worship paid to the powers of nature, either philosophically or politically personified; must not render homage to aerial or heroic divinities. Bend them rather to the adoration of brute life; and choose from the inferior ranks of being the vilest instances. The nations that stoop to the dust around the gorgeous and golden Nineveh, are indeed enslaved; but they are held in servitude by a palpable and visible force—that of the sword; and a humiliation thus compelled by ostensible means, inflicts much less damage upon those who endure it, than is produced by even the mildest forms of ghostly domination. A vanquished people, while trembling beneath the scimitar that may reach their life, and while kissing the dust at the feet of a conqueror, measures and weighs the power that holds it down; estimates the chances that might favour resistance; and, in fondly over-rating its means of revolt, cherishes emotions which keep alive the man within. Not so those, whose very souls are grasped in the clench of a superstitious doctrine: these are slaves in heart; servile to the inmost recesses of the spirit. The others are but captives. So long, moreover, as a military despotism continues to be aggressive and expansive, it affords a field for the bolder principles of human nature, both on the side of the conquerors and of the conquered; for the latter, after a season of humiliation, take their place within the imperial body, and run their course of valour. If you will admit the seeming solecism, a military power becomes not absolutely mischievous until the inoment when it ceases to be such; that it is to say, when having filled its circle of conquest, it thinks only of repose, and substitutes the gorgeous shows of war for its hard services and perils: it enslaves mankind when its face is more exhibited than employed. Believe the paradox, that a worse injury has commonly been inflicted upon the nations by the glitter of the sword than by its edge.

The very same system of celestial zoology which leads the Egyptian to worship cows, cats, reptiles, takes at Nineveh a more magnificent form, suited to the high sentiments of a military people. You could never persuade warriors to do homage to snakes or monkeys. The starry beasts are therefore left in the sky, where they are adored as surrounded by the vagueness of lofty con-

ceptions, and veiled by mysteries. Certain of the nations of the Assyrian empire, vanquished, not yet degraded, solace their pride by adhering to high abstract dogmas; in maintaining which they possess a ground whence they may look with scorn upon their oppressors. I predict, that when the power of the kings of Nineveh shall have become more political than military, and in consequence of that transmutation, shall have more enslaved the tributary nations, these will forget their lofty principles, and merge their faith in vague idolatries. — *Temple of Melikarthu.*

THE SUNNYASSES OF INDIA,

As described by Captain Basil Hall.

"I RODE slowly along, well nigh suffocated for want of air, scarcely shaded from the rays of the sun by my old friends the cocoa-nuts, and tormented by the dazzling reflection from the coral sand, almost as white as snow, which seemed to burn the horse's feet. So entire was the solitude, that I had not the least expectation of meeting a single soul, native or European; and I might reasonably enough have recorded the fact, that at such a season, not only every kind of work was discontinued in India, but even their religious ceremonies were interrupted.

"Just as I had made this reflection, in the generalizing spirit which is so very tempting, my ear caught the sound of a set of tom-toms, or native drums, sounding at a distance in the wood; and after advancing a few hundred yards further, I came to an opening facing the sea, in which were assembled at least a thousand natives. In the centre of the area stood a pole or mast, some thirty or forty feet high, bearing across its top a long yard or beam, slung nearly in the middle, and stretching both ways to the distance of thirty or forty feet. One end of the yard was held down by several men, so low as nearly to touch the ground, while the other rose proportionably high into the air. Near the upper extremity of this yard, underneath a canopy gaudily decorated with flowers and loose festoons of drapery, I was astonished to observe a human being suspended, as it seemed, by two slender cords. He was not hanging perpendicularly, like a criminal, by the neck, but floated, as it were, horizontally in the air, as a bird flies, with his arms and legs moving freely about. Round his waist there was slung a bag or basket, filled with fruits and flowers, which he scattered from time to time amongst the delighted crowd beneath, who rent the forest with shouts of admiration.

"On approaching nearer to the ring, I discovered, with no small astonishment and horror, that the native who was swinging about in the air, though apparently enjoying his elevation, was actually hung upon hooks passing through his flesh! There was nothing, however, in his appearance or manner indicating pain, though he must have been in no small suffering! I should suppose, for no rope or strap passed round him to take off the weight, and the only means of suspension consisted in two bright hooks inserted in his back. At first I felt unwilling to advance, but the natives, who appeared to be enchanted with the ceremony, begged me to come on.

"The man who was sailing about in the air at the time of my arrival, having been lowered down and unhooked, another fanatic was summoned. He was not dragged along reluctantly and with fear, but advanced briskly and cheerfully from the pagoda, in front of which he had prostrated himself flat on his face. A native priest then came forward, and with the tip of his finger marked out the spot where the hooks were to be inserted. Another officiating priest now began to thump the vic-

tim's back with his hand, and to pinch it violently, while a third dexterously inserted the hooks under the skin and cellular membrane, just below the shoulder-blade. As soon as this was effected, the devotee leaped gaily on his feet, and, as he rose, a basin of water, which had previously been dedicated to Shiva, was dashed in his face. He was then marched in procession from the pagoda towards a little platform, on one side of the area, in which the mast and yard was placed. Numerous drums and shrill-sounding pipes, mixed with the sound of many voices, gave token of his approach.

"On mounting the platform, he tore away a number of chaplets and coronals of flowers, by which he had been ornamented, scattering the fragments amongst the eager crowd. His dress, if such it can be called, besides the usual langote, or slight band round the waist, consisted of nothing but a very short jacket, covering the shoulders and half the arm, and a pair of drawers, reaching nearly to the knees, both being made of an open network, the meshes of which were an inch wide.

"As the natives, so far from objecting to my being present, encouraged me to come forward, I mounted the scaffold, and stood close by, to make sure that there was no deception practised. The hooks, which were formed of highly-polished steel, might be about the size of a small shark-hook, but without any barb; the thickness being rather less than a man's little finger. The points of the hooks being extremely sharp, they were inserted without lacerating the parts, and so adroitly, that not a drop of blood flowed from the orifices; in fact, the native, who appeared to suffer no pain, conversed freely with those about him. I may add, as the contrary has often been reported, there was not, on this occasion at least, the slightest appearance of intoxication. To each hook was attached a strong cotton line, which, after certain ceremonies, was tied to the extremity of the yard-arm, drawn to the scaffold with ropes. As soon as the lines had been made fast, the opposite end of the yard was again gradually pulled down by men on the other side of the ring, and thus the Sunnyass was raised fifty or sixty feet over the heads of the admiring multitude, who all shouted as he ascended.

"To show his perfect self-possession, he took from the pouch tied round his waist handfuls of flowers, and, occasionally, a single lime, which, with a merry countenance and a cheerful voice, he jerked amidst the crowd. Nothing could exceed the eagerness of the natives to catch these holy relics: and in order to give all of them an equal chance, the men stationed at the lower end of the yard walked with it round the ring, so as to bring the swinger successively over the different parts of the ring. To enable them to make this circuit, the centre of the yard was made to traverse on a double pivot, which allowed it not only to be lowered down at the ends, but to be carried round horizontally. In this way, the suspended fanatic, who really appeared to enjoy it as a sport, was wheeled round three times, each circuit occupying about two minutes; after which he was lowered down to the platform, and the lines being cast off, he walked back to the pagoda, accompanied, as before, by the tom-toms and squeaking pipes. The hooks were then removed from his back, and he joined the crowd who accompanied the next man from the pagoda to the platform—exactly as if he had not himself been exposed only the minute before to a trial, which, let people say as they like of it, must have been very severe.

"I remained near the spot for about an hour, during which four other men were hooked up in the same manner, and swung round, not one of them exhibiting the slightest symptom of uneasiness. During the whole time, I never detected any thing even like impatience, except once, when one of the men in the air appeared

to fancy that the persons who were walking along with the lower end of the yard moved too slowly. He called out to them to quicken their pace, but without any thing angry in his tone, or any tremor in his voice indicating suffering.

"About four years after this time, I had another opportunity of witnessing, near Calcutta, a number of these swingings, and a great variety of other tortures, to which these Sunnnyasses exposed themselves, either in honour of their gods, or in pursuance of some idle vow.

"The effect of such exhibitions as that just described, at Madras, when witnessed for the first time by a stranger from Europe, is that of unmixed wonder, and of curiosity highly gratified; but when he sees the same thing repeated on an extensive scale, together with many hundreds of other voluntary bodily exposures to sword, scourges, and even to fire, the degree of melancholy which it inspires in the traveller is very great. If it were possible to suppose that many thousands of persons of all ages could be subjected, by the agency of tyrannical force, to these severe sufferings, such a scene would be inconceivably horrible: but when the people themselves not only invite these tortures, but press eagerly forward to claim the honour of being first cut to pieces, or pierced with irons, or burned with hot spikes, or swung round in the air by hooks, or, in the extremity of their zeal, leap from scaffolds upon the points of naked swords—the sentiment of indignation is changed into that of commiseration. For it is impossible not to feel grieved upon seeing a population so deplorably degraded; and surely there must mingle with this feeling a strong desire to ameliorate the condition of people sunk so low in the scale of human nature."

Degraded India, happily, is a field under the moral and evangelical culture of Christian missionaries. And their labours of love, through the Divine blessing, shall extirpate every vestige of superstition, with all its debasing customs.

NEGRO SLAVERY IN AMERICA.

Mr. Buxton, at the general meeting of the Wesleyan Missionary Society, when speaking of the glorious Slave Emancipation Act of England, made the following reference to that debasing state of cruel bondage in America.

"I must present to your notice *five millions of slaves* who are not emancipated—*five millions*, who, I grieve to say it, are held as goods and chattels by Christian powers. All depends on this experiment in our colonies. Fail this experiment, and fail their hopes! Succeed this experiment, and they become free! Turn to Cuba—turn to the Brazils: there the slave trade is pouring in vast bodies, and there slavery is devouring them. But turn your thoughts to America—to free, enlightened, liberal, glorious America! In one aspect, there is not a nobler sight on the face of the earth—expanding with so much power—leading the way, in many respects, so gloriously—and then enjoying so much liberty! Liberty! Why any American would die for liberty; and pity us for our ignorance of it! But what means that whip? How are we to interpret those groans and sighs of the Negro? How is it that human beings are put up to sale by auction—the father in one lot, the child in another—the husband in one lot, the wife in another?

"I have heard of a gentleman who was recently thrown into contact with some negroes, who were chained together. Having been accustomed in this country to associate chains with imprisonment for crime, he asked what they had done. "O nothing," was the answer;

"only they were sold last night." The brute of a driver came to one of them, and said, "Jack, your master sold your wife last night." "Did he?" replied the negro sorrowfully;—that was all he dared to say. But I do hope, that, for their own sakes, slave owners, even in the United States, will not much longer remain: and if the West India Negro proves himself a good member of society, a laborious, industrious citizen, the day which shall see the downfall of American slavery is not far distant. This consideration weighs mightily with me: you will not only send the gospel to the Negro, civilization to the Slave, Christianity to the Heathen; but you will send these blessings beyond the sphere of British benevolence, though not beyond the sphere of Christian example."

PRESENT NUMBER OF HUMAN BEINGS HELD IN SLAVERY,

BY POWERS CALLING THEMSELVES CHRISTIAN.

British Colonial Slavery will soon be extinct for ever, for which every philanthropist and Christian must sincerely rejoice; especially as it will have an influence on the ultimate emancipation of slaves throughout the world. The following is a tolerably correct estimate of human beings held yet in slavery, by powers calling themselves CHRISTIAN!

French colonies	200,000
Cuba and Porto Rico.....	500,000
Other foreign colonies	75,000
Brazil	2,000,000
United States of America	2,225,000
	5,000,000

SIMPLE AND EASY TEST OF REVELATION.

How am I to know that the Bible is *true*?—I will tell you. Bad men *could* not write a book so plainly condemning all sin; and good men *would* not have deceived mankind by pretending that to be true, which they knew to be false, and this at the risk of their lives.

Well-meaning men have, it is true, sometimes *fantasied* that they had revelations from heaven, when in reality, like the followers of *Joanna Southcot*, they were either imposed on by themselves or by others. But here lies the difference between the dreams of fanatics, and the narratives of the Sacred Scriptures; the one are mere *matters of imagination or opinion*, while the others are *matters of fact*. The miracles of Moses—the journeys of the Jews through the Red Sea, and through the wilderness—the miracles of Christ, of Peter, of Paul, and of others, were simply *matters of fact*, in which fanaticism could have had nothing to do. That dead men were raised to life with a word, blind men received sight with a touch, lame men were enabled to walk by telling them to do so—these were either facts or falsehoods. Either such things did happen, or they did not. Honest men could not be induced to *imagine* that they saw such things take place, it they did not really occur. Only admit that the Bible is an honest record of facts, and then every thing we contend for will follow; for its facts and its doctrines are interwoven, and like the texture of some royal robe, they cannot be separated without destroying the whole.

Prayer is the soul in paraphrase.—*Fenning*.

PARAPHRASTIC NOTES ON SOLOMON'S SONG.

(Continued from p. 222.)

Chap. II.

Including the last verse of the preceding chapter.

But, lo! an edifice appears,
Constructed for a thousand years.
From Lebanon the cedars came,
Od'rous and strong the mighty frame;
In front a pleasant spacious lawn,
Which grateful herbs and flowers adorn:
There Sharon's roses spread delight,
And lilies of the purest white.
Thus stand the saints on Zion's ground,
But mix'd with roses, thorns abound;
Ah! thorns of earth that tear and wound!
Comfort alone from Him must spring,
The heavenly Comforter and King.
As when a weary traveller sees
Fair rows of tall and stately trees,
One he selects, whose fruit, whose shade,
Proffers its friendly, needful aid;
So, amongst men of high renown,
The Saviour wears the brightest crown.
His salutiferous branches bear
The fruit that saves from fell despair,
Quenches the raging thirst of sin,
Gives peace with God, and peace within.

Souls he invites to Wisdom's treat,
The bread of life, the heavenly meat;
While every thing around, above,
Bespeaks munificence and love:
The canopy above us spread,
And flowery carpet where we tread.
Still our heart sickens at delay,
We long to see the Saviour's day;
For promises we earnest pray,
Hoping our souls on them to stay.
But while we look for these to cheer,
In spirit Christ himself draws near;
Supported by that arm of power,
We patient wait th' expected hour:
No more importunate, or faint,
His comforts strengthen every saint.
Weary him not with urgent prayer,
His church is his peculiar care:
To her he calls, his voice she hears,
O'er ruling doubts, controlling fears;
He comes in his appointed day,
Before him mountains sink away;
Veil'd in humanity, behold!
The great Messiah, long foretold;
A God confess'd, whose rays divine
In every word and action shine.

* Whether we admit the idea of a millennium, or advert to a spiritual reign, the materials being mentioned as durable and firm, we may well refer it to Rev. xx, the Jew and Gentile forming one church. Ps. l. 2.

* The words "I am" (ver. 1) do not seem to have been in the original: perhaps this turn may be tolerated, especially as the church applies almost immediately to Christ under the idea of an apple tree, seeking refuge and refreshment. 2 Cor. i. 4.

* Ver. 3; Matt. xii. 42. Heb. vii. 25. John iv. 14.

* Rom. v. 1. Isa. xxvi. 3. Ver. 4; Prov. ix. 3, 6.

* John vi. 48—58. Ps. lvi. civ.

* Ver. 5; Matt. xiii. 17. 1 Pet. i. 10—12.

* Ver. 6. Isa. lxvi. 13. Eph. v. 25—27.

* Ver. 8; John x. 4; Isa. lxiii. 16. Isa. lxiii. 11.

* Zech. iv. 7. Isa. xxv. 9; Mal. iii. 1.

* Mark vii. 37; John vii. 46.

"Awake! arise! ye dead in sin,
And hear my small, still voice within;
Leave earthly phantoms, vain and light,
And place in me your chief delight:
The wintry, gloomy times are past,
The deluge, and the howling blast."

"As flow'rs in spring adorn the ground,
Let Christian faith and love abound;
And saints rejoice to meet and sing
The honours of their God and King.
As fruit-trees flourishing and fair,
Or vines luxuriant and rare,
So grow the saints, that all may know
The Spirit dwells with men below."

"Since I my presence promise thee,
Do thou devote thyself to me,
My faithful one," the Saviour saith,
"And view me by the eye of faith."
Thy looks of faith and voice of prayer
To me are sweet beyond compare;
But such as would thy Lord dethrone,
Despise their arts, and them disown."
"Exalted Saviour!" we rejoice,
"Thy will is ours; O seal us thine;
And lest our enemies succeed,
Thy strength afford in time of need."

- * John v. 25. Luke xvi. 13; Cant. ii. 10.
* Gen. vii. 3; Acts xviii. 30. Isa. xxxiii. 2.
* Ver. 12, 13. Heb. x. 25.
* John xv. 1—8; 2 Pet. iii. 18. Rom. viii. 14.
* Matt. xviii. 20. Ver. 14; John xv. 4.
* Isa. xlv. 22. Ps. lxxv. 2; Luke xviii. 1.
* Matt. xxiv. 23—25. Ver. 15; 2 Thess. ii. 3.
* Cant. viii. 6; Eph. i. 13. Matt. xvi. 18.

(To be continued.)

MY SCRAP BOOK.

LEAF XXXII.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—SENECA.

FURTHER EXTRACTS FROM BISHOP GODWIN'S "SUCCESSION OF BISHOPS," &c.*

Brutal conduct of Boniface, Archbishop of Canterbury, in the reign of Henry III.

THE monks of Canterbury at the instance of the king elected then unto the archbishopric, Boniface, the son of Peter earl of Saucy, and uncle unto the queen: a man not greatly to be commended for any thing but the nobility of his stock, and the comeliness of his person: for in other respects hee was thought utterly unfit and unworthy of that place. The king therefore doubting lest the pope would reject him, caused in a manner all the bishops and abbots of England to write their letters commendatory in his behalf, and so sent him to Lyons, where he quickly obtained consecration at the pope's own hands. * * * * * Having beene many yeeres absent, he returned into England in the yeere 1250, and tooke upon him to visite all his province in some extraordinary manner. All men knew it was rather to make money than for any desire of reforma-

* The entire title of this scarce and curious volume is—"The Succession of the Bishops of England since the first planting of Christian Religion in this Island, together with the historie of their lives and memorable actions faithfully gathered out of the Monuments of Antiquity. Whereunto is prefixed a discourse concerning the first conversion of our Britaine unto Christian Religion. By Francis Godwin, now Bishop of Hereford. London. Printed for Andrew Hebb, and are to be sold at the signe of the Bell in Paul's Church-yard." 2to. black letter, n. d. pp. 703.

tion, and that caused it to be taken the more odiously. He began first with his owne dioces, which he so hampered with straight and unreasonable orders, such as he knew men would rather buy out then endure to obserue, that every one said the monkes of Canterbury were now justly rewarded for their folly in electing an unlearned stranger that was more fit and likely to make a souldier than an archbishop a great deale. Comming then to London, hee tooke a small occasion to deface the bishoppe there with fowle and reproachfull speeches; and being resisted by the deane and chapter of Paules (who had appealed from his visitation to the pope) hee made no more adoo but excommunicated them every one. Going the next day about the same busines to the priory of Saint Bartholomew in Smithfield, hee was met very honourably by the subprior and all the couent in their coopes. Telling them by and by hee came to visite them, one of the company answered him reverently, hee was very welcome to them, but they were sorry hee came for that purpose, wherin they must disappoint him. They knew their bishop (whose onely office it was) to bee a very sufficient man for his place, and so long they must not entertaine the visitation of any other. This answer (though gentle enough) so enraged this lusty archbishop, as not being able to containe his anger within any bounds of discretion, hee ran violently, not to him that had spoken, but to the subprior that was next him, strucke the poore olde man downe to the ground, kicked him, beat and buffeted him pittifully, tore his coape from his backe, rent it into a number of peeces, and when hee had done stamped upon it like a madde man. In this conflict it hapned the archbishop to stumble and fall backward, by means whereof his apparell loosening, many perceived a priu coat under the same. His seruitors and attendants taking example of their lord, gaue much like entertainment to the monkes as he had given to the subprior. By this time the Londoners were up, and taking the matter very hainously in the behalfe of their bishop, whome this injury did originally concern (as they thought) laid such wait for the archbishop, as with much adoo he stole secretly to the Thames side, and was conveyed by a wherry provided for him to Lambhith. If they could have met with him they had surely hewen all to peeces. *****—pp. 114, 115.

King Alfred and the Swineherd.

This Denewulus (as fame goeth) was sometimes a hoggeheard, and dwelt in the place where the abbey of Athelney in Summersetshire was afterwards builded. It hapned at that time king Alfred (that famous king of the West Saxons) to bee so neere followed of the Danes (that sought nothing more than his life) as being abandoned of all his followers, he knew no better or more likely course for his safety then (dissembling his estate) to deliver himself for a while into the service of this hoggeheard, dwelling in a place (at that time) almost inaccessible for water, and so of very little or no resort. So long he continued there, that his master and dame were almost weary of his service, wherein he was not so ready as a man should that had education accordingly. Of her it is particularly deliuered, that when the king let certain cakes burn that she had set him to toast, she reprehended him sharply as an unprofitable seruant, in these words—

These cakes that burne,
While them to turne
Yee make so little haste,
When drest they be
I warrant yee
Y'w'l cate them but too fast.

At last it fell out, that the king's friends gathering themselves together, he joynd himselfe unto them, and

his subjects (that now a great while thought him dead) resorted unto him in so great numbers, as setting upon the Danes, he overthrew them, and in a short time not only brought them under his obedience, but also reduced in a manner the whole realme of England into one monarchy. Having thus recovered the peaceable possession of his crown, hee was not unmindfull of his olde master, in whom perceiuing an excellent sharpenes of wit, he caused him (though it were now late, being a man growne) to study, and hauing obtained some competency of learning, he preferred him to the bishopricke of Winchester [A.D. 879]. Moreouer, that he might shew himselfe thankfull unto God as well as man, in the place where this hoggeheard dwelt, he built a monastery, the wals whereof are yet partly standing.—pp. 214, 215.

The Bishop of Chichester compelled to recant of what the Romish church deems four damnable errors.

Reginald Peacocke was borne in Wales, brought up in Oriall colledge in Oxford, where he proceeded doctor of diuinity, became chaplaine unto Humfrey duke of Gloucester, uncle and protector of King Henry the Sixth, and was preferred by him unto the bishopricke of St. Asaph; from whence the yeare 1450 hee was translated to Chichester. Bearing himselfe bold upon the said duke's favour, he doubted not to defend openly diuers doctrines, some true and some false (but all strange in those times) which after the duke's death he was faine to recant at Paules Crosse, where before his face were burnt the books he had written, which were many. Much of the Scripture he translated into English, which I perceiue not to have bene misliked. His opinions so retreated were especially fowre. 1. That it should not bee of the necessity of saluation to beleue that Christ descended into hell. 2. Or to beleue the communion of saints. 3. That the vniuersal church may erre in matters of faith. 4. That it is not necessary to saluation to beleue and approve all that is affirmed and determined by a generall councill. The recantation aforesaid was made Dec. 4, 1457. After which, hee was deprived of his bishopricke, hauing a pension assigned him to maintaine him in an abbey, where he soon after died.—P. 472.

Feast made at the Installation of George Neville as Archbishop of York, in 1466.

The feast that was made at this man's installation was exceeding great, and such as our age hath seldome (I will not say neuer) seene. And therefore I haue not thought it amisse to impart vnto the reader an ancient note that I haue light upon, describing the particulars of the same.

Imprimis, Wheat, 300 quarters.	Fesants.....	200
Ale..... 300 tuns.	Partridges.....	500
Wine..... 104 tuns.	Woodcocks.....	400
Ipocras..... 1 pype.	Plovers.....	400
Oxen..... 80	Curlewes.....	100
Wilde Buls..... 6	Quayles.....	100
Muttons..... 1004	Egrets.....	1000
Veales..... 300	Rees.....	200
Porkes..... 300	Harts.....	400
Geese..... 3000	Bucks.....	400 and od.
Capont..... 2300	Roos.....	
Pigges..... 2000	Pasties of Venison colde.....	4000
Peacockes..... 100	Pasties of Venison hote.....	1500
Cranes..... 200	Dishes of Gelly pacted.....	1000
Kiddes..... 200	Cold Tarts baked.....	400
Chickens..... 2000	Plaine Dishes of Gelly.....	4000
Pigeons..... 4000	Calde Custards.....	4000
Conies..... 4000	Custards hote.....	2000
Bitters..... 204	Pykes.....	300
Malards and Teales.....	Seales.....	8
Heartsewes.....	Porpoises.....	4

PARENTAL DUTIES,

In the Promotion of Early Piety. By the Rev. Jacob Abbot, of Boston, America; author of "The Young Christian," &c. &c. Cloth, 18mo. pp. 68. London, Thomas Ward and Co.

MR. ABBOT has become deservedly popular in England, by his truly interesting "Young Christian." Probably no instructor of youth possesses more ingenious talents for that office than this gentleman, as is manifest from his various publications, which have been reprinted in this country.

"Parental Duties" will be well received, and we doubt not of great utility in promoting Domestic Religion. Mr. A. directs his attention to three chapters. I. *The way by which parents may endeavour to win the hearts of their children to God.* II. *Cautions against dangers to which Christian parents are exposed.* III. *General considerations, urging parents to fidelity in duty.*

LETTERS TO YOUNG LADIES.

By Lydia H. Sigourney, Hartford, Connecticut. Reprinted from the American edition, with an Introductory Essay by the Rev. Joseph Belcher. 32mo. cloth and silk, pp. 134. London, Thomas Ward and Co.

MRS. SIGOURNEY is a lady of a highly cultivated mind and a sound discriminating judgment, sanctified by scriptural piety. "Letters," from such a woman, addressed to "Young Ladies," must be truly valuable; and as worthy of attentive regard we can sincerely recommend them to our friends. It will be sufficient to give the titles of these admirable Letters. I. The Improvement of Time. II. Female Employments. III. Dress, Manners, and Accomplishments. IV. Books. V. Conversation. VI. Doing Good. VII. Self-Government. VIII. Motives to Exertion.

THE ACCIDENTS OF HUMAN LIFE;

With Hints for their Prevention, or the Removal of their Consequences. By Newton Bosworth, F.R.A.S. Second edition enlarged, cloth 18mo. five plates, pp. 204. London, Ward and Co.

ACCIDENTS in human life, as we are accustomed to call them, are of every-day occurrence, from fire, air, and water. Whether at home or abroad we are exposed to them: but how effectually to guard against them, or to obtain the most speedy and effectual relief when they happen, is not understood by every one. To furnish the knowledge so peculiarly necessary is the object of Mr. Bosworth, and his elegant little volume will be found both entertaining and useful.

Mr. Bosworth acknowledges the aid he received from several learned and scientific gentlemen in compiling his instructive work, among whom are "Dr. Lettsom, the philanthropic Treasurer of the Royal Humane Society; W. Friend, Esq. of the Rock Assurance Office; and his excellent friend Dr. Gregory, of the Royal Military Academy, Woolwich."

An American edition of the work has been printed at New York.

As there is a foolish wisdom, so there is a wise ignorance, in not prying into God's ark, nor inquiring into things not revealed. I would fain know all I need, and all I may: I leave God's secrets to himself. It is happy for me that God makes me of his court, though not of his council.—*Bp. Hull.*

A MEMORIAL OF SHEFFIELD.

At the communion service which closed the recent Missionary Society Anniversary at Sheffield, a gentleman of that town put into the plate one of the medals which had been conferred upon his deceased son by the London University. In providing for his education, it is understood that the father had been at greater expense than he could well afford; and just as the object of his fondest hopes, after acquitting himself with honour in his preparatory studies, was entering upon his profession with the most flattering prospects of success, it pleased the Supreme Disposer to remove him to a higher and purer sphere. Every sum of money which would have belonged to his son, Mr. A. now devotes to benevolent purposes. The real value of this medal was ten guineas; and it was the first that had been conferred on any occasion by the council of the London University. On learning the circumstances, the members of the Literary and Philosophical Society of Sheffield, not willing that a prize should be thus alienated, which they considered as an honour to their town, resolved to purchase it at a cost of between thirty and forty guineas; conferring at once a benefit on the cause of Missions to that amount, and an imperishable tribute of respect to the memory of their accomplished and lamented young townsman.

JEFFERSON'S PRACTICAL MAXIMS.

JEFFERSON'S MAXIMS may be regarded profitably by the Christian, though they are far surpassed by the "Proverbs of Solomon," and especially by the moral precepts of the New Testament. Perhaps, however, the novelty of the following may be their recommendation.

1. Never put off till to-morrow what you can do to-day.
2. Never trouble others for what you can do yourself.
3. Never spend your money before you have it.
4. Never buy what you do not want because it is cheap.
5. Pride costs us more than hunger, thirst, and cold.
6. We never repent of having eaten too little.
7. Nothing is troublesome that we do willingly.
8. How much pains have those evils cost us which never happened.
9. Take things always by their smooth handle.
10. When angry, count ten before you speak: if very angry, a hundred.

Though the will of God about sin was *permissive*, yet the will of God about the glory that he would promote by the defect of the creature was *positive*.—*Churnock.*

LITERARY NOTICE.

THE NEGROES' JUBILEE, a Memorial of Negro Emancipation, August 1, 1834, with Historical Notices of the Slave Trade and its Abolition, and of the Extinction of Slavery in the British Colonies. Dedicated with permission to T. F. Buxton, Esq. M. P. By T. Timpson, author of the "Companion to the Bible," &c. &c.

This volume, embellished with an Engraving, will be ready on the 1st of August, designed as a present to young persons, to commemorate that glorious extinction of Negro Slavery.

London: Printed and Published by C. WOOD AND SON, Poppin's Court, Fleet Street; to whom all communications for the Editor (post paid) should be addressed;—and sold by all Booksellers and Newsmen in the United Kingdom.

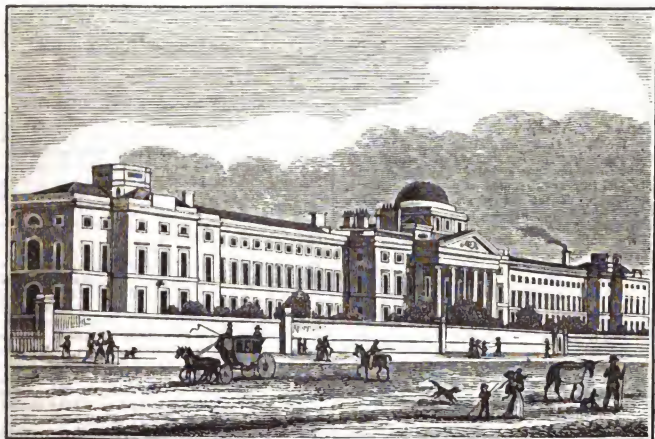
THE CHRISTIAN'S PENNY MAGAZINE.

Nº 112.

PUBLISHED EVERY SATURDAY.

JULY 26, 1834.

PRINTED AND PUBLISHED BY C. WOOD AND SON, FOPPIN'S COURT, FLEET STREET, LONDON.



THE NEW BETHLEM HOSPITAL, ST. GEORGE'S FIELDS, SOUTHWARK.

BETHLEM HOSPITAL.

"CHRIST'S HOSPITAL," "St. Bartholomew's Hospital," "St. Thomas's Hospital," "Bridewell Hospital," and "Bethlem Hospital," constitute the "Five Royal Hospitals," which, from "their foundation, antiquity, and importance, justly claim the pre-eminence" in the voluntary charities of the metropolis of Great Britain.

"Bethlem Hospital," in St. George's Fields, Southwark, for Lunatics, originated in a priory, founded by Simon Fitz-Mary, a sheriff of London in the year 1247, in the reign of Henry III. This devout Catholic endowed it by deed of gift with lands in Moorfields, and he received from Edward III the grant of his license and protection for the Brethren, "Militiæ beatæ Mariæ de Bethlem," within the city of London: they were of the order of Bethlem, or the Star, and were distinguished by a star upon their mantles: they were subject to the visitation of the Bishop of Bethlem, who was to be entered when he should arrive in England.

Camden states, that in the year 1403 no more existed than the master of this Society, from which it is con-

cluded, that it was never very numerous: and the decline of the priory, with its contiguity to the city, induced the corporation to take steps to purchase it, towards which, in 1523, Stephen Ganning, citizen and merchant-tailor, bequeathed by his will 40*l*.

Henry VIII suppressed the monasteries, when this priory was estimated worth 504*l*. 12*s*. 11*d*.: but it was petitioned for successfully to the king, by Sir John Gresham. In 1547, he granted its lands and revenues to the corporation of London, for the reception and maintenance of Lunatics; and in 1549, letters-patent were issued to John Whitehead, proctor of the hospital, to solicit donations within the counties of Lincoln, Cambridge, Ely, and the city of London. In the reign of Edward VI, it was united to the parish of St. Botolph, Bishopsgate.

Applications being made for the admission of patients from all parts of the kingdom, it was found necessary to remove it, and enlarge its accommodations. The corporation granted a piece of land for this purpose, on the south side of the lower division of Moorfields. The building was commenced in 1644, and finished by voluntary contributions in 1676, at an expense of 17,000*l*. The design of this building was taken

from the Chateau de Tuilleries, at Paris : the centre and wings of stone, with Corinthian pilasters, but the body of brick : this, however, gave serious offence to the haughty Louis XIV, king of France. In 1708, a licence was granted by Queen Anne to the corporation to purchase and hold in fee, or for lives, or years, or otherwise, in trust for this Hospital, any lands, &c., to the value of 2,000*l.* per annum.

Increasing applications for admission rendered a further enlargement necessary ; and in 1733, two wings were added, making the whole length of the Hospital 540 feet, and its breadth 40 feet : which enabled the governors to maintain one hundred incurable patients, fifty of each sex. From the completion of the building in 1734, a distinct fund was kept for the separate maintenance and support of "Incurables," increasing numbers of whom have been entertained in that establishment.

This Hospital being united by the charter of Edward VI to that of Bridewell, is conducted by the same governors, being members of the corporation, and others who come in by benefactions of 50*l.* each. The management is confided to a committee of forty-two governors, seven of whom, with the treasurer, physician, and other officers, attend every Saturday, in monthly rotation, for the admission of patients, and other concerns of the Hospital. By the Act of Parliament of 1782, this Institution was styled, "The mayor, commonalty, and citizens of London, as master, guardians, and governors, of the house and hospital called BETHLEM, situate without and near to Bishopsgate of the said city of London."

This Hospital used formerly to derive a revenue of at least 400*l.* per annum from the indiscriminate admission of visitants, whom very often an idle and wanton curiosity drew to these regions of distress : but this liberty was found to counteract the great design of recovery by tranquillity, and was therefore abolished in 1770, by express order ; since which time the house has scarcely ever been opened to strangers, unless particularly introduced.

Wealth, to a considerable amount, is possessed by the trustees of this Hospital : for, as Highmore states in 1808, ending at Christmas, it appears the whole receipts of the fund, including a large balance of the preceding year, amounted —

	£	s.	d.
For Curable Patients.....	12,307	11	9
For Incurables	4,069	14	8
Total.....	£16,377	6	5

The Disbursements amounted —

	£	s.	d.
For Curables.....	2,825	1	0
For Incurables	9,231	5	5
Total.....	£12,056	6	5

The income of Bethlem Hospital appeared to arise at the same period : —

	Curables.	Incurables	Total.
	£. s. d.	£. s. d.	£. s. d.
From Rents, Land-Tax, and an Annuity Roll, net	3,473 15 0	2,400 15 10	5,844 10 10
Dividends on			
235,159 3 per cent.	1,307 10 0	150 16 0	1,459 6 0
5,000 4 per cent.			
6,900 Orphan Long Ann.	4,781 5 0	2,621 11 10	7,412 16 10

Dilapidations in this noble edifice increasing with the revolutions of time, the attention of the committee was much engaged with surveys and estimates for repairs : when it was deemed most eligible to remove the Hospital, and erect an entirely new building. Land was sought, that a spot might be chosen where they might embrace convenience of situation, economy in the purchase, and substantial durability in the structure. Some of the leases of the London Bridge-house estates in St. George's Fields and Lambeth Marsh, falling in at Lady Day, 1810, a plot of ground, nearly twelve acres, fronting the road leading from Newington to Westminster Bridge, was finally agreed upon by the commissioners ; and on part of this land, the magnificent building, exhibited in our Engraving, has been erected, with suitable and commodious offices, for the reception and cure of a much larger number of patients. This new Bethlem Hospital exhibits an Institution worthy of the Christian munificence of the metropolis of Great Britain.

AMERICAN BENEVOLENT SOCIETIES.

AMERICAN correspondence becomes every day more frequent and interesting ; and by this means, as well as by our deputations, we seem to be likely to become almost equally familiar with the condition of the United States as with that of our own country.

The following extracts of a letter from New York, dated May 22, 1834, and received by the Rev. J. A. James, of Birmingham, will be read with sincere delight by British Christians.

"MY DEAR BROTHER, — We have just closed our Anniversaries, and have fresh occasions for thanksgiving to our Heavenly Father. Notwithstanding the year has been one of unprecedented pecuniary embarrassment in our commercial affairs, still all our benevolent societies have recorded an increase of receipts. American Tract Society, 66,485 dollars ; increase, 4,000. American Home Missionary employed, last year, 672 Missionaries ; receipts, 78,911 dollars ; increase, 10,284 dollars. Bible Society, receipts 88,600. Education Society (*i. e.* for educating young men for the ministry), assisted, during the year, 912, in 159 different literary and theological institutions. There were received of new beneficiaries during the year, 280. Sixty of our beneficiaries have entered the ministry during the year ; receipts, 57,122 dollars. The young men, in various ways, during the vacations, have raised towards their own support 26,174 dollars. Since the commencement of the Society, eighteen years, we have aided 1,964 young men. The first year, 4 ; the last, 912. Rising 600 have already entered the ministry, having passed through a course of classical and theological study. More than two hundred have been employed as Home Missionaries ; forty are preaching the gospel among the heathen ; forty-six are employed as editors of literary and religious publications, or as instructors in our seminaries of learning and theology ; the remainder are settled as pastors. Already has the Society powerfully aided the cause of our dear Redeemer. One-sixth of all the ordinations of ministers in our land, during the past year, were beneficiaries of this Society. The pressure is but just beginning to be felt, that unless the education cause is sustained, all the other benevolent societies will be retarded. I am sure the churches never felt so deeply their obligations. I confidently expect to see, ere five years are gone, 5,000 men in training for the ministry.

"The desire for the speedy conversion of the world is gaining ground rapidly. Much prayer is offered.

Many hearts are enlarged; much, very much wealth will roll into the Lord's treasury. Many of the rising ministers are devoted to the work, and ready to go forth anywhere. My heart is glad in God. I may yet, on earth, see my own land supplied with an efficient ministry, and a great company of missionaries in every heathen country. I feel a deepening anxiety that England and America should be more closely united in the work of the world's conversion.

"Our brethren, Reed and Mattheson, will exert a powerful influence in kindling up a broad and steady flame. They have been received with great joy; and I think thus far nothing but kindness has been their portion. They contributed much to enliven and interest our Anniversaries. They uniformly exhibited a lovely spirit—a spirit tender and devoted. It was my happiness to receive them both under my roof, and for the past ten days make them members of my own family. They have paid a visit to Washington city; attended the debates in Congress; visited and dined with President Jackson. They attend next week the meeting of the General Assembly of the Presbyterian Church, at Philadelphia; thence to the Anniversaries in Boston; thence to the General Association (of Congregational Churches) at Connecticut; thence to the General Association (of Congregational Churches) of Massachusetts; thence to visit several of our colleges and theological seminaries in New England; thence through the interior of New York State, *via* Niagara Falls into Canada; thence proceed up Lake Erie to Cleveland, strike across to Cincinnati; thence through Kentucky, Virginia, Maryland, &c., to New York, and, about the middle of September, sail for 'home, sweet home.' They will in every place find warm hearts and a cheerful welcome. By this circuit, they will have seen the fairest portion of our land, with some of our desolations.

"I remain yours, truly,

"W. P."

THE PACHA OF EGYPT AND CHRISTIANITY.

PROVIDENCE appears preparing the way for the Gospel of Christ in Egypt and the Holy Land. Intelligent liberality is cherished by the Pacha of Egypt, unknown in former ages, as will be manifest by the following testimony of an intelligent traveller:—

"One of the most curious circumstances that I saw at Nazareth, was Ibrahim Pacha's visit to the Church of the Convent, where, in a grotto, having a double exit, and under the high altar, the friars show the spot which they call that of the incarnation. He examined all the church with proper attention, and appeared much struck with the splendid vestments, the gifts of European sovereigns, which he said far exceeded any thing worn by the Moslems. He promised that the convents should be treated with justice. This visit to a Christian church before he went to the Mosque in the town, is said to have been very dissatisfactory to some rigid Mahometans, but Ibrahim appeared not to regard their prejudices. He rose with the sun, and dedicated his time to receiving visits or reading petitions; in the evening, he walked in the neighbourhood of the town. I saw the inhabitants throng to hand him their petitions. An old mountaineer appeared anxious to enter into a detail: 'My good friend,' said Ibrahim, 'I have read nearly two hundred petitions to-day, and want some relaxation; but you may depend upon my attending to your prayer.' Women and children came also to give in their applications. Two deputations of the inhabitants addressed him as he passed at different places; they

complained of oppressive taxes, and he promised to inquire into the fact. The following day, the governor of Nazareth was ordered to present his accounts, which were strictly examined, and an overcharge of 6,000 piasters proved. As the governor was unable to give a satisfactory explanation, Ibrahim exclaimed, 'How now? no satisfaction for me? A month since, I appointed thee governor of this place, and already thou hast found means to raise 6,000 piasters unjustly: I suppose if I allowed thee to remain, that within twelve months it would amount to 200,000 piasters. For this act, I condemn thee to work twelve months as a galley-slave in the fortifications of Acre.' He was immediately taken thither."

DAMASCUS UNDER THE EGYPTIAN SOVEREIGN.

"I LATELY walked through that city," says an intelligent traveller, "looked through the sacred mosque, and neither obstacle nor insult was offered, for the inhabitants are afraid. The British consul-general, Mr. Farren, made his public entry in January last, in the most splendid manner, with a numerous retinue, eight janizaries, two dragomans, &c., accompanied by the authorities, and a squadron of cavalry. Ibrahim Pacha is resolved that the prejudices which used to force Christians to wear mean turbans, and to ride on donkeys, or to lead their horses on entering that city, which the Moslems regard as one of their sacred ones, should yield to civilization. Some months ago, several of the most bigoted applied to him, alleging, that if Christians were allowed to ride on horses, there would be no distinction between them and the true Mohammedans. His reply was, 'Let the true Moslems ride on dromedaries; and as the Christians will not imitate them, it will be a distinction.' There is a considerable body of troops stationed in the castle, and guard-houses are placed in all quarters. Mr. Farren drives about in the beautiful gardens of the suburbs in an English carriage, which forms an object of great wonder to the inhabitants, who call it 'a house on wheels.' Ibrahim Pacha purposes to make the roads practicable for the purpose. No other pacha could thus dare to run counter to the feelings of the bigots, but the character of Ibrahim, who by his valour liberated 'the sacred sepulchre of Mahomet' from the domination of the Wachabites (the Unitarian Methodists of Arabia), is respected even by the fanatics of Damascus. He is far from being wedded to the system of Mohammed. He loves to converse with Europeans. Some years ago, none of his attendants, except a few Franks, could speak any European language; now there are several who have learned English, French, and Italian. Some of the Turks in his employment, having some time since accused him of partiality to Europeans, he observed, 'Why do I trust and favour the Europeans? because I find them intelligent, learned, and experienced, far more than you, and they perform faithfully what they undertake.'"

GOOD BOOKS AND THE BEST BOOK.

I HAVE many books that I cannot sit down to read: they are indeed good and sound; but like half-pence, there goes a great quantity to a little amount. There are *silver* books; and a very few *golden* books: but I have one book worth more than all, called the Bible; and that is a book of *bank-notes*. — *Newton*.

MYSTERY OF THE JEWISH PEOPLE.

"THE numbers, dispersion, and adherence of the Jews to their religion," says Addison, "have furnished every age and every nation of the world with the strongest arguments for the Christian faith, not only as these things are very particularly foretold of them, but as they themselves are the depositories of these and all other prophecies which tend to their own confusion. Their number furnishes us with a sufficient cloud of witnesses that attest the truth of the Bible. Their dispersion spreads these witnesses through all parts of the world. Their adherence to their religion makes their testimony unquestionable." Notwithstanding, however, their general obstinacy and unbelief, many individuals among them have been struck with the evidence produced in favour of our Messiah. Dr. South informs us, that a rabbi, who lived about fifty years before Christ, upon the consideration of Jacob's prophecy, Gen. xlii, 10, and of Daniel's seventy weeks (Dan. ix), said, that it was impossible for the coming of the Messiah to be deferred beyond fifty years: a proportion of time vastly different from that of eighteen hundred.

"At a solemn disputation, which was held at Venice in the seventeenth century, between a Jew and a Christian, the Christian strongly argued, from Daniel's prophecy of the seventy weeks, that Jesus was the Messiah whom the Jews had long expected from the predictions of their prophets. The learned rabbi who presided at the disputation, was so forcibly struck by the argument, that he put an end to the business, by saying, 'Let us shut up our Bibles, for if we proceed in the examination of this prophecy, it will make us all become Christians.'"—*Bishop Watson.*

"A learned rabbi of the Jews, at Aleppo, being dangerously ill, called his friends together, and desired them seriously to consider the various former captivities endured by their union, as a punishment for the hardness of their hearts, and their present captivity, which had continued sixteen hundred years; 'the occasion of which,' said he, 'is doubtless our unbelief. We have long looked for the Messiah, and the Christians have believed in one Jesus, of our nation, who was of the seed of Abraham and David, and born in Bethlehem, and (for aught we know) may be the true Messiah; and we may have suffered this long captivity because we have rejected him. Therefore, my advice is, as my last words, that if the Messiah, which we expect, do not come at or about the year 1650, reckoning from the birth of their Christ, then you may know and believe, that this Jesus is the Christ, and you shall have no other.'"—*Hill's Six Sermons, 1648.*

A person travelling some time ago in a stage coach with a Jew, who appeared more intelligent and communicative than most he had ever met with before, conversed with him very freely about the opinions of the modern Jews. Among other things, he asked him—"In what light he viewed his expected Messiah?" To which the Jew replied, with great seriousness, "I think so highly of him, I commit my eternal life into his hands, and depend upon him for everlasting life."

A Jew went from Paris to Rome, in order to acquire a just idea of the Christian religion, as at the fountain head. There he beheld simony, intrigue, and abominations of all sorts; and after gratifying his curiosity in every particular, returned to France, where he gave a detail of his observations to a friend, by whom he had been long solicited to abjure Judaism. From such a recital, the Christian expected nothing but an obstinate perseverance in the old worship, and was struck with amazement when the Jew acquainted him with his resolution of requesting baptism, upon the following grounds of conviction:—That he had seen at Rome

every body, from the pope down to the beggar, using all their endeavours to subvert the Christian faith, which, nevertheless, daily took deeper and firmer root, and must, therefore, be of divine institution.

However dispersed and unbelieving the Jews are at present, we have reason to believe, from the aspect of Scripture prophecy, that they shall in due time be converted to Christianity; though it does not appear that any great work has been done among them by the recent efforts which have been made for that end. The reader, perhaps, need not be told, that not long since several benevolent ministers opened a Sunday evening lecture in Bury Street, addressed particularly to the Jews, but it did not appear that it had any great effect upon their minds. Dr. Hunter supposes, that all attempts for the salvation of Israel, though benevolent and praiseworthy, are at present premature, and must be considered so until the fulness of the Gentiles shall be brought in. In the sermon he has published on the subject, he has collected a considerable number of passages of Scripture, relative to the future conversion of Abraham's descendants, and indulges the hope, that the love and kindness of believing Gentiles may be to them the channel of Divine benignity. "Hitherto," he observes, "the Jews have not always had the amiable side of Christianity turned towards them. They have met with hatred, contempt, and persecution, from Christians; and in return they have both hated us and our religion. Let us try what the meekness and gentleness of Christ will do. They lie under the displeasure of God. Ah! is that a reason why they should suffer ours also? There is something solemn and sacred about a convict; the hand of justice is upon him; resentment is disarmed, and turned to pity. Behold a whole nation of convicts, and one generation after the other in a state of punishment, blinded and hardened. Have compassion on them; plead the cause of Christianity with them in the spirit of your divine Master; weep over them; pray for them; draw them with the bands of a man, and with the cords of love."

IDOLATRY PAID TO THE SHRINE OF MAHOMET.

MEDINA, a city of Arabia, is the place of the interment of Mahomet, and it is here that the caravans, in their journeys from Cairo to Mecca, stop to make offerings at his shrine. The zeal shown by Mussulmen and the toils and the suffering they undergo for the sake of paying this compliment to their prophet, are wonderful. They flock to Mecca, the place of his nativity, from all parts of the Mahometan countries, and perform the most laborious journeys; the poorer part of the pilgrims depend on charity for their support on the road, which rarely yields them any thing better than a scanty allowance of bread and water.

Vanity, religion, superstition, and commerce, are the principal causes of these periodical pilgrimages. A Mussulman that has been at Mecca gains thereby a degree of credit and honour among his countrymen, with the addition of Hadgee prefixed to his name whenever he is spoken to: his attendance there, once at least in his life, is required by his creed: many visit it in compliance with vows made at some time of impending danger, or conditionally on the attainment of any desired object; others, who have led dissolute lives, go there for absolution, and with an intention to reform; and others for the purpose of traffic: all fancy themselves the better from having been there, and may, perhaps, many of them, from that impression, in reality become improved in morals, though it is more than probable that their superstition, vanity, and spiritual pride are rather increased.

LESSONS FOR CHILDREN.

EVERY mother educating her own children will be delighted with many things in the Rev. Mr. Denham's "Spelling and Reading Book on new Principles." The following have reminded us of Mrs. Barbauld's beautiful Hymns in Prose.

"I had passed the fields, and came to the lane; there stood the cot of the woodman. He was sitting on the bench at the side of his door. Over his head the roses were in bloom, and the vine hung in many branches. He sat with his mug, and his bread, and his cheese; his child stood near him; she was his only child. Her hair, the color of flax, fell in curls down her rosy cheeks; her neck was fair; the ardor of the sun had spread a tinge on her soft cheek, but her lip was like the ruby; her eye was blue as the sky. She stood by him while he ate his meal. By the side of them was the hive of bees; but they were all at rest, and not a hum was heard from their wings. Soon the woodman made an end of his meal. He took his child by the hand; he bent his head over her; they both went into the cot."

"The moon was now up high in the sky, and the stars were bright. I saw them; their size was not the same, but the light of all was bright. I came to the church yard; my path lay across it. The white gate of the church yard was open; I passed it, and now was in the wide walk mid the graves. I saw the beams of the moon fall on the stones, and I read the names of the dead. The black words were plain on the white stones. I stood and saw the beams of the moon on the walls of the church. The panes of glass shone in its light. The breezes passed over the ivy which grew on the tower; the bat flew past, and the owl screamed. The dead were on each hand. Yes; but the body only of the dead is here. Their soul, all that thought in them, yet thinks. They have but passed into another state. If they are dead to me, so am I dead to them. Both they who live, and they who are dead, are in the hands of God; and God will raise the dead from their graves."

"I passed on; my heart knew no fear, for it was full of hope in God. I came to my home, and felt that I had come to the scene of peace and rest. I soon went to my repose. I thought awhile on all I had seen. Soon I felt sleep steal over me, and I knew no more. I knew no more till I found that the light was come, and the sun was up. My limbs were full of strength, and I felt as if I had never been tired. Sweet light of day! Sweet thou art, O light, to me! If I walk the high road, or roam through the wood; sweet, if I sit in my house, or stroll through the fields; sweet art thou if I look in my book, or look out into the sky; and sweet is the morn, when thou, oh, light! art young; and sweet art thou at noon, when thine ardor is strong; and sweet art thou at eve; and sweet art thou at night, when the moon and the stars rise. Who made the light so sweet to me? How came I to feel the light to be so sweet? It was my Maker, my God. It was he who made me to feel how sweet is the smile of those I love."

MAN'S CHIEF DUTY.

Love and be beloved, is a maxim established by every man's experience; and the Great Father of the universe, who knows that of all his creatures we should be the most miserable without the reciprocal aid of one another, has for our own interest commanded us to love our neighbours as ourselves. Besides, as we can make no recompence to God for his continual favours to us, we should show our gratitude to him by our kindness towards his creatures.

A HYMN FOR THE NEGROES' JUBILEE,

A.D. 1, 1834.

Ye saints who rais'd the fervent prayer,
The loud triumphant song prepare;
Shout to our God, who brake in twain
The injur'd Negro's galling chain.

On Slavery's dark, terrific night,
See Mercy's beams shine pure and bright;
Sublime through Afric's gloomy skies,
Freedom, triumphant Freedom, flies.

A million eyes salute the ray,
A million voices bless the day;
With hope the bondmen lift their head,
And joyful on their fetters tread.

Shout, Britain! shout with ecstacy!
Hail Mercy's glorious Jubilee;
Creation shall your songs resound,
And angel harps your notes rebound.

O'er all the earth your palm-branch wave,
That every man who was a slave,
May Mercy's warning voice attend,
And from his limbs the fetters rend.

Almighty God, accept our lays,
Thine was the work — be thine the praise:
To thee we bend th' adoring knee;
Thanks to thy love, the slave is free!

To Thee we breathe our humble prayer,
Take the poor Negro in thy care;
Renew his heart, from sin set free,
Bless him with Gospel liberty.

Bid truth through every region fly;
Let tyranny and slavery die;
Thy blessing on the Gospel pour,
Till every land thy name adore.

Woolrich.

J. C.

A PHILOSOPHER'S THOUGHTS ON RELIGION.

RELIGION, whether natural or revealed, has always the same beneficial influence on the mind. In youth, in health and prosperity, it awakens feelings of gratitude and sublime love, and purifies at the same time that it exalts. But it is in misfortune, in sickness, and in age, that its effects are most truly and beneficially felt; when submission in faith and humble trust in the Divine will, from duties become pleasures and undecaying sources of consolation. It then creates powers which were thought to be extinct, and gives a freshness to the mind which was supposed to have past away for ever, but which is now renovated as an immortal hope. Then does it become the Pharos, guiding the wave-tost mariner to his home; or as the green and dewy spot gushing with fountains, to the exhausted and thirsty traveller of the desert. Its influence outlives all earthly enjoyments, and becomes stronger as our frame dissolves. It appears as that evening star in the horizon of life, which throws its radiance through the gloom and shadow of death, and which will rise a bright morning star, to usher us into another and a better world. — *Sir H. Davy.*

Things temporal are sweeter in the expectation, things eternal are sweeter in the fruition: the first shames thy hope, the second crowns it: it is a vain journey whose end affords less pleasure than the way. — *Quarles.*

PARAPHRASTIC NOTES ON SOLOMON'S SONG.

(Concluded from p. 230.)

Chap. III.

Amid the shades of gloomy night*,
Obscur'd by many a heathen rite,
In great perplexity of thought,
A reconciled God I sought.
The most sublime poetic strain,
Uncertain here, is read in vain;
Nor can direct to Christ the Way,
But leads the wand'ring mind astray.
With unremitting anxious care
I sought, but found no Saviour there.
The watchmen on the sacred hill,
I said, must surely know his will^b;
'Tis these, and only these, foretell,
That mighty Lord who saves from hell;
And clearly show to all mankind,
Th' Almighty faithful, just, and kind.
Here to these hills my soul is come,
Hence she discerns th' eternal home^d;
And thus, according to his word,
The Gentile church shall know the Lord.^e
Offend him not with idols vain,
Nor join with his, your rites profane^f;
Lest false professors thus ye prove,
And fiercer wrath succeed to love.
Submissive bend, ye foes to peace,
For all your oracles must cease^g.
With wondrous grace he comes to bless
The wretched sons of Adam's race^h.
Bounteous and fragrant, full and free,
As myrrh distilling from the tree:
He hears the fallenⁱ, cheers the faint^j,
Restores^k, preserves^l, and guides^m the saint:
Slightedⁿ — th' angelic host proclaim,
Lord God of Sabaoth his name:

* Ver. 1, 2. The Gentile church looks back to the hole of the pit whence she was digged, and acknowledges that the world by wisdom knew not God. A worthy divine thus pointedly arouses the feelings of his auditors, "Imagine," says he, "a person in some remote part of the world, who never heard of Christ or his Gospel, yet conscious, by the light of nature, that he is a sinner, sensible that he is the possessor of an immortal spirit, fearing to appear before the Author of his being, his offended Judge! How great is his dismay! He inquires anxiously, and meditates almost despairingly, how he may escape from the wrath to come: he grieves, he foresees it ready to burst on his devoted head! A Saviour is by some means revealed to his bewildered and agonized mind. What transport! what rapture! what gratitude does he experience! Such ought our sensations to be, so lively, so ardent, whenever we hear of our blessed Lord, who died for our offences, and rose again for our justification, who also sitteth at the right hand of the Majesty on high, making intercession for us according to the will of God." John xvii, 9, 11, 15, 20; Heb. ix, 24.

^b Ver. 3, "Saw ye him," &c. Heb. xii, 22—24. Profane writers gathered some notions from report of the Jewish laws, history, and economy: thus Ovid, in his Metamorphoses, has copied Moses' account of the creation.

^c 1 John i, 9. ^d Cant. iv, 8. ^e Isa. lxvi, 23.

^f Ver. 5; 1 Cor. x, 19—21.

^g Theodotus the Younger having shut up all the temples of the false gods, all the Oracles became silent, and paganism was forbidden on pain of death by the edict of Valentinian III and Marcianus, anno 451. Isa. xlix, 23.

^h Ver. 6; Isa. liiv; Luke ii, 10, 11, 13, 14.

ⁱ Psal. lii, 8; Hos. xiv, 4, &c.; Luke xxii, 31, 32.

^j Psal. cxvii, 8; Isa. xl, 31; Acts xxvii, 23, 24.

^k Psal. xxiii, 3; 1 John ii, 1. ^l Psal. xxvii, 10; Jude i.

^m Psal. xlviii, 14.

ⁿ Exod. iii, 19, 20; v, 2; Joel ii, 11, 25; Rev. iv, 8; Heb. xii, 25—29; Cant. iii, 7, 8.

Man sinks beneath his vengeful ire,
As stubble in consuming fire.
O haste, ye sinners, to embrace^a
The offers of his plenteous grace!

In pompous chariots princes great
And mighty conquerors ride in state;
Compact, and firm in every part,
They're rear'd and wrought with curious art.
The wood of Lebanon they choose,
Beauteous of grain and strong for use:
Pillars of silver rais'd on high^b
Support a lofty canopy:
On steps of gold ascends alone
The prince, or conqueror, his throne,
While purple curtains doating wave,
From noontide's scorching heat to save.
But Christ, the spiritual Solomon,
Will not alone ascend his throne;
His saints — O glorious thought! — shall ride
As conqu'ring princes by his side.
Sweet though the wood, and stout the frame,
Short were their triumphs, slight their fame^c;
But his elect shall ever prove
The triumphs of redeeming love.
Did silver pillars grace their car?
His purity exceeds them far;
Pure in his person, office, grace^d,
None but the pure shall see his face.
His tried gold, his righteousness^e,
Is firm foundation, joy and peace^f;
And purple curtains wave on high,
Beyond the richest Tyrian dye;
Love and atoning blood combine
To screen our souls from wrath divine^g.

O Gentile church, salute thy King!
Incessant hallelujahs sing,
With God's true Israel conjoin'd^h
In heavenly army of mind;
One glorious building founded sureⁱ,
One triumph ever to endure^j,
One Lord, one faith, s flock^k, shepherd, throne,
In all, above all praise, th' ALMIGHTY ONE!^l

^a Psal. ii, 12; Matt. xxv, 10; 1 John v, 12; Rev. xxii, 12.

^b Triumphant chariots were adorned, among the Romans, with ivory and gold; they sprinkled drops of blood on the car, and sometimes by way of favour on the spectators; a hint taken very probably from the Jewish sacrifices. The hero was clothed in a purple robe embroidered with gold; he was met by the magistrates of his city, or of the capital, who joined in the procession; they proceeded to the temple, and offered up a thanksgiving prayer and sacrificed white oxen. The car, or chariot, which was very elegant, was usually drawn by white horses, sometimes by extraordinary animals, as Pompey by elephants in his African triumph, Sesostris and some others by the kings they had conquered; to which we have an allusion respecting Christ in Psal. lxxviii, 18. The conqueror was alone in the car, except sometimes his children at his feet or on the horses. Solomon's chariot is described ver. 9, 10.

^c Psal. xciii, 5; the pillars of Christ's church should be holy. 1 Tim. iii, 1—13; 2 Cor. vi, 6.

^d "Paved with love for the daughters of Jerusalem." Rom. i, 7; Rev. iii, 21.

^e 1 Cor. ix, 25; Rev. xxi, 7; xxii, 1—5.

^f Hos. xii, 14; 1 Cor. xv, 54—57.

^g Heb. vii, 26, 27. ^h Matt. v, 8.

ⁱ Exod. xxv, 31; Jer. xxiii, 6; Rev. iii, 18.

^j Isa. xlv, 22, 24, 25.

^k Isa. xlv, 4; Luke xxii, 32, 61; 1 John i, 7; ii, 1, 2.

^l Psal. xcvi.

^m Eph. ii; Heb. iii, 1—6; Cant. iii, 11; Isa. liii, 11.

ⁿ Matt. xvi, 18. ^o Rev. xxi, 2—4. ^p Eph. iv, 4—6.

^q John x, 16; Isa. xli, 11.

^r Rom. xi, 36; Rev. iv, 8—11; v, 9—14.

MY SCRAP BOOK.

LEAF XXXIII.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—*SENeca*.

THE following sketch of an ingenious allegory is transcribed from the original MS. of the late Mr. ISAAC JAMES, of Bristol. It is to be regretted that the learned and pious author left his design unfinished. Still, unrevised and incomplete as it is, probably many readers of the Christian's Penny Magazine will find it both interesting and profitable. The author has entitled it simply—

THE VOYAGE.

On a pleasant summer's evening, I was standing on a rock, contemplating two vessels which urged their course along the agitated main. At length, as the sun was setting, they approached a neighbouring port, into which one of them safely entered; but the other, striking upon a hidden sand, immediately went to pieces, and all on board perished. On this, I returned home, reflecting deeply on their miserable fate, and on the course which mankind are daily pursuing, and how differently it may end. My meditations for a long time kept me awake; at last, falling into a deep sleep, the following dream presented itself to my imagination.

I thought myself still standing upon the rock, and turning round from the melancholy spectacle, I was surprised to behold, at no great distance, a large and magnificent city, having the appearance of a metropolis. I wondered what place it could be. I could see many people in carriages, on horseback, and on foot, travelling towards it along the high road, but very few coming away. Among others, was a venerable old man, with a bald head, and a long white beard, carrying a sharp scythe, with which he was ever and anon cutting down the young grass, as well as the old and stubborn weeds, which grew on either side the way. Not doubting from his appearance that due attention to him might prove highly advantageous to myself, I left my station, and ventured to address him.

"Well, Sir, you are moving, I perceive."

"Yes, my good friend, it is my constant employment, and has been throughout life, and will be, till I shall be no longer."

"What great city is that before us, whose towers rise so proudly, as though they could never be thrown down?"

OLD MAN. It is called BABYLON; but the towers which you so admire are unhappily built upon sand, and I doubt not that I shall live to see their ruin. I remember the building of them in the reign of Adam the First, who, you know, has been dead these many years.

"I suppose, then, being so old an inhabitant of the place, you are held in great veneration?"

OLD MAN. Alas! good Sir, so far from it, no one is more slighted and abused.

At this I wondered; and looking more narrowly in his face, recollected him, and to my grief remembered having, in the days of my folly, used him shamefully myself; on which the blood rushed into my face, but as what was past could not be recalled, I ventured to speak again.

"I am sorry for it; but what may be your name, and where do you reside?"

"They call me TIME, but I have no fixed habitation, nor do I continue long with any one; so you must not expect it, however great may be your wish."

We were now arrived very near the city, for the old man passed along with so swift a pace, that I was both amazed and grieved; being convinced that if he once

got the start of me, I could never come up with him again. We went in at a black and dismal looking gate, called WILFUL-SIN, over which was hoisted a flag of DEFIANCE. Multitudes of raw, inexperienced people were crowding in at the same moment, all of them from the country of DEPRIVITY. The streets were dark, and gloomy, and filthy in the extreme, but full of inhabitants.

"Well," said I, "how can people live here?"

"Oh," said TIME, "they never beheld the pure light of the country I was born in, and think nothing of the mire, unless it be unusually deep; in which case, one PUBLIC SAFETY orders the scavenger's cart to take some of it away, or there would be no living. The city is likewise subject to great storms, which carry off much of the filth into the lake of Death."

The inhabitants appeared busily occupied in all manner of trades; and there were taverns and alehouses in abundance for people of every rank. We saw a company drinking jovially in an old crazy house, whose walls were actually cracking over their heads. My companion called aloud to them to break up immediately. Oh, said one, never mind TIME, we shall not die the sooner for what he says. On this, they filled their glasses, and began singing—

Come, drink about, and drown all sorrow;
We'll speak to you, OLD TIME, to-morrow,
For not a syllable you say
Shall interrupt our mirth to-day.

But to-morrow never came; for scarcely had they done singing when the house fell, and they were all buried in the ruins. The noise it made brought the whole neighbourhood together. Ah! poor souls, said one, I am sorry for them. It ought to remind us of our own end, said another. On this, some smiled, but most returned seriously to their homes; but in a short time they became as thoughtless as ever, and never thought of examining whether their own dwellings were more safe. Soon afterwards, we entered a large square, in which was a fair. Here were all manner of shows, with dancing, tumbling, fiddling, plays, and what not. The throng being great, it behoved me to watch lest I should lose my companion; but while I was gazing about me, he was gone, leaving me to bewail my folly; and I wept, while I remembered an old inscription upon a grave-stone:

"While you stand here TIME'S flying;
Fear God, for you are dying."

I retired from this noise and confusion to a more private place, where I saw a company assembled together. Going up to them, I beheld a venerable person, named EVANGELIST, earnestly addressing them. Oh! thoughtless mortals! said he, *why will ye die?* Think ye that those upon whom the house fell and slew them, were sinners above all men that dwell in Babylon? I tell ye nay, but except ye repent, ye shall all likewise perish: for I have received certain information, that a storm of Divine vengeance hangs over this ill-fated city. Fly, then, to the land of IMMANUEL. He will receive you, and will never upbraid you that you were subjects of the King of Babylon, that rebel whom he has sworn to subdue.

Some few seemed attentive to this discourse, but to most of them he seemed as one that mocked. It may be, said one. I do not believe it, replied a second. It is fine weather now, said another. Well, well, we will have our own way at least for the present, answered most of them. I believe it is all a trick to frighten us, said a philosopher. Hardly so bad as that, replied his neighbour, but I think the man is crazed. On this, EVANGELIST burst into tears, saying, Who hath believed my report, and

to whom hath the arm of the Lord been revealed? But there stepped up to him one named COMFORT, and said, They that sow in tears shall reap in joy.

Now, among the hearers, I observed one person very thoughtful, for just as EVANGELIST had uttered the words "Divine vengeance," one CONSCIENCE smote him, and said, Do you hear this?

Oh, yes, I do indeed, said SINNER (for that was his name), and I might have been in the house with the rest.

CONSCIENCE. Ay, and have perished there; and as it is, I believe you will be ruined. I ought to have warned you before, but I was fast asleep till the voice of EVANGELIST awoke me.

SINNER. Oh, I wish you had waked me sooner, I might have made some progress in my escape, but no little matter will rouse you.

CONSCIENCE. Wretched man! I wish I had, for I know not now what will become of us.

On this, SINNER burst into tears, and went home; but not a wink of sleep did he obtain that night; and CONSCIENCE, who went with him, and ought to have been his monitor in time past, did nothing but put him in mind of his former neglect, without giving him a single direction how to proceed, for he was terribly alarmed himself, knowing that he had slept when it was his duty to be up and doing.

The next day he rose, and sat weeping, looking wistfully around him, when there drew near one DIVINE INFLUENCE, who had at first advised him to attend to what EVANGELIST had to say, but before that they had been strangers to each other.

DIVINE INFLUENCE. SINNER, why sit you thus?

SINNER. Alas! Sir, I know not what to do. EVANGELIST has terrified me almost to distraction.

DIVINE INFLUENCE. I know it, for it was I who directed him to address you so powerfully, as to make your ears tingle. But no time is to be lost: go again to EVANGELIST, and ask his advice.

POOR SINNER, therefore, with the little strength he had left, went up and down the streets seeking him, for the city is so large, that he is but here and there to be met with. Indeed he has several times removed his residence through the ill reception he has met with from the neighbours. At length SINNER found him in an obscure lane, warning the people as he had done before. He ran to him, with tears in his eyes, saying, Ah, Sir! I am glad to see you.

EVANGELIST. Why so, what is the matter?

SINNER. Oh, Sir! if I continue here, I shall perish in the ruins of the city, and I know not how to get away.

EVANGELIST. I am glad to hear you talk thus; I now hope you will escape.

SINNER. Oh, that I could hope so too. Pray, Sir, can you put me in the way?

EVANGELIST. Yes, by God's help I can. You must leave Babylon with all speed, and embark for the New JERUSALEM. You must renounce your allegiance to the prince of these parts, and fall at the feet of IMMANUEL, crying, "Lord save me, or I perish!"

S. J. B*****.

(To be continued.)

Surely I shall ever find work enough to obey any of these four Scriptures: "Thy will be done," "Give me thy heart," "Deny thyself," "Only believe." Alas! who can do this that is so poor in grace, and yet so proud in spirit.

Upon natural confidence, Satan often engrafts presumption.

THE NEGROES' JUBILEE;

A Memorial of Negro Emancipation, August 1, 1834: with a Brief History of the Slave Trade and its Abolition, and the Extinction of British Colonial Slavery. Dedicated to T. F. Buxton, Esq. M.P. By Thomas Timpson, author of "A Companion to the Bible," &c. &c. 32mo. pp. 160. Ward and Co.

THE FIRST OF AUGUST, the glorious First of August, 1834, will be a day remembered in Britain as long as she holds a place among the nations of the earth. What a triumph will that day witness of the principles of liberty, of justice, of philanthropy, of every thing ennobling to the human character;—and above all, and best of all, what a glorious triumph of the Gospel of Christ! That is the mighty engine by which the great work of Negro Emancipation has been achieved; and which will doubtless pursue its uncontrollable career till the entire race of our sable brethren, in both continents of America and throughout the world, shall be rescued from the fangs of the oppressor; and be not only set free from bodily slavery, but by the Divine blessing on the efforts made to evangelize them, shall be brought into "the glorious liberty of the sons of God."

Nothing could have been better timed than this choice little volume of Mr. Timpson's. It is indeed a memorial of British crimes; but we rejoice to be able to add, it is a memorial also of British repentance and amendment, and furnishes abundant materials for exciting both the deepest humility and the most lively gratitude. It contains a History of Negro Slavery from its commencement in the fifteenth century; the long-continued exertions of Christian philanthropy for its abolition; and their triumphant issue in the extinction, first of the Slave Trade, and eventually of the condition of Slavery itself throughout the British dominions. The following is the arrangement of its contents.

Chap. I. Introduction. II. Historical Notices of the Slave Trade. III. Early Efforts for the Abolition of the Slave Trade. IV. Mr. Wilberforce's Efforts for the Abolition of the Slave Trade. V. British Colonial Slavery extinguished. VI. Efforts to evangelize the Negroes. VII. Christian Commemoration of Negro Emancipation. VIII. Anti-Slavery Society's Address to Lord Mulgrave, and Lord Mulgrave's Reply. IX. Slavery in the United States of America.

Christian Parents and Teachers, who have taken an interest in the progress of this mighty work, cannot offer a more suitable present to their children, pupils, and young friends, on the ensuing first of August, than this elegant record of facts concerning the rise and fall of Negro Slavery. It is appropriately dedicated to Mr. Buxton, the successor of the great Negro advocate who has recently been called to his rest; and we trust it will have a very extensive circulation.

C.

The Western Association in connection with the London Young Men's Society, will hold their First Quarterly Meeting on Wednesday Evening next, at Eight o'clock, at the School Rooms, Keppel Mews North, Russell Squ.

LITERARY NOTICE.

We understand the Rev. R. Philip, of Maberly Chapel, author of the "Experimental Guides," "Manly Piety," &c., has a new work in the press, called

REDEMPTION, OR THE NEW SONG IN BOTH WORLDS

London: Printed and Published by C. WOOD AND SON, Poppin's Court, Fleet Street, to whom all Communications for the Editor (post paid) should be addressed;—and sold by all Booksellers and Newsmen in the United Kingdom.

THE CHRISTIAN'S PENNY MAGAZINE.

No 113.

PRINTED EVERY SATURDAY.

AUGUST 2, 1834.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POPPIN'S COURT, FLEET STREET.



THE NEGROES' JUBILEE, AUGUST THE FIRST, 1834.

"Am I not a Man and a Brother?"

EXTINCTION OF NEGRO SLAVERY IN THE BRITISH COLONIES, AUG. 1, 1834.

BRITAIN'S unparalleled glory consists principally in her sound intelligence and rational liberty, sanctified by the Bible and the ordinances of pure Christianity. Divine Providence has favoured her in these respects in a far higher degree than any other nation upon earth, in ancient and modern times. This dispensation of God's special bounty manifestly shows his design that she should be the benefactress of the whole world, diffusing her sacred light and scattering her celestial blessings amongst all nations.

Guilt and dishonour, however, in an awful degree, have long attached to the British name and character, by that atrocious violation of the laws of God—the NEGRO SLAVE TRADE; and by the more hateful parent of that criminal traffic—NEGRO SLAVERY itself, in our Western colonies. But for *Slavery*, the *Slave Trade* could have no existence: abolish *Slavery*, and the *Slave Trade* is extinguished. Both these deadly abominations, the sources of numberless iniquities, still exist and flourish to an alarming extent.

Britain, however, has at length blotted out this foul stain from her character: and this memorable, and for VOL. III.

our country *glorious*, day, witnesses the merciful emancipation of EIGHT HUNDRED THOUSAND of our injured fellow-subjects, and the everlasting extinction of Negro Slavery throughout the colonies of Great Britain! Worthily may it be called, **THE NEGROES' JUBILEE.**

Christian philanthropy has achieved this wonderful triumph. Infidelity moved not a finger in the mighty conflict, except in opposition to the servants of Christ; and, influenced by avarice and the love of power, its opposition was vigorous and persevering. Armed with wrath and clothed with meekness, however, the disciples of Christ subdued their enemies, and righteousness has gained the victory, under the Spirit of our God.

Some brief notices of the origin and progress of British Colonial Slavery and its extinction deserve a special record in the Christian's Penny Magazine; but for a MEMORIAL of this abomination and its overthrow, we have pleasure in referring to that reasonable little volume, reviewed in our last Number, "**THE NEGROES' JUBILEE.**"

British subjects first engaged in the bloody traffic in Negroes in the year 1562; and the first who dishonoured his country by this shocking commerce, was Sir John Hawkins.

John Milton, the prince of British poets and patriots,

and Bishop Sanderson, about the middle of the *seventeenth* century, were among the first who commenced the attack upon this hydra-headed monstrous system. But, according to Clarkson, a threefold blow was struck at it about the year 1670. He says, "Morgan Godwyn, Richard Baxter, and George Fox, the first a clergyman of the Established Church, the second a divine at the head of the Nonconformists, and the third the founder of the religious society of the Quakers, appeared each of them the first in his own class, and all of them about the same time, in behalf of the oppressed Africans. We see then this great truth first apparent, that the abolition of the slave trade took its rise, not from persons who set up a cry for liberty when they were oppressors themselves, nor from persons who were led to it by ambition or a love of reputation among men, but where it was most desirable, namely, from the teachers of Christianity in those times. — For though Godwyn, Baxter, and Fox, differed in the articles of their faith, we find them impelled by the spirit of Christianity, which is of infinitely more importance than a mere agreement in creeds."

Christian philanthropy persevered in the contest for more than a *century and a half*, having for leaders in the army of mercy many noble souls, among whom were most conspicuous, Granville Sharp, Anthony Benezet, Thomas Clarkson, and William Wilberforce. The latter of these heaven-born minds, aided by his generous friends, succeeded in accomplishing the *Abolition of the Slave Trade* in 1807.

Armed with the same invincible panoply — the weapons of truth and righteousness — the good soldiers of Jesus Christ have continued the conflict with infidelity, avarice, and despotism; and after a determined struggle for more than a *quarter of a century*, God has given victory to his servants, and this is the glorious day of triumph! This day is the *JUBILEE* of the oppressed children of Africa under the British crown; and the sound of this joyful proclamation shall strike terror into the heart of every petty despot, preparing the way for the echo to the pronounced decree of Heaven — **SLAVERY SHALL BE NO LONGER! MAN SHALL NOT HOLD PROPERTY IN HIS FELLOW-MAN, FOR LIFE AND SOULS BELONG ONLY TO GOD!**

CHRISTIAN COMMEMORATION OF NEGRO EMANCIPATION.

Divine Inspiration has taught us to commemorate mighty achievements, especially the triumphs of mercy. But what has transpired under the British crown of so godlike a character as that which is celebrated on this day? **AUGUST THE FIRST** is memorable as the day on which the present Royal Family ascended the throne of Great Britain, extinguishing, by intelligent liberality, the spirit of bigotry and intolerance which was prevailing in the latter years of Queen Anne: every Briton will regard this day, therefore, as truly memorable; but on this occasion the foulest stain is wiped away from our country, and it cannot be forgotten by Christians, either in Britain or in the Colonies.

"Negro Emancipation," says the author of "The Negroes' Jubilee," "will be commemorated by the pious, both in Great Britain and the West Indies, on the glorious day of jubilee, August 1, 1834; and some notices of that commemoration will here be appropriately recorded, as they have been announced by the several Missionary Societies, and resolved on by the different denominations of Christians.

"The London Missionary Society, early in the year, and at their general meeting in May, resolved on observing that memorable day, by special thanksgiving to God, and prayer for his blessing on the means of increased

evangelical labour among the Negroes; and published the following address to their friends in the Missionary Chronicle for July. From that interesting document will be seen the spirit in which that momentous emancipation is contemplated.

'The First of August.—Religious Services in Relation to the Abolition of Slavery.

The approach of the period fixed for the extinction of slavery throughout the British Colonies, greatly increases the solicitude with which the great change then to take place in the civil condition of a large portion of our fellow-subjects is regarded; and the grateful sense of the Divine goodness, which becomes deeper as the season of promised deliverance draws nigh, excites a livelier concern on behalf of the many thousands, who will be chiefly affected by an event justly to be regarded as one of the most remarkable and honourable in the annals of our country.

Fully participating in these feelings, the Directors of the London Missionary Society would invite the attention of the friends of the Society, the ministers and churches of the land, to the subject which in the Missionary Chronicle for the month of March last, and at the late general annual meeting of the Society, they recommended to public attention. — That the 1st of August next, the day on which, with regard to most of the colonies, slavery will cease, be observed as a day of special thanksgiving and prayer for the Divine benediction on all affected by that important event. Considering also the urgency of the call for immediate exertions on the part of British Christians, to secure for the Negroes all the advantages that freedom will place within their reach; the extended operations already commenced by the Society, as well as by kindred institutions, and the inviting prospects opening in many parts of the colonies; the extra amount of means that will be required, at least for some time to come, to prosecute these efforts with efficiency and vigour, the Directors would suggest to their brethren in the ministry, and others more particularly concerned, the propriety of collections, where such have not already been made, in connection with this service, for the extra exertions now in progress on behalf of the Negroes in the British Colonies.'

"The Baptist Missionary Society, cherishing the same spirit of solicitude for the Divine blessing to rest upon their contemplated increase of efforts to evangelize the Negroes, introduced the subject of the Negroes' Jubilee to their General Meeting in June, and recommended their ministers and churches through the country to observe the first of August as a day of special thanksgiving to God for Negro emancipation. At a special meeting of the Board of Ministers, in London, held July 8, the following resolutions were unanimously passed.

1. That the Board sympathizing in the situation of our Colonies, and rejoicing in the mercy which God has shown in bestowing a full emancipation on the slaves in the West Indies, cordially approves of the Resolution passed at the Annual Meeting of the Baptist Missionary Society, and unites in recommending that the *first of August* be set apart for special thanksgiving to God on their behalf.

2. That it be recommended to neighbouring congregations to have a united service in the morning; and that each church meet for worship in its own place in the evening, and that the several denominations of Christians be respectfully invited to unite in the services.

"The Anti-Slavery Society have published the fol-

lowing very excellent 'Address to the public of Great Britain and Ireland on the occasion of the approaching termination of colonial slavery, on the first of August next.'

Act of 3 and 4 William IV, chap. lxxiii, sect. 12.

'Be it enacted, that all and every the persons who on the first day of August one thousand eight hundred and thirty-four shall be holden in slavery within any such British colony as aforesaid, shall upon and from and after the first day of August one thousand eight hundred and thirty-four, become and be to all intents and purposes free and discharged of and from all manner of slavery, and shall be absolutely and for ever manumitted; and that the children thereafter to be born to any such persons, and the offspring of such children, shall in like manner be free from their birth; and that from and after the first day of August one thousand eight hundred and thirty-four, slavery shall be and is hereby utterly and for ever abolished and declared unlawful throughout the British colonies, plantations, and possessions abroad.'

Surely a day of such vast moment to the welfare of one part of the empire, and to the honour of the whole, ought not to pass unnoticed. Imagination cannot picture the mighty change which will be wrought on that day. But those who have dwelt for years in deep compassion on the ceaseless scourgings which slavery demanded, the stripes which disfigured every day; who have beheld the population melting away, and finding deliverance from oppression only in the grave; and who, above all, have beheld their own fellow-subjects debarr'd by the deliberate fiat of Christian men from the benefits of Christianity,—these can form some faint conception of the evils to be closed, of the blessings to be commenced, on the 1st of August, 1834.

We do know, however, that between the setting and the rising of one sun, the unspeakable abominations of the system will cease. Such a day in the annals of England ought not to pass unregarded. It is the day for undoing the heavy burdens and letting the oppressed go free; and the true celebration of such an event is in hearty and united thanksgiving to God for his marvellous achievement, and prayer that he will bless the work, bless the givers, bless the receivers, and make it a source of blessing to the oppressed and afflicted throughout the world.

Let, then, the 1st of August, 1834, be employed by those who have taken part in the great work, to the service and praise of God; let it be a day of lifting up our hearts to him, a day of exertion for promoting the religious instruction of those who are on that day called into a new state of being; and for craving the outpouring of the Spirit on the multitudes, who, having so long been enthralled by the wickedness of man, are at length delivered by the arm of God.

Some may think that this great work was accomplished by the act of man; some will ascribe it to one body, and some to another; but we trust that our friends, now that the conflict of party has ceased, and the cloud raised around us by the passions of man has been dispersed, will unite in acknowledging the signal providence of Almighty God, who has, from the beginning to the end, been the true DOER of the glorious work; originating it in the hearts of its advocates,—lifting it over the all but insurmountable obstacles of its early days,—setting at nought the counsels alike of friends and foes, providing means, providing instruments, unexpected, diverse, conflicting, yet under the skilful guidance of the DIVINE HAND, all urging forward to the same conclusion,—and from the chaos of confusion, the battle of irreconcilable opinions, bringing us to the incredible consummation of emancipation in

peace, in harmony, in safety, in congratulation and acquiescence on all sides.

Those who are the most intimately acquainted with the history of the cause will the most heartily acknowledge, that the issue is the work of HIM who 'executeth judgment for the oppressed,' who alone 'worketh salvation in the midst of the earth.'

We have no wish to prescribe to any of our friends the mode of celebrating the day. Each individual will pursue the course most congenial to his own conscience. But whatever be the outward act, every member of our Society will rejoice in the arrival of the day of liberty throughout the British empire.—By order of the Committee of the Anti-Slavery Society.

Thomas Pringle, Secretary.

18, Aldermanbury, June 27, 1834.

"The Methodist Missionary Society have addressed their ministers, congregations, and societies, in Great Britain and Ireland, in a similar spirit, on the same great day. They say—"The Committee of the Wesleyan Missionary Society have learned with much pleasure, that in some of the islands the missionaries and their Negro flocks have spontaneously resolved to celebrate that glorious day by special religious services, suited to the occasion; and the Committee have recommended the universal adoption of that measure in all our colonial stations. They have also reason to believe that the day will be similarly observed and honoured by several large and respectable sections of the Christian community at home (probably in a greater or less degree by our fellow Christians of all denominations), in compliance with the advice of the missionary committees belonging to their several bodies. In imitation of an example so laudable, the committee who have the honour of superintending the Wesleyan Missions feel it their duty most earnestly to recommend to the Methodist ministers, congregations, and societies, in this and in the sister kingdom, the solemn recognition and Christian improvement of the approaching Negro Jubilee. They respectfully suggest, that in the evening of that day a meeting should be held in every Methodist chapel, in order to offer to Almighty God devout thanksgiving for the peaceable accomplishment of an object so long and so strenuously prosecuted by Christian philanthropists; and for the further and not less important purpose of supplicating by united prayer the Divine blessing on the Negroes about to be emancipated, and on their children, and on their religious instructors.'"

EFFORTS TO EVANGELIZE THE NEGROES.

Negro Emancipation has been achieved by the disciples of Christ, who have been the devoted supporters of missions to the heathen. Christian wisdom and kindness have not forgotten those whom they have befriended; but have determined on providing the means of education and salvation. "And here is a widely extended field for the exercise of evangelical charity: for according to the best calculations, 'the aggregate number of slaves, even partially under religious instruction by all the religious bodies, did not exceed 50,000, being only a seventh of the whole. The proportion of the free black and coloured inhabitants who attend religious instruction is much larger!' Religious instruction for 350,000 Negroes newly emancipated, with the privilege of attending the ordinances of God's house and worship, will require the most energetic measures, and an enlarged scale of liberality from the disciples of Christ in Britain.

"Missionary, Bible, and Tract, Societies, have, however, devoutly deliberated concerning their opening op-

portunities of usefulness, and their increasing responsibilities. Resolutions, worthy of their principles and profession, have recently been formed, to immediately increase the number of evangelical labourers in the West Indies, where some of the Missionary Societies have had their principal and most favoured stations.

"*The Baptist Missionary Society*, though in partial mourning on account of their *thirteen chapels lying in ruins*, are encouraged by the glorious prospect of permanent liberty being enjoyed by the slaves; and they are making arrangements for the more vigorous and extended prosecution of their divinely-benevolent work.

Righteousness demands that the planters should be compelled to rebuild their places of worship, which they had destroyed; and application was made to Lord Goderich, who sent a dispatch to Lord Belmore, Governor of Jamaica, for that purpose; but the House of Assembly refused to listen to the just requisition. Government was unwilling to press the claim on the Colonial Legislature a second time, lest it should impede emancipation; and required an account of the Society's loss: which being given at 17,900*l.* sterling, 5,510*l.* remaining debts on the chapels were promised in an official communication, with this honourable remark: 'That the Negro population might not be deprived of the services of those able and zealous missionaries who were compelled by violence to quit the colony.'

Representations being made by the Society that this grant would prove inadequate, the committee were recommended to raise half the remainder, 6,195*l.* and with the understanding that the other half should be provided by the Government. Cheered with this intimation, the Society, at their general meeting, June 20, 1834, commenced a subscription, with 500*l.* from W. B. Gurney, Esq. the chairman, and 500*l.* from J. B. Wilson, Esq. the treasurer, and which was made up more than 2,000*l.* immediately, the appeal being especially made 'in behalf of *thirteen scattered churches*, comprising 5000 members, and 10,000 inquirers.'

Nineteen active and efficient missionaries the Baptist Society have in this field of labour, and they are intending to increase this number of labourers in the West Indies.

"*The Wesleyan Missionary Society* have nobly pursued concerning the evangelization of the Negroes in the West Indies. 'Six mission chapels in Jamaica, destroyed or damaged in 1832,' require 'at the lowest sum necessary for the restoration of them to their former state, 2,090*l.* for which application was made to the Government, who promised 1,045*l.* when the other half had been raised by the public.'

Liberality has been strongly manifested by the Wesleyan body, and their friends, especially by some generous members of the Church of England, for the purpose of increasing the number of their missionaries in the West Indies, and of supporting and extending their missions in those colonies. About 7,000*l.* have been thus specially contributed: and their 'Missionary Notices' for July state, that 'eighteen additional labourers in the field have been already appointed; and four more have recently been voted; making *twenty-two* additional to the former number, and *seventy-five* in all.'

"*The Moravian Missionary Society* have for more than a century had devoted labourers in the West Indies. Their efficiency and holy zeal, as evangelists and pastors, have gained the admiration of the whole Christian world; and they could not be expected to be unmindful of the opening prospects. They have already about *fifty* missionaries (112 male and female) in the West Indies; but they have worthily resolved on prose-

cutting their great objects with renewed vigour, and sending out several additional labourers, as funds may enable them, to their field of operation among the Negroes.

"*The London Missionary Society* had but few agents in their evangelical service in the West Indies, they being chiefly stationed in the South Sea Islands, India, and South Africa. Six stations, and several out-stations, however, in Demerara, Essequibo, and Berbice, are occupied by *free* missionaries of this Society, aided by some native evangelists, and their ministry of mercy has been crowned with divine success. But the directors determined immediately to send out *fourteen* additional missionaries, to meet the present necessity of the emancipated Negroes. Subscriptions especially for this purpose have been made, and more than 4,000*l.* were reported at the General Meeting in May. What is of more consequence, the Directors have found a supply of well-qualified missionaries.

"*The Religious Tract Society*, one of the chief bonds of union to all the several missionary institutions, have acted nobly towards the West Indies. They have resolved on granting a large supply of tracts and books, suited for the Negroes in their present circumstances. From an examination of their record of 'Gratuitous Issues,' it appears, that during the past year this Society have voted, in tracts and books for libraries to the Negroes, under the care of the missionaries, to the amount of *FOUR HUNDRED POUNDS*. It is no less gratifying to find that purchases to that amount have been made of the Society's publications for the West Indies.

"*The British and Foreign Bible Society* could not remain unmoved while contemplating the present scenes of preparation for Negro emancipation, especially as most of its Committee are Directors of the various Missionary Societies, and that divine Institution constitutes the noblest bond of union to them, rendering, and receiving from them, the most efficient aid. Several of its generous friends had suggested the desirableness of furnishing the liberated Negroes with copies of the Holy Scriptures on the occasion of their emancipation; and the subject was urged upon the Christian public at the recent Anniversaries of the Missionary Societies.

Lord Bexley took up the idea suggested by the Rev. Hugh Stowell, of Manchester, at the General Meeting of the Bible Society, and the following Resolutions were adopted:—

'Proceedings at a Meeting of the Committee of the British and Foreign Bible Society, on May 12, 1834.
The Right Hon. Lord Bexley in the chair:

The President having adverted to the idea thrown out by the Rev. Hugh Stowell, at the last annual meeting, of a copy of the Scriptures being furnished to the Negroes on their approaching liberation,

It was resolved, that it be referred to the sub-committee for general purposes, to consider whether, and by what means, such a measure can be beneficially carried into effect.

At a Meeting of the Sub-Committee for General Purposes, on May 16th. The Right Hon. Lord Bexley in the chair.

After a lengthened discussion on the means to be adopted for supplying the Negroes with a copy of the Scriptures on their approaching liberation, it was

Resolved, That the further consideration of the subject be postponed for the present.

At a meeting of the sub-committee for general purposes, specially summoned to resume the consideration of the subject of supplying the Negroes of the West Indies with the Scriptures on their approaching

liberation, and on other business, on May 30th.

Samuel Mills, Esq., in the chair :

Resolved, That it be recommended to the General Committee to adopt the following resolutions : viz.—

That the committee of the British and Foreign Bible Society desire to unite in the general feeling of satisfaction, expressed in so many quarters, at the approaching termination of Slavery in the British Colonies.

That this committee, while they rejoice in the extension of civil freedom to their fellow-men, cannot but be reminded of that freedom of which the Scriptures speak, and on which the Scriptures lay so great a stress : —
“ If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free.” John viii, 31, 32. — “ Being then made free from sin, ye became the servants of righteousness.” Rom. vi, 18.

That it appears a religious duty to embrace so appropriate a moment for calling the attention of those about to be liberated from earthly bonds to this heavenly freedom ; and that to present, in an affectionate manner, to such persons at the present juncture, a copy of the Scriptures, would be calculated to produce beneficial impressions on their minds.

That, with these views, a copy of the New Testament, accompanied by the Book of Psalms, in a large type, and substantially bound, be tendered to every person receiving the gift of freedom on the approaching First of August, who can read : or who, though not able to read, is the head of a family in which there are readers, or children learning to read ; such parties receiving a recommendation from a minister, teacher, or employer.

That circulars be sent to the Rev. James Thomson, the Society's agent, and to the officers of the various Bible Societies in the West Indies, and at the Cape of Good Hope, and the Society's correspondents at the Mauritius, communicating these Resolutions ; and requesting them to take measures, without delay, for ascertaining the number of copies that will be required, and to give such further assistance as may be in their power : and that it be particularly suggested to them, to put themselves in communication with the clergy, missionaries, catechists, and teachers of the different Missionary Societies, as well as with other benevolent individuals.

At a meeting of the committee, held on Monday, June 2, the Right Hon. Lord Bexley in the chair :

Read and confirmed the minutes of the sub-committee for general purposes, of May 30th.

America, “ glorious America,” as Mr. Buxton remarked, will surely feel the influence of these proceedings in England, and soon terminate the horrid system in that wonderful country.

THE LAST EVENING OF SLAVERY, AND THE FIRST MORNING OF LIBERTY.

“ Soon shall th' auspicious day from heaven descend,
That proves the Negro hath a mighty friend :
Soon shall the knell of Slavery be toll'd,
The scroll of liberty be soon unroll'd.
No more shall iron hearts and murderous hands,
By Satan urg'd, dissolve the dearest bands.
No more the torturing whip, the anguish'd cry ;
No more the plea for vengeance rise on high.
Mercy has triumph'd, and the Slave is free !
Hail ! long-expected day of Jubilee ! ”

Thus mus'd the Negro mother, on her way,
The eve before th' emancipating day.
The last degrading task her hands had wrought,
And once again her humble cot she sought.

Soon as the well-known spot appear'd in sight,
She felt her bosom thrill with new delight,
And as she clasp'd her young one to her breast,
With gentle song compos'd his head to rest.

“ Adieu, adieu, thou plaintive strain,

On which so long I've dwelt :
Since mercy melts our massy chain,
Now let our sorrows melt.

No more I'll sing of Afric's groves,
Or fond maternal care ;
I'll sing aloud redeeming love,
That heal'd my mad despair.

Yea, sweet is freedom's rising beam ;
But sweeter far to me
The rays that from thy summit stream,
Soul-healing Calvary.

Sleep, sleep in peace my child so dear,
No more my wearied eye
Shall pour on thee the burning tear,
Sad fruit of slavery.

For thou art mine, and none shall tear
My darling from my breast ;
Teach me, great God, my babe to rear
To call the Saviour blest.

Thy father comes, his smiling face
Shall soon be press'd on thine :
He'll fold us both in an embrace
Man's arm can ne'er untwine.”

O for an angel's vast descriptive powers,
To tell the bliss of those delightful hours,
When wife and husband met each other's eye,
And sung — “ *This evening Slavery must die !* ”
How felt the Negro mother, when carce'd
By him of earthly objects lov'd the best !
How felt the Negro, as he clasp'd his wife
And darling as *his own* ! — his own for life !
How rose the grateful song, and flow'd the tear,
While heav'n-taught lips pour'd forth the fervent prayer.

The raptur'd mother ceas'd to sing and weep,
And soon was folded in the arms of sleep ;
But busy fancies in the memory throng,
And scenes that to the days gone by belong
Were acted o'er : then Afric came to view,
Her palmy groves, and scenes for ever new ;
The rending hour — the horrible slave-ship —
The sundering bargain — and the blood-stain'd whip !
Her sire's last groan — her mother's parting look —
Her own sad anguish, when by all forsook.
She was a mother now ; a father press'd
Her smiling darling to his bounding breast.
She dreams that these her treasures too are gone,
And once more feeling she is all alone,
Starts from her bed in sad and deep despair :
She wakes ; — her spouse and babe are sleeping there.
One raptur'd gaze soon calm'd her anguish'd breast,
Thoughts of to-morrow lull'd her soon to rest.
Invidious memory still perform'd her part,
And shot fresh sorrows through the aching heart.
She thought she heard the loud discordant throng
Hastening the sad and wearied gang along :
Was she too late ? O horror ! it was so !
She sprung up in an agony of woe.
True, it was daylight streak'd the cottage walls,
And sounds were heard, — but not slave-drivers' calls.
It was a mingled shout of rapture loud,
Arising from a gladsome sable crowd ;
And far and wide the wondrous tidings run,
“ THE GLORIOUS REIGN OF LIBERTY'S BEGUN ! ”
She turn'd her to her spouse and slumbering boy,
And gaz'd, and wept, — but they were tears of joy.

THE UNPARDONABLE SIN — THE SIN AGAINST THE HOLY GHOST.

"**THERE IS A SIN UNTO DEATH!**" Such is the truly alarming declaration of the inspired apostle John, recorded for our instruction, 1 John v. 16. But misapprehensions of the most distressing nature have been entertained on this subject by many sincere and conscientious Christians. We will endeavour, therefore, to trace some of their causes, and direct to an effectual remedy.

True believers of the gospel are delivered from the law as a covenant of works, by the obedience and death of Christ their Divine Surety: "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. viii. 1. But while for ever freed from its penal threatening against sin, the renewed servants of Christ "delight in the law of God after the inner man," and regard its perfect and holy injunctions and prohibitions, as the rule of their self-examination. Accustomed to self-inspection by the light of the Spirit and word of God, they individually find reason to say with the holy apostle, "I know that in me, that is in my flesh, dwelleth no good thing;" and thus, conscious of innumerable imperfections even in their best duties, and recollecting, perhaps, a long succession of sins and follies in the earlier period of life, sincere believers are sometimes painfully dejected in mind. Probably there is scarcely any humble and conscientious Christian, who has not been, at one time or other, tempted to think that he has committed the *sin unto death* — the *unpardonable sin*.

There are four classes of persons, who appear more particularly predisposed to yield their minds to the guileful suggestions of their spiritual enemy, that they have perpetrated this fearful crime.

First, Those who had been privileged with a religious education, and the holy example of pious parents; but which they had neglected, in youthful age, for the sake of the pleasures of the world.

Second, Those who had disregarded the claims and invitations of the gospel, of which they had some tolerable notion from their occasional attendance on public ordinances, until a late period of life.

Third, Those who, having fallen into some gross sin after their conversion to God, are dejected and distressed with conscious guilt.

Fourth, Those who are conscious of backsliding in heart, and of unfruitfulness in their religious profession, while privileged with the abundant means of grace.

Under the influence of temptation, the guilty mind is led to contemplate *three* most alarming passages of the Holy Scriptures, and to consider them as peculiarly applying to its present state. One, a declaration of Christ addressed to the infidel Jews: "The blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. xii. 31, 32. The others are in the Epistle to the Hebrews. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Heb. vi. 4—6. "For if we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised

Moses' law, died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Heb. x. 26—29.

Various and contradictory have been the opinions, which learned men have given concerning the sin against the Holy Ghost; and for us to determine precisely in what that crime consisted, may be somewhat difficult: but we shall act wisely by considering the circumstances under which our blessed Lord uttered those fearful words. They were addressed publicly to his numerous auditors, as a solemn warning against uniting with the haughty and malignant Pharisees, by whom he had been condemned in performing his works of mercy.

The compassionate Saviour first declared, that "all manner of sin and blasphemy shall be forgiven unto men." By which words of grace, some have thought that our Lord intimated the favoured condition of men, placed under a dispensation of mercy, while apostate angels are "reserved in everlasting chains, under darkness, unto the judgment of the great day," tormented with hopeless despair. It should be observed, that the Pharisees had uttered most blasphemous expressions against Christ and his miracles of benevolence, and which had manifestly been wrought by the power of the Holy Spirit, though the special dispensation of the Spirit had not then been introduced; and therefore he added, "But whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. xii. 32.

By a short paraphrase we may be able to perceive more clearly, perhaps, the scope of the Saviour's language. "Hear, ye who are revilers of my works: you have represented me to the multitude as a winebibber, a friend of publicans and sinners, and as one who casts out devils by authority derived from Beelzebub; and you still proceed, notwithstanding the mighty works which I have performed among you, representing me as a false prophet, and as a deceiver of the people. All these grievous crimes shall be forgiven you, if that final dispensation of the Holy Ghost, which after my ascension I shall establish among you, lead you to repentance, and prevail with you to believe in me. Yet if, when I shall have sent forth the Holy Spirit to testify the divinity of my mission and my resurrection, you shall persevere in your infidelity, and shall speak against the Holy Ghost, and represent him also as an evil spirit, your sin shall never be forgiven, you shall be left to the blindness of your hearts; nor shall any thing more be done to invite you to seek an interest in the mercy of God."

Commentators the most judicious have concluded, therefore, that none could commit this sin, unless they had witnessed the glorious effusion of the Holy Spirit upon the apostles. It is manifest, also, that all degrees of opposition to his operations, were not finally destructive to the interests of the soul. Peter, the apostle, does not seem to have concluded even that Simon Magus had sinned beyond the reach of the Divine mercy, when he offered to purchase the ability to confer upon others the miraculous powers of the Holy Spirit. Acts viii. 18.

No doubt, however, can be entertained that apostasy, under some very peculiar circumstances of aggravation, through love of this world, indulgence in sin, with enmity to evangelical truth, were equivalent to the unpardonable sin — the sin against the Holy Ghost; and that in every age, some have provoked God to abandon them to judicial impotence. But in these cases there must have been superior opportunities of information;

much inward conviction of the excellencies of the gospel; determined resolution in sinning against the light of conscience; deliberate enmity to evangelical truth; and an obstinate contradiction of the Divine testimony, in opposition to clear evidence, to constitute this dreadful kind of impiety. There needs no hesitation in declaring, therefore, that those humble persons, who are apt to fear that they have committed this awful sin, are generally among those who are at the greatest distance from its tremendous guilt.

As to "*sinning wilfully*," after having received the knowledge of the truth" (Heb. x, 26), we have no doubt of some being guilty in an awful degree, to their aggravated condemnation. But we are confident that many sincere Christians, under the influence of temptation, mistake the word *wilfully* for *willingly*. Their signification will evidently appear to be extremely different. Every sin is committed *willingly*, or there could be no culpability in the action; for the consent of the will is necessary to constitute its crime. But none, except a hardened apostate, who malignantly endeavours to find pleasure in wickedness, especially in doing injury to the interests of Christ, can possibly "*sin wilfully*;" that is, with a headstrong determination, with enmity against the gospel and its professors, while the conscience at the same time testifies that both are excellent. A fend-like spitefulness seems essential to form this disposition; and hence the apostle describes such wretched beings as having "trodden underfoot the Son of God, and counted the blood of the covenant wherewith he was sanctified an unholy thing, and done despite unto the Spirit of grace."

None can accurately define what is meant by the "*sin unto death*;" but we may confidently declare, that this matter has been mentioned with a degree of obscurity, to restrain men from cherishing presumption, so that they may not venture near to the brink of so dreadful a precipice. One of the most effectual means of preservation from this evil, or relief from the apprehension of its guilt, is faith in the atonement of Christ; and, while depending upon the promised grace of the Holy Spirit, to adopt the prayer of the Psalmist: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." Ps. cxxxix, 23, 24.

MY SCRAP BOOK.

LEAF XXXIV.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—SENeca.

THE VOYAGE.

(Continued from p. 239.)

(From the original MS. of the late Mr. Isaac James, of Bristol.)

SINNER. Oh, good EVANGELIST, where can I find him? I will fall at his feet as dead.

EVANG. Nowhere while you reside here. You must go the voyage I mentioned. No tempest, no enemy, must cause you to put back, for those who return will most assuredly be cast away.

SINNER. Alas! I know not the course, and there are none here who have ever sailed that way.

EVANG. Fear not; I have a chart in which the whole course is most accurately laid down. Every harbour where you may touch, and every rock, sand, and dangerous coast, distinctly pointed out, with every kingdom which is inimical to the PRINCE IMMANUEL. It was made under

the direction of IMMANUEL himself, at his own princely cost, and delineated by the most able draughtsmen, superintended by my good friend DIVINE INFLUENCE.

Upon this he took from his bosom a roll, which he unfolded, and gave to SINNER, who beheld it with admiration and gratitude. He had indeed seen such before, but never till now understood how much he was interested therein. Some who pretended relationship to EVANGELIST, had been long in possession of these charts, but being strangers to DIVINE INFLUENCE, never opened them to instruct persons in the voyage, having no desire to go it themselves.

SINNER's heart, on his receiving the roll, for a moment revived within him, and he sang aloud for joy—

This blessed chart shall guide my way
From shades of night to brightest day:
Though on a stormy ocean tost,
My troubled soul shall ne'er be lost.

EVANGELIST was glad to see him in this mood, and was loth to discourage him; but looking gravely, he said, Rejoice with trembling, my friend, for remember,

With weather mild, and gentle gale,
No mariner need fear to sail:
But when o'erwhelming billows roll,
God must support the sinking soul.

SINNER thanked him; and having put the roll into his bosom, began to think of setting out in good earnest, and hastening along towards the harbour, was met by one of his old comrades, who said, Where now, my boy? This question came so unexpectedly, that he was at a loss for an answer, being conscious on what grounds he was addressed in so familiar a style. He therefore replied, with some degree of hesitation, I believe I am going to sea.

O ho! said his comrade (perceiving his confusion), upon some grand expedition, I suppose. With this he began to smile, which so confounded SINNER, that he knew not what to say next. At this instant, CONSCIENCE coming up, said, You must not regard him, or any one else, if you mean to set out upon this voyage. SINNER then, plucking up his courage, said, I do not think it safe to remain here, and, therefore, I shall take my departure by the first vessel that sails. His companion upon this set up a loud laugh, which so disconcerted him, that he could scarcely proceed, and was indeed ready to faint, but DIVINE INFLUENCE coming to his aid, he recovered, and as soon as the man was gone, sang, with trembling lips,

Weak is my strength without thy aid,
Lord, help me by thy grace:
Or, of my former friends afraid,
I ne'er shall see thy face.

Now I plainly perceived in my dream, that EVANGELIST, DIVINE INFLUENCE, and CONSCIENCE, were no friends to this city, though the latter being very lethargic, slept away much more of his time than a vigilant enemy ought to do. Indeed, when he is thoroughly awake, it must be said for him, that he is very active, and often does much good, and sometimes considerable harm, unless DIVINE INFLUENCE interposes to prevent it. He has sometimes so rated at people, that they have done through terror the very things they ought not to have done. Now DIVINE INFLUENCE acted upon the inhabitants in a way they were not aware of, warning them in secret of their great danger, and pointing out their true interest; and having invincible powers of persuasion, he was sure to effect his purpose; and indeed without *Him* CONSCIENCE might upbraid, and EVANGELIST might remonstrate, in vain. The latter acted his part openly, which caused me to wonder he was not taken up. While I was thinking about it, a grave old gentleman, one MR. INTELLIGENCE, passing that way, I addressed him thus:—

Does not the Governor know of EVANGELIST's proceedings?

INT. Yes, Sir, most assuredly; he has his spies and informers everywhere.

How is it, then, that EVANGELIST is suffered to go on as he does?

INTEL. Why, Sir, I must go back a little into the history of Babylon, in order to account for it. All these parts formerly belonged to the greatest king in the universe, and people lived as happy as the days were long, at a city delightfully situated in the land of Eden, but the present Governor seduced them by false promises of bettering their condition. Not knowing when they were well off, they broke out into open rebellion. The king had forces sufficient to have crushed them in a moment, and when they heard he was coming, they were frightened enough. He appeared before the city, and resistance being vain, they fell on their knees before him, framing silly excuses for their conduct, instead of acknowledging they were verily guilty, or begging forgiveness. However, the king reprimanded them very severely, and ordered them and their betrayer to march out of the city, with nothing but the clothes on their backs; and so they came and settled here, where they continue attached to their deceitful tyrant, being blind to their true interest.

But as the king had them in his power, and saw them still full of the spirit of rebellion, why did he not make an example of them on the spot?

INTEL. It was owing to the goodness of his heart. He however left them to the tyranny of their new Governor, to smart for their folly. His power over them is as great as ever; and of this the governor is so aware, that he trembles upon his very throne when his name is mentioned, for the King has solemnly sworn, that he will one day overturn his empire, and bind him in chains, and if *He* say the word, he will perform it. Ezek. xii, 25.

Well, but I hear the King's name in almost everybody's mouth. Does not this come to the Governor's ears?

INTEL. O yes, and he very well approves its being used in *that manner*. He takes it as a proof of their allegiance to himself; for the King's true subjects abhor to *trifle* with his name, or use it in imprecation. They esteem it holy and reverend, Ps. iii, 9. Now it is not for want of will in the Governor that EVANGELIST is not burnt at a stake, but he dares not do it, for EVANGELIST has a protection with the King's seal to it. Nevertheless, the Governor and his subjects work him all the evil they can, nor will poor SINNER fare better if he attempts to get away.

I thanked MR. INTELLIGENCE for this information, and looked to see what was become of SINNER. I remarked he walked but slowly, sorrowing because he had been almost, if not quite ashamed of his intended voyage. However, on he went, and if he saw any whom he knew, crossed the street to avoid them, till at last he got down to the water side. Here were many vessels loading for various parts of the empire of Babylon, but few that appeared suitable for his purpose. At length he saw one called the FORSAKE VICE, which had a board hanging to the rigging, on which was written, "For Canaan; for passage, enquire on board." Seeing this, he went on board, and the captain spying him, said, Well, young man, what is your business with me?

SINNER. I want a passage to the New Jerusalem, Sir.

CAPT. That will come to a great deal. What if you should not have enough?

SINNER. Cannot I work my passage, Sir? I will try to do my best.

CAPT. Were you ever at sea before?

SINNER. No, Sir.

CAPT. I thought so by your talk, and bad will be your

best, I believe. Let me tell you, young man, such raw hands as you, who know nothing of navigation, only stand in the way; and you may as well go on shore again, as think of being of any use here. Besides, I never met with a Babylonian yet that relished our ship's provisions, and the first blowing weather makes them sick.

At this SINNER's heart began to sink, and it was getting dark ap; indeed, owing to his delay through meeting his old comrade, the sun was setting when he arrived at the ship. However, on the Captain's last words, he gave him a wishful look, and, to his surprise, saw it was no other than his kind friend EVANGELIST, who for the present looked sternly at him, saying—

I am sure I never told you that you could work your passage. However, work you must if you go with me, and that with fear and trembling, for you will do no good unless DIVINE INFLUENCE should come on board and instruct you in navigation. Have you any thing to pay him?

SINNER. Nothing, Sir, but what is current in Babylon.

EVANG. Then give it him when you see him. I have some hopes he will be here soon.

And so it proved, for he came soon after, and SINNER gave him what money he had, which was a quantity of pieces called "*Human Resolutions*." DIVINE INFLUENCE took them, and with an air of indignation flung them on the quay wall, and the young Babylonians snatched them up and ran away with them. Upon this SINNER knew not what to do or say, for he had vainly hoped they would have done him some service.

EVANGELIST seeing his distress, tried to comfort him, saying, Do not be disheartened, DIVINE INFLUENCE could see your money was base, though you could not. He never throws away any thing valuable.

SINNER. But I hoped to have slept on board to-night, and now I have nothing to pay for my lodging, much less for my passage.

EVANG. Then you shall have a berth for nothing: and let me tell you, this is the King's ship, and in Government pay, and no Babylonish property is suffered on any account to be landed in his dominions. For there shall nowise enter any thing that defileth. Rev. xxi, 27. If you go at all, you will go a free passenger. I hope you will, and a very great favour it will be: but I advise you to acknowledge your poverty and ignorance to DIVINE INFLUENCE, and that will be the best way to obtain both money and learning.

SINNER was greatly alarmed at the idea of being turned on shore again, and not suffered to proceed on the voyage. He, however, looked earnestly on DIVINE INFLUENCE, and cried, Oh, Sir!

My ignorance is very great,

Still greater not to know it,

Then what is needful in my state,

May heavenly love bestow it.

Then said DIVINE INFLUENCE, Ah, SINNER, your money had not the King's stamp upon it; but if you follow my directions you shall not want.

On this, he gave him a piece or two for the present, called HOLY DEPENDENCE. The figure on them was a Lamb that had been slain; and on the reverse, a Dove descending. There were also mottos on each side, but SINNER could not as yet thoroughly make them out. He now retired to rest, with longing desires to sleep no more in Babylon to his life's end.

S. J. B*****.

(To be continued.)

London: Printed and Published by C. WOOD AND SON, Popple's Court, Fleet Street; to whom all Communications for the Editor (post paid) should be addressed;—and sold by all Booksellers and Newsmen in the United Kingdom.

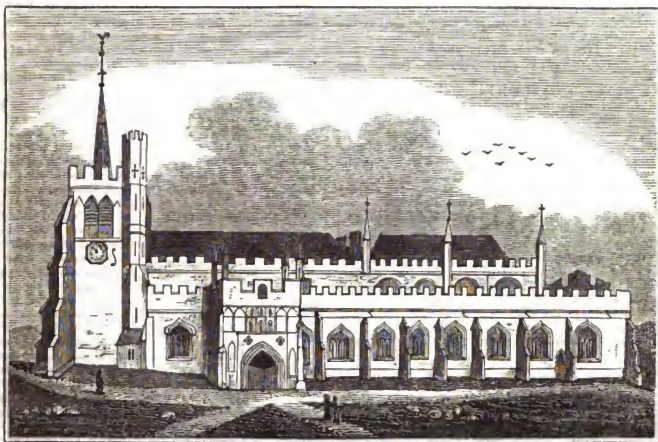
THE CHRISTIAN'S PENNY MAGAZINE.

No. 114.

PUBLISHED EVERY SATURDAY.

AUGUST 9, 1834.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POPPIN'S COURT, FLEET STREET, LONDON.



SOUTH VIEW OF THE PARISH CHURCH OF ST. MARY, AT HITCHIN, IN HERTFORDSHIRE.

HITCHIN is a market town about thirty-four miles from London, and is pleasantly situated in a valley. For size and population it is considered the second town in Hertfordshire. Its trade in corn, cattle, wool, malt, and straw-plat, is very extensive. It contains three wards, *viz.* Baneroff-ward, Bridge-ward, and Tilehouse-street-ward, and is of great antiquity. As early as the time of *Offa*, king of the Mercians, Hitchin must have been a town of considerable importance, as he lived and held his courts in it while his palace at Offley was building. His nobles also erected a monastery there in 792; and Eadric, one of *Offa*'s relations, resided in Hitchin till he was chosen abbot of St. Alban's in 794. CHAUNCEY (page 338) says, "It was doubtless a place of some remark when King ALFRED divided this county into hundreds, for at that time this hundred was denominated from this town.

In 1316, King EDWARD II founded a priory of White Carmelites there, "dedicated to the honour of our alone Saviour and the Blessed Virgin." These friars held it till the 21st of King Henry VIII, when it was surrendered into his hands. The estate upon which this priory stood was purchased by Ralph Radcliffe, Esq. about the year 1670, and remains to this day in the possession of his descendants. In 1775, most of the ancient building

VOL. III.

was taken down, and a handsome mansion erected on its site: part of the old cloister is still standing, and is used as a picture gallery. The park, though small, is from its picturesque hills and dales, fine trees, canal, bridge, and shrubberies, exceedingly beautiful.

In 1298, the former church, dedicated to St. Andrew, sustained great damage by the shock of an earthquake, one side falling in and bringing with it great part of the roof. It was repaired in the following year, but so inefficiently, that five years afterwards, *viz.* in 1304, the roof again fell in, mutilating in its descent many valuable relics of antiquity.

The present church, dedicated to St. Mary, was built in 1305, and is a truly noble edifice in the pointed Gothic style. The interior is lofty and grand. It is 153 feet in length and 70 feet in breadth, with a nave, three chancels, side aisles, beautifully carved oak screens, and a profusion of finely-wrought ancient monuments. The marble font is a piece of rare antiquity, and has been very elegant. The twelve apostles are sculptured round it in niches. It formerly stood raised upon three steps; but these, about fifty years since, the Rev. J. P. Morgan, the vicar, ordered to be taken away: their removal however has greatly diminished the effect of the whole. The fine altar-piece,

2 K

"The Wise Men's Offering," is by Rubens, and was the gift of John Radcliffe, Esq. of the Priory. The organ was presented by E. H. Delme Radcliffe, Esq. the succeeding possessor of that mansion.

At the west end of the church, and supported by enormous buttresses, is the massive though not lofty tower, twenty-one feet square, from the centre of which springs a small octagonal spire. This tower formerly contained six bells, but in 1762 they were taken down, and a fine ring of eight bells put up in their stead, which are in present use.

The south porch calls forth the admiration of every antiquary who views it, being a fine specimen of ancient architecture, and decorated outside and inside with some singular devices; among which, on the outside, is one of those curious and rare, but reprehensible sculptured attempts to represent the Holy Trinity. It exhibits three persons, at the feet of whom are a man and woman in the attitude of prayer: by them lies an open book.

The whole exterior of this beautiful structure is embattled, and ornamented with tasteful pinnacles. It is situated in the middle of the town, close to the market-place, but is too much hidden from the view of the passing traveller by high trees. I regret that my limits preclude a more extended account of this interesting fabric.

Dead Street, acquired and has retained its gloomy appellation from the melancholy fact, that in 1665 the whole of its inhabitants were swept off by the plague. This dreadful scourge raged in every part of Hitchin excepting Tilehouse Street, in which it was remarkable that not a single death occurred. At this awful period, the worthy vicar, the Rev. William Gibbs, used to kneel down in the middle of the streets to pray for the sick, the windows of the houses being thrown open that they might hear him: the clerk accompanied him with a cushion for him to kneel upon. A young man at the Brotherhood House becoming frantic through the violence of this disease, was locked into his room. He contrived however to break his way into the chamber below, when, seeing his mother lying dead in her bed, it so terrified him that he rushed out naked into the street, where he was pursued and shot at, lest he should spread the contagion. He escaped from his pursuers into the Priory park, where he lay down among some sheep, which had such a salutary effect upon him, that his delirium subsiding, he returned home and recovered.

For more than a century, the Dissenters in Hitchin have formed a large and highly respectable body. The BAPTIST CHAPEL, erected in 1692, is very pleasantly situated at the back of Tilehouse Street, and stands in a large, handsome, and well-kept burial ground. It has three deep galleries, and is a commodious and substantial building. It has been twice enlarged: first in 1715, and again in 1762. This church, by its strong, steady, and lasting attachment to its ministers, exhibits a bright example to all Dissenting congregations. Hitherto, death alone has caused them to change their teachers. Their first pastor, the Rev. JOHN WILSON, was a member of the church of the celebrated Mr. John Bunyan, at Bedford. He was ordained over them in 1677, and continued with them till his death in 1717, a period of forty years. The learned and pious Rev. JOHN NEEDHAM, who had from the age and infirmities of Mr. Wilson been for several years associated with him as co-pastor, succeeded him, and was their second pastor. He died in February 1742-3, having been with them altogether thirty-seven years. To him succeeded in the July following the Rev. SAMUEL JAMES, who also was a man of considerable learning and eminent piety. He married the daughter of Mr. Needham, and re-

mained their pastor till his death in August 1773, rather more than thirty years. Their present minister, the venerable and amiable Rev. JOHN GRARD, is now in the eighty-fifth year of his age, and *sixtieth* of his pastorate, having been ordained over them April 13, 1775. The infirmities consequent to such an advanced time of life having rendered assistance in his office desirable, the Rev. T. GRIFFIN, late of Great Prescott Street, London, has for the last three years been united with him as co-pastor. This church, therefore, has been privileged to enjoy the successive labours of the first *four* of its pastors for more than a century and a half.

THE INDEPENDENT CHAPEL is situated in Dead Street, but is usually called (from the name of a street adjoining), "*Back Street Meeting*." This also has three galleries, and is a convenient and respectable building, surrounded with an excellent burial ground. Though begun to be built several years earlier, it was not finished till 1724. It is less than Tilehouse Street Chapel, but larger than the Quakers' Meeting. The first settled minister of this church was the Rev. THOMAS SCOTT, who left them about 1701, and was succeeded by the Rev. THOMAS WRIGHT, who stayed with them four years, but was never ordained pastor. Of this Mr. Wright a lively anecdote is related. It appears he was tall, handsome, and walked remarkably erect. Going one day along the streets of London, a man followed him very closely a considerable way. Mr. Wright suspecting some ill design, demanded what he wanted? Nothing, Sir, replied the stranger, but that I might have it to say I trod in the footsteps of an *upright* man. After three other ministers in succession, came the Rev. JAMES WEBB, who was their pastor twenty years; but in 1758 he quitted them to take charge of the church in Fetter Lane, London, where he remained till his death in 1782. Their present pastor is the Rev. J. W. WAYNE, who in 1825 succeeded the Rev. C. SLOPER.

THE QUAKERS in this town are numerous, and many of them opulent. Their Meeting House is situated in Quaker's Alley, leading from Cock Street to Tilehouse Street. It was built in 1694, and has since been several times enlarged. Their burial ground is at the top of Pound Lane, Bancroft, the road from Hitchin to Bedford. In common with other Dissenters here and elsewhere, they suffered greatly during the reign of that bitter and relentless persecutor, King CHARLES II. As early as 1660, there were many of the "*Society of Friends*" in this town and its vicinity; and in 1678 the celebrated and zealous GEORGE FOX (the founder of this denomination of Christians) went down to Hitchin to pay them his first visit.

Besides the above three principal Dissenting places of worship, there is also a small Independent chapel at a place called Watts's Folly, situated in the outskirts of the town on the London side. It was built in 1801. The minister, Mr. GATWARD.

The Engraving at the head of this article is from a drawing by the late Mr. Isaac James of Bristol, who was a native of Hitchin, and youngest son of the above-mentioned Rev. Samuel James.

S. J. B*****.

I am a stranger even at home; therefore if the dogs of the world bark at me, I neither care nor wonder. — *Bp. Hall*.

In thy apparel avoid singularity, profuseness, and gaudiness: be not too early in the fashion, nor too late; decency is the half-way between affectation and neglect. The body is the shell of the soul, apparel is the husk of that shell: the husk often tells you what the kernel is. — *Quarles*.

ON DEATH.

DEATH is a subject of the deepest interest and importance to all, and one from which it ill becomes us to shrink with dismay. To its contemplation, therefore, let us bring a mind convinced that we are about to investigate a solemn subject, but one which, in the hands of God, has been made of inestimable advantage to numberless tribes of creatures, alike dear to him.

1. What are the consequences of death?

It is the end of life. The griefs and the sorrows which for so many years have occupied our attention and regards, must now come to a close, and we must bid farewell to scenes endeared to us by the reminiscences of childhood, and important to us as the theatre on which many of our greatest acts have been performed. Whatever is joyful, whatever is sorrowful, that which is interesting, and that which is disgusting, are rapidly approaching to one common termination, and we must prepare to take a final and eternal farewell of them.

2. It separates us from our friends. To my own mind, this appears by far the most melancholy part of death. It cannot be denied, that the parting with those who have been with us from childhood, shared in our griefs, and soothed our sorrows, is a prospect which contains much that is heart-rending. And yet it is the prospect which every man is bound to keep before him. And it would be well, perhaps, more frequently than is usually done, to think of this in the days of health, and to learn to make our real happiness depend as little as possible upon such things as must shortly be removed. The desolation of a heart bereft of its dearest companions has been felt by all, but can be described by none.

3. It opens eternity to us. When we consider the immense interests which are involved in that one word, "eternity;" we shall, I am sure, feel that to be an awful hour indeed, in which its secrets are spread before us. Then the righteous man is to be presented with that crown, the anticipation of which has served to cast a ray of sunshine round his darkest hours; then will the sinner discover the true nature of that anguish, the fear of which had haunted him in his gayest moments, and disturbed even those few gratifications, the indulgence in which has been the cause of his distress. All mankind will then be made to see the high destiny for which they were prepared, and the immense importance of that short period of time which is allowed to fit them for it.

II. The preparation which it becomes us to make for this important event.

If it be true that results so important in their nature, and so lasting in their consequences, are to attend upon an event, which all must at one day have to encounter, do not prudence and common sense urge the importance of instant preparation? To every one who feels this to be the case, I would suggest the following rules. They are few, but they are sufficient.

1. Apply to God for pardon of all your sins, through the merits, and on account of the sufferings, of Jesus Christ. The sting of death is sin. This is the cause why the children of men dread its approach. They feel that they are burdened by a weight of guilt too heavy for them to move, and they sink beneath the load. And so they will for ever lie, if they do not apply to some one stronger than themselves to remove it. Now, therefore, I assure every individual who may chance to read this, that there is a provision made for his forgiveness; that God was in Christ, reconciling the world unto himself; and that the only requisite to the obtaining of pardon is, that in sincere penitence he should ask God to bestow it, for the sake of that Redeemer whose blood purchased it.

2. Use constant exertions to "die daily." This extraordinary expression was first used by an inspired apostle, and the meaning of it, I think, is clear. Of course it must have reference to some act of the mind; and we may, therefore, suppose that the great apostle at some time in the course of every day, made those investigations, and offered those prayers, which he deemed it most probable the hour of death would urge him to do. And sorely in this duty there is so much wisdom, that all who have any sense of Christianity must instantly perceive it. Let me then urge it for universal adoption. Enquire each day what part of your conduct has been improper, and endeavour, in the next, to reform it. To persons who are thus acting, the blood of Christ will indeed avail, but we may reasonably doubt its efficacy for those who are careless and neglectful.

3. Often think of death. Contemplate the coming of your last foe, amid all the scenes of life. When the business of the world demands your care, forget not the time when that care shall cease; when the affection of your friends claims yours in return, forget not that the last office of friendship must be to consign you to the grave; when the social pleasures of life invite you to relaxation, forget not that the fashion of this world is passing away; and when the duties of religion call you to the sanctuary, forget not that the object it keeps in view is to prepare you for another world. I know many will think, that by so doing they will make themselves miserable; but I can assure them they are utterly mistaken;—that it is not thinking of death, but not thinking of it, that mars happiness.

These directions might, I am aware, be considerably extended; but I am sure that, if these are pursued, many a one, now in bondage to the fear of death, will enter the glorious liberty of the children of God.

Several reflections arise to the mind on reviewing this subject, to some of which I will devote a few lines.

1. Death is awful. In every point of view it still retains this characteristic, which was in truth the intention of our heavenly Father. No Gospel promise can wholly remove those anxious feelings which must attend upon the hour of death. Nor need we wish it to be otherwise. Death is the wages of sin; and though it has pleased God to save us from its eternal sting, yet he has left enough about it to make even the best prepared feel that it is an evil and a bitter thing to transgress the commandments of God.

2. Death is near. The young and old, the rich and poor, alike fall beneath its stroke, and, therefore, no security can at any time be afforded to any individual, of his continuance in life even for a single day. And even if old age were secured to all, how rapidly do the days pass onward to their close! Time is an ever-rolling stream: imperceptibly, but speedily, it is carrying us all down its resistless current, which in a little while will have conveyed all the present generation to the ocean of eternity. Why, then, O ye sons of men, do you consume in vanity moments so precious? Wherefore do you not strive to prepare to meet your God? Oh! remember how short your time is, and be warned to secure for yourselves, by instant application to Him who is your friend, and who is willing to be your Saviour, pardon, peace, and eternal life.

3. Death is swallowed up in victory. The Son of God has come from heaven, and through him life and immortality are brought to light. There is not one sorrow caused by death, which the Saviour will not eventually remove. The body which it has corrupted shall arise glorious, and transformed into the image of Jesus. The desolation which it has spread over the earth shall be forgotten, amid the joyous tribes of happy spirits; the friends which it has separated, shall meet to part no more; the hearts which it has broken shall be

bound up for ever; for he whose glory shall be
sounded from one end of the universe to the other,
"hath abolished death."

B. Z.

SPIRITUAL FREEDOM.

SUPPOSE (from which may mercy save!),
Reader, suppose thou wert a slave;
Torn from thy children, spouse, and home,
Hope long since from thy bosom gone;
Chain'd to the oar, or doom'd to toil
Each day upon a sultry soil;
Tortur'd by rankling memory,
Which linger'd still round joys gone by;
Longing to lay thee in thy grave,
Th' emancipator of the slave;
But still thy heart-strings are not riven,
Though every stroke but death's is given;—
And now, suppose thou hear'st the word
To hasten to thy brutal lord;
To meet the eye where never yet
Soft pity smil'd, nor mercy wept;
To hear the voice at whose command
The lash fell from un pitying hand.
His presence gain'd, thy trembling eyes,
Scarce rais'd, are fill'd with great surprise:
For, lo! a stranger form is there,
And in his eye compassion's tear.
He speaks of children, wife, and home,
And bids thee hope the hour may come,
When thy torn bosom shall be prest
By those dear objects lov'd the best.
Then from his store thy ransom brings,
And far away thy fetters flings.
O what would then thy feelings be,
Tow'rd him who bought thy liberty!

But come, my friend, and let us go
To Calvary's awful blood-stain'd brow,
And view the Man who suffer'd there,
Give birth to hope, and slay despair.
Sure every agonizing cry
Tells of his deep philanthropy,
And every drop of precious blood
Proclaims how deeply Jesus lov'd.
Not angel harps with *one* compare,
Not suns are like the *other* fair.
O with what rapture should we view
That work which slavery o'erthrew!
How should we prize that wondrous blood,
Which breaks our chains, brings home to God!
Yes, we were slaves, in slavery born;
(O! sinner, why that look of scorn!)
Lovers of sin are slaves thereto,
And heirs of everlasting woe.

How free man was before he fell,
Come, heavenly Muse, and raptur'd tell!
How his pure soul, with angel flight,
Soar'd upward to the throne of light;
How o'er creation he could rove,
Read in God's works that "God is love;"
How every passion kept its place,
He walk'd, and slept, and woke in peace.
Come, harp of sorrow, and rehearse,
(With bitter wailing fill the verse)
How hell's triumphant chariot roll'd,
With man, late cast in heavenly mould;
With man a captive doom'd to die,
With Satan leagued against the sky.
But weeping truth, make known the worst,
Man lov'd the slavery so accurst;

Painted his chains, and in his heart
Ador'd the fiend that tore apart
His soul from God, and dragg'd him down,
Heir of Jehovah's awful frown.

Of Adam's race not one is free;
Some worship mad debauchery,
Some intellect, some wealth, some fame,
And some (while dead) religion's name.
In all, the heart unchang'd proclaims,
Man is fast bound in sin's dark chains.

But shout, ye heavens! thou earth, rejoice!
For, hark! a soft, melodious voice
Says, "Lo! I come. I come to save
From hell and sin the grovelling slave.
Saw ye that dote so pure, so bright,
From mercy's realms on me alight?
By him anointed I am come
To avert the sinner's heavy doom.
'Tis mighty love my heart constrains
To drink *his* cup, to wear *his* chains:
His depths of misery well I know,
Down to those depths my soul shall go,
To raise the grovelling sinner up,
That he may drink salvation's cup;
Trophies from hell my arm shall tear,
Which as my crown I'll ever wear."

O witness Calvary, cross, and tomb,
How well the glorious work was done;
When from the earth he rose on high,
And captive led captivity,
Then sent his glorious Spirit down
To apply the work his hands had done;
To drop his blood upon our chains,
To melt our fetters, cure our pains,
Hark! Truth's loud trumpet sounds abroad
The victories of our Saviour God:
The ear that the blest sound receives,
The air of freedom quickly breathes.
Truth only makes the sinner free:
Truth is the sire of liberty.
The wondrous tidings once believ'd,
Heaven's record in the soul receiv'd,
The faithful saying rested on,
God is propitious through his Son,—
No more in guilt's dark dungeon drear
The sinner raves in mad despair;
But Hope on swiftest pinions flies,
And sets before the sinner's eyes
Heaven's throne benign, and endless day,
Then bids him rise and soar away.

A HINT RESPECTING THE NEGROES' JUBILEE.

MR. EDITOR, Having read the "Negroes' Jubilee," reviewed in the Christian's Penny Magazine for July 26, I beg to suggest to your opulent readers the propriety of presenting a few copies to each of the respected Missionaries who are proceeding to the West Indies. Many *ladies*, were this suggestion made to them, would gladly collect or subscribe the amount for twenty-five or fifty copies for each of those servants of God, to distribute among the emancipated Negroes, or place in their vestry libraries.

PHILANTHROPOS.

Aug. 4.

The Christian should be like a pair of compasses, with one foot always fast on Christ as the centre, the other walking the round or circumference of duty.—*T. Enning*.

LONDON YOUNG MEN'S SOCIETY.

THE Anniversary of the formation of this Society has occurred, and the following are some particulars connected with its celebration.

On Friday evening, the 18th of July, soon after eight o'clock, pursuant to notice given in the "Christian's Penny Magazine," and extensively by hand-bills and placards, Thomas Challis, Esq. Treasurer of the Christian Instruction Society, took the chair in Finsbury chapel.

After the meeting was opened with singing and prayer, the esteemed Chairman, in a full, energetic, and eloquent manner, stated his views of the religious, moral, and intellectual wants of the Young Men of London and other populous places, and the suitability of the means offered by this newly-formed Society.

Mr. Remfrey, the Secretary, next read the Report. It opened with stating the importance of inducing mental culture, and of affording guidance in right principles to young men just removed from the eye of the tutor and the care of the parent, into the arena of active life and moral danger; upon which it claimed the most considerate solicitude from the guardians of youth. In reflecting upon the perilous state of the young, just entering into the active pursuits of life, it referred to the victims of folly and crime, and alleged inconsideration and shallow and vain companions as being the chief causes of youth's injury, in leading them through error to miscarriages; whilst reflection, and the substitution of thoughtful and exemplary associates, to aid their fellows in a well-ordered and systematic course of intellectual and moral improvement, would provide against the evil, and enable the young to see in persons of their own age the operation of right principles and enlightened understandings. The directors then stated, that under the sense of duty arising from the foregoing impressions, they had taken some successful steps in the great undertaking; but these they trusted would be reckoned as a *very small part only* of what could and ought to be accomplished. Then followed an account of the formation of this Society last year in London, and the times of raising the seven Associations, with a list of the subjects discussed.

The Report then acknowledged the encouragement and assistance the Society had received from ministers and influential Christians of different denominations, and particularized the Monthly Lectures already delivered by the Rev. Thos. Boys, A. M. of the Established Church, the Rev. J. Bennett, D. D., and the Rev. Alexander Fletcher, A. M.

Mr. Burn moved the first Resolution, and in doing so explained the principles and workings of the Society. Several other gentlemen subsequently addressed the Meeting, and warmly recommended the Society to general support.

It being found impracticable to go through the whole of the business in one evening, it was determined to adjourn until the following Tuesday, when the chair was again occupied by Mr. Challis. A Resolution was brought under consideration and carried unanimously, "That this Meeting hails the establishment of the Young Men's Society in London with much satisfaction, feeling convinced, that under the Divine blessing it is calculated to promote the best interests of Society, especially that portion for whose assistance it was more immediately formed—the Young Men of the Metropolis." Several other Resolutions followed, and the speakers (Messrs. Grant and Bavin, two of the Directors, Mr. Hobson of the London University, and others) in supporting them powerfully advocated the claims of the Society. A vote of thanks was given to the Rev. Alex. Fletcher and the

Managers of the Chapel, for granting its use to the Society; and upon the motion of Mr. Burn, seconded by Mr. Gale, the best Thanks of the Meeting were given to the Chairman; who, in acknowledging the vote, assured the Meeting of his readiness at all times to serve the Society; and trusted that the Society would be willing to attend to requests for aid from the Christian Instruction Society, of which he was the Treasurer.

The Rev. Mr. Bryan closed with singing and prayer, and the Meeting separated highly gratified.

AUDITOR.

INSCRIPTION ON THE MONUMENT IN LONDON.

"In the year of Christ 1666, the second day of September, at the distance of two hundred and two feet (the height of this Column) a terrible fire broke out about midnight, which, driven on by a high wind, not only wasted the adjacent parts, but also very remote places, with incredible noise and fury. It consumed eighty-nine churches, thirteen thousand two hundred dwelling-houses, four hundred streets. Of the six-and-twenty wards it utterly destroyed fifteen, and left eight others shattered and half burnt. The ruins of the city were four hundred thirty-six acres, from the Tower by the Thames side to the Temple church, and from the north-east gate along the city wall to Holborn-bridge. To the estates and fortunes of the citizens it was merciless, but to their lives very favourable, that it might in all things resemble the last conflagration of the world. The destruction was sudden, for in a small space of time the same city was seen most flourishing, and reduced to nothing. Three days after, when this fatal fire had baffled all human counsels and endeavours, in the opinion of all, it stopped, as it were, by a command from Heaven, and was on every side extinguished."

Remarkable Peculiarities of Scripture.—There is something remarkable in the composition of the Jewish and Christian Scriptures, that although, in every language, they are the easiest book to a learner, they are yet dignified, interesting, and impressive. The Pentateuch, the Psalms, and the Gospels, unite in a singular degree, simplicity and perspicuity, with force, energy, and pathos. I cannot satisfy myself what are the *literary* peculiarities—the felicities of language—which make them so universally comprehensible, and yet avoid insipidity, feebleness, and tedium; which display, so often, such genuine eloquence and majesty; and yet are neither affected nor elaborate, nor, in general, above the understanding of the commonest reader.—*Sharon Turner.*

Monstrous Credulity of Infidels.—Charles the Second, says Addison, hearing the celebrated Vosians, a free-thinker, repeating some incredible stories of the Chinese, turning to those about him, said, "This learned divine is a very strange man: he believes every thing but the Bible."

The worldling's life is of all others the most discomfortable; for that which is his God doth not always smile upon him, and that which *should be*, never.

Bp. Hall.

SCRIPTURE GAZETTEER.

(Continued from p. 198.)

ILLYRICUM (*rejoicing*), a province lying to the northwest of Macedonia, along the eastern coast of the Adriatic gulf. St. Paul (Rom. xv, 19) says, that he preached the gospel from Jerusalem round about, unto Illyricum.

JOPPA, a seaport town in Palestine, lying south of Cesarea, and anciently the only port to Jerusalem, whence all the materials sent from Tyre, towards the building of Solomon's temple, were brought hither and landed. 2 Chron. xi, 16. It is said to have been built by Japhet, and from him to have taken its name, Japho, afterwards moulded into Joppa; and the very heathen geographers speak of it as before the flood. It is now called Jaffa, somewhat nearer to its first appellation, and is in but a poor and mean condition. Acts x, 9, &c.

JORDAN (*elevated*), a river of great note in the sacred writings. Some assert, that it derives its name from the Hebrew word *Jor*, which signifies a spring; and Dan, which is a small town near the source of this river; or, according to others, it derives its original from the two rivulets *Jor* and *Dan*; but these etymologies are very uncertain. It is not true that the river Jordan is formed out of two rivulets, nor that one of them was called Dan, though the geographical maps, for the most part, so describe it. The visible origin of the river Jordan is a little stream, the source whereof is in mount Libanus, and upon which the little town of Dan is situated, four leagues higher than Cesarea-Philippi, where properly the Jordan begins. The other source of Jordan, and that the most considerable one, though the least apparent, is the Phiala, about four leagues from Cesarea-Philippi, to the south. This lake has a communication with Jordan under ground, and furnishes Cesarea with such large supplies of water, that it might, even there, pass for a river. 2. The name Dan is certainly much more modern than this of Jordan. The Jordan, from Cesarea-Philippi, runs through a space of about fifty leagues, till it discharges itself into the Dead Sea, where it is lost. In its course, it forms the lake Senachon, at five or six leagues distant from its spring; from thence it enters the lake Tiberias, and passes quite through it. It overflows its banks about the time of the barley harvest, or the feast of the Passover. Josh. iii, 19. On both sides along the Jordan, there is a great plain, which extends itself from the lake of Tiberias as far as the Dead Sea. Josephus says, that this plain is twelve hundred furlongs in length, and a hundred and twenty wide. We know from Scripture what miracles were performed in the river Jordan; how it was divided to leave a free passage for the Hebrews, under the conduct of Joshua (iii, 13); how Elijah had Elisha divided its waters (2 Kings i, 8, 11); how Elisha made the iron of an axe, which fell into it, to swim (2 Kings vi, 67); and how, when the Saviour of the world was baptized in the same river, the heavens opened, and the Holy Spirit descended upon him. Matt. iii, 16.

ISRAELITES, descendants of Israel, who were at first called Hebrews, by reason of Abraham, who came from the other side of the Euphrates; and afterwards Israelites, from Israel, the father of the twelve patriarchs; and, lastly, Jews, particularly after the return from the captivity of Babylon; because the tribe of Judah was then much stronger and more numerous than the other tribes, and foreigners had scarcely any knowledge but of this tribe.

ITURÆA, a province of Syria, beyond Jordan, to the east of Batanea, and the south of the Trachonitis. Philip, one of Herod's sons, was tetrarch of Ituræa when St. John the Baptist entered upon his ministry.

K.

KADESH-BARNEA (*holiness of an inconstant son*), or **EN-MISHPAT** (Gen. xiv, 7), a city celebrated for several events. At Kadesh, Miriam, the sister of Moses, died, Numb. xx, 1. Here it was that Moses and Aaron, showing a distrust in God's power, when they smote the rock at the waters of strife, were condemned to die, without the consolation of entering the promised land, Numb. xxvii, 14. The king of Kadesh was one of the princes killed by Joshua (xii, 22). This city was given to the tribe of Judah, and was situated about eight leagues from Hebron, to the south. Mr. Wells is of opinion, that this Kadesh, which was situated in the wilderness of Zin, was a different place from Kadesh-Barnea, in the wilderness of Paran; his arguments for which opinion may be seen vol. ii, sect. 5, of his Geography of the Old Testament.

KEDRON (*black, or sad*), called **CEDRON** and **KIDRON**. The brook Kedron runs in the valley of Jehoshaphat, on the east side of Jerusalem, between the city and the Mount of Olives. It has usually no great quantity of water in it, and is frequently quite dry; upon any sudden rains, it swells exceedingly, and runs with great impetuosity: it was indeed of singular service to the ancient city, as it received the common sewers, and upon every such violent flood, emptied them into the Dead Sea.

KENITES (*possession*), people who dwelt westward of the Dead Sea, and extended themselves pretty far into Arabia-Petræa; for Jethro, a priest of Midian, was a Kenite; and in Saul's time the Kenites were mingled with the Amalekites. Although the Kenites were some of those people whose land God had promised to the descendants of Abraham (Gen. xv, 19), nevertheless, in consideration of Jethro, all of them who submitted to the Hebrews were suffered to live in their own country: the rest fled, in all probability to the Edomites and Amalekites. The lands of the Kenites were in Judah's partition. The Kenites dwelt in mountains and rocks that were almost inaccessible. See Numb. xxiv, 21. After the time of Saul, there is no mention of the Kenites, though they still subsisted, mingled among the Edomites, Amalekites, and other Arabians.

L.

LUZ (*separation*), a city in Arabia-Petræa, built by a man of Bethel (Judg. i, 25, 26), who, while they of the tribe of Ephraim laid siege to Bethel, showed a secret entrance to them, by means whereof they took the city; for which reason they gave him and his family their lives. Upon this he returned to the land of the Hittites, and there built Lnz.

LYBIA (*heart of the sea*), or **LUBIA** (Heb. LUBIM), was a province of Egypt, which, in the opinion of Calmet, was peopled by the descendants of Lehabim, the son of Mizraim. This province reached from Alexandria, as far as Cyrene, and perhaps farther still, for we do not know the ancient limits of the country of the Lehabim, or Labim, or Lystra. Jer. xl, 6, 9.

LYCAONIA (*a she-wolf*), a province of Asia Minor, which makes part of Cappadocia, having Galatia to the north, Pisidia to the south, Cappadocia to the east, and Phrygia to the west. St. Paul preached in Lycaonia, in the cities of Iconium and Lysha. Acts xiv, 6—10.

LYCIA, a province of Asia Minor, having the province of Asia, properly so called, to the north; the Mediterranean sea to the south; Pamphylia to the east; and Caria to the west. St. Paul (Acts xxvii, 5) entered on board a ship at the port of Myra in Lycia, when he went to Rome in order to appear before Nero.

MY SCRAP BOOK.

LEAF XXXV.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—SENeca.

THE VOYAGE.

(Continued from p. 254.)

(From the original MS. of the late Mr. Isaac James of Bristol.)

In the morning he rose with the sun, and seeing one CAUTION, said, I hope we shall have a fine day, and make some progress.

CAUTION. I hope so too, but it depends on the wind; and I wish the sun may not be overcast. It happens so sometimes when least expected, and if it should now, we shall find that sufficient unto the day is the evil thereof.

EVANGELIST now appeared, and directed every thing to be got in order for sailing. For, said he, if a breeze should spring up, we shall be off directly. He often looked up to the vane, and SINNER did the same, but it did not answer their wish. Whilst SINNER was thus between hope and fear, a great rabble came running down the street, cursing and swearing most fearfully, and brandishing their weapons. Where is the rascal? said one. I wish I had my will of him, said another. There he is on board that vessel, said a third, who was no other than his former comrade, who had brought down this mob, either to get him back or stone him, since he could not laugh him out of his purpose the day before. SINNER hearing what was said, turned pale, and looked for DIVINE INFLUENCE to assist him, but he had not yet appeared; and before he did, a whole shower of filth and stones came pouring in upon SINNER, who considered himself in extreme danger. He knew them well, and had almost rather have seen the GOVERNOR himself. They had been his chosen companions and sworn friends, while he was a freeman of Babylon; for the people think themselves free, though they are the veriest slaves in the world, and esteem the chains they wear about their necks as badges of honour. They called him puritan, fanatic, methodist, sanctified enthusiast, nondescript, and various other names, which they deemed opprobrious. SINNER, seeing them laughing and clapping their hands, was ready to drop. At last their ringleader advancing, said, You hypocritical villain, what have we done that you have not? Nay, were you not often the foremost? With that he flung a great stone, which, striking SINNER on the heart, he fell, and lay upon deck, like one dead. CONSCIENCE also, who came on board with him, was terribly wounded, and fell upon him with such force, as to leave him almost breathless. On this, DIVINE INFLUENCE, who well knew this attack would be made, and had permitted it thus far, came upon deck, and looking fiercely at the mob, they were so awed, that they gave over throwing. He also ordered some stout hands on shore, with one RESTRAINT at their head, who springing upon them unawares, tied their hands. DIVINE INFLUENCE himself raised up the poor sufferers, and supported them, ordering COMFORT, the good friend of EVANGELIST, to give them a sovereign cordial from the medicine chest called "Hope in Christ," which enabled them to stand on their feet again. SINNER now recollected the money he had received, and searching for it, found it had slipped out of his pocket when he was knocked down. He looked at CONSCIENCE, who blamed him for not taking more care. SINNER was frightened, not knowing what he should do without it, and convinced that he deserved no more. However, he gave hearty thanks to DIVINE INFLUENCE for his seasonable interposition, and said, with a sigh, Oh, that we were safe on our voy-

age! Well, then, said DIVINE INFLUENCE, you must attend to all the Captain says, as long as he sails by the chart; which chart you must diligently examine, and make yourself perfect in, and not lay it on a shelf to get dusty.

Then turning to EVANGELIST, Come, Captain, said he, here's a fine breeze, let go from the moorings. Upon this, all hands were busy, for it is very difficult to get a vessel from among so many as are constantly lying in the harbour of Babylon. SINNER helped as well as he could, but was of little service. Indeed his heart was in it, but he still was somewhat fearful of more mud and stones being thrown; for his new enemies kept on reviling him; and in his hurry he was not aware of their hands being tied, so that mocking was all they could do. However, perceiving the vessel was in motion, and had left the wall, he called after his principal foe, saying, Baa villain, I did not deserve this usage from you, but hope I shall never see you more. DIVINE INFLUENCE hearing this, turned short upon him, saying, Ah! poor SINNER, when I advised you to go and hear EVANGELIST, did I counsel you to use opprobrious language? That is not the language of Canaan. The Prince of that happy country, when he was reviled, reviled not again; when he suffered, he threatened not. Have you not been as wicked as they on shore; and did I not deal kindly by you, beseeching you as though I were asking a favour? Should you not, then, rather have told them their danger, and besought them to come on board, as they valued their lives?

Upon this, SINNER and CONSCIENCE looked upon each other, and were ready to hide their faces for shame; but SINNER recollecting himself a little, ran aft to urge them to come on board; but, alas! they were now too far off for them to hear, and he sat down and wept at the remembrance of the kindness he had received, and had not shown; and CONSCIENCE joining him, their tears ran plentifully down. However, being safe on board, they took comfort, and sang—

What though we suffered by their hand,
We once were rebels vile as they;
And now we leave this fatal strand,
Our lives are given as a prey.

From Babylon's dread moorings free,
With prosperous wind, and current fair,
The heavenly Canaan shall we see,
For doubtless we shall soon be there.

Just as they were singing the last words, DIVINE INFLUENCE went on shore, in the small boat called "*Temporary Absence*," for he had much work to do in the city; and SINNER, looking to EVANGELIST, said, Do not you think we shall soon be there, Captain? EVANGELIST viewed him with an eye of pity, but not willing to discourage him, only said, You are but a fresh-water sailor as yet. When we get clear of this city, I shall be able to tell you more about it; but we know not what a day may bring forth. Prov. xxvii. 1.

They were now on the river Euphrates, which is, being interpreted, *Fruitful*, or making *fruitful*, or *increasing*, in a vessel which, with a good wind, would sail bravely towards the sea; but though the stream was rapid where they set out, it ran but slowly in some places. It also kept skirting about the city walls; and as DIVINE INFLUENCE went on shore the wind dropt, which had thus far been favourable. I observed, therefore, that they made but little progress, and the winding of the river brought them in sight of the gate WILFUL-SIN, at which I myself entered this abominable city. Here several persons were standing on the bank beckoning to them; the reason of which was, that the mob, finding their hands tied, went to the Governor in a body, who seeing this defiance of him by RESTRAINT, in his

own territories, was in a terrible rage, and threatened what he would do; but knowing with whom he had to deal, he was secretly ashamed and mortified. However, putting on a bold face, Come, said he, since force did not happen to avail, we must try some other mode instantly, or they will be gone. How is the wind? There is little or none at present, said they. That's right, answered he; now is the time, then; they will be in the Dead Water soon, and then it will be all over with them. He then loosening their hands, gave them meat and drink to their hearts' content. He was more politic than to let the same persons go again, as SINNER would recollect their inhuman conduct, and endeavour to secure himself from them. He, therefore, summoned some young men and beautiful damsels, who had also been SINNER's former associates, and directed them how to act. They therefore dressed themselves as gaily as possible, and with a band of music and plenty of provisions, made haste down to the gate. Here, in a pleasant meadow, the music struck up, and they began to dance by the water-side. CONSCIENCE was very unseasonably gone below to take a nap, and the wind, as I have said, having dropped, the vessel drifted with the current close into shore, and got aground. Poor SINNER could not help attending to the music and dancing, and observing the daughters of men that they were fair (Gen. vi. 2), when a fawning fellow, named GUILLE, seeing his attention was engaged, stepped to the water's edge, and said,

Well, neighbour SINNER, where are you going?

SINNER. To the land of Canaan.

GUILLE. Ay, that's a country worth going to, I believe; and I wish you a pleasant voyage: but it is very long and hazardous. I should not be for going at this season of the year. It is not the proper time.

SINNER. But our Captain said the best time was now, or I might not be able to go at all.

GUILLE. Ay, he likes to frighten people, in order to get them for passengers; but come, step ashore a minute or two, the vessel cannot leave you in this dead water. You see how pleasantly we are spending the day, and have plenty of provisions, and a little exercise will do you good.

SINNER was for taking his advice, and was getting over the rail, when suddenly CONSCIENCE began to scream most lamentably, on which he drew back, and ran down to see what was the matter. He found him between sleeping and waking, with a face full of terror. He, however, made shift to tell him, that he had been dreaming that he stood on the edge of a precipice, and that one, who pretended to be his friend, had pushed him off; and the fright, said he, waked me, and glad am I to find myself safe.

This dream alarmed SINNER, and a thought crossed his mind, whether it was not applicable to himself; but he, however, went on deck, and CONSCIENCE fell asleep again.

What was that noise about? said GUILLE. SINNER was rather unwilling to tell him; but at last said, that CONSCIENCE was below, and did not sleep quietly.

GUILLE. Oh, it is he, is it? He is a troublesome guest when awake; but I believe the man means well too. However, let him have his sleep out, or he will spoil all our diversions, he has so many whims. Come, give me your hand. SINNER wished to do so, but the dream of CONSCIENCE had so disconcerted him, that he knew he could not for the present dance or be merry, and therefore said, There surely can be no harm while the vessel stops, in having a turn or two with you; but I know the Captain will not give leave; though between you and me, I wish he would. This he said softly.

GUILLE now took another method, and began to re-

present the dangers of the voyage, and how tedious and dull it was to be so long at sea without anything to divert the mind, and probably at last to be cast away.

On this the Captain called out, That is all you know about it; but let me tell you, there are pleasures to be enjoyed in this voyage, of which you besotted Babylonians know nothing.

Indeed! said GUILLE, that's fine talking, and to be sure, SINNER, you have had a taste of those pleasures already, especially when you were knocked down; though I am sorry you should have been so roughly handled by your old and true friends; but you may thank EVANGELIST for it. The truth is, they were loth to lose you, but if you will go back; you will find very different usage.

But now a more powerful allurements presented itself. There came to the vessel's side a beautiful damsel, with whom SINNER had long been acquainted, named UN-KNEWED, and whom, indeed, he had intended to marry. She looked at him with tears of affection, and said, And so, dear SINNER, you are about to leave me? Ah! can you leave me? S. J. B****.

(To be continued.)

THE NEGROES' VIGIL.

A Manumission Hymn, written expressly for the First of August, by James Montgomery, Esq., and dedicated, by permission, to Mrs. Johnston, eldest daughter of T. F. Buxton, Esq., M.P., on her marriage. The Music composed by John Valentine. London: Z. T. Purday, 45, High Holborn. The profits will be given in aid of Missionary Societies.

Negro Emancipation is certainly one of the most glorious events in the history of Great Britain; and we consider this piece of Music a most appropriate, elegant, and excellent memorial of the Negroes' Jubilee.

As the subject commends itself to the understanding and the heart of every Christian and every patriot, this beautiful Hymn ought to be introduced into all our schools and families.

It is a lovely piece of Music, and we hope to see it brought into very general use.

HORRORS OF THE AFRICAN SLAVE TRADE IN THE NINETEENTH CENTURY.

AFRICAN miseries, through the horrid Slave-trade, are yet in a great degree continued. Denham and Clapperton, in their Travels in 1822, 1823, and 1824, testify, that "for several years the sheik of Bornou was almost continually engaged in war with the Felatans, and in the space of eight short years, this single chieftain carried into slavery more than thirty thousand of the Begamis, besides burning their towns and villages. In five only of his war expeditions, or ghazies, as they are termed, as many as twenty thousand of the Begamis were slain, and fifteen thousand carried into slavery. In one of them, a reconnoitering party went out in the morning, soon after day light, and returned about three o'clock, P. M., with eight hundred women and children, most of the men having been slain."

What Christian can cease to pray, while he reads of such cruelties and murders, that the gospel of Christ may be universally preached and enjoyed? "Have respect unto the covenant; for the dark places of the earth are full of the habitations of cruelty." Psal. lxi. 20.

London: Printed and Published by C. WOOD AND SON, Poppin's Court, Fleet Street; to whom all Communications for the Editor (post paid) should be addressed;—and sold by all Booksellers and Newsmen in the United Kingdom.

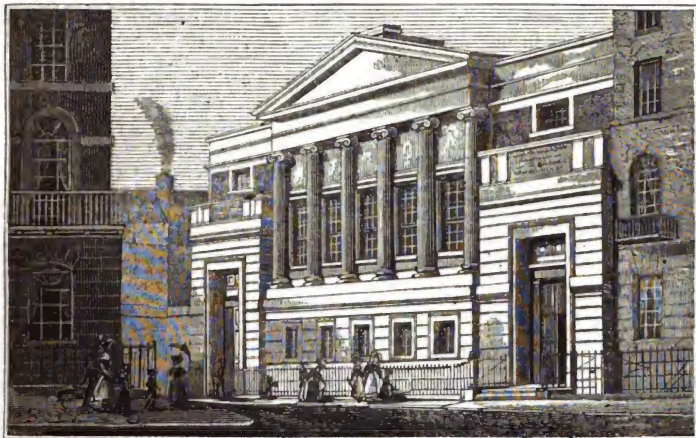
THE CHRISTIAN'S PENNY MAGAZINE.

No 115.

PUBLISHED EVERY SATURDAY

AUGUST 16, 1834.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POPPIN'S COURT, FLEET STREET, LONDON.



FINSBURY CHAPEL, MOORFIELDS, LONDON.

SCOTLAND has furnished to London many thousands of its most useful, intelligent, and pious inhabitants. Probably there are many of those who cross the Tweed, and hasten to the crowded metropolis of Great Britain, who throw off early restraints, abandoning the strict religion of their fathers, and plunge into excesses which lead them to utter dissipation and ruin. Generally, however, we believe this is not the case; but the principles which are instilled into them by parental education and example, are retained through life, the means of holiness and honour here, and of salvation with eternal glory.

Scotchmen constitute a large proportion of the religious population in London; and for their accommodation in public worship, they have erected many commodious chapels, which have been occupied by pastors of distinguished ministerial talents, and usefulness in edifying the church of God. The names of Dr. Trotter, Dr. Hunter, Dr. Nichol, and Dr. Waugh, without mentioning those now living, will long be remembered with affectionate veneration by those who were privileged to enjoy their instructive ministry.

Among the places of worship belonging to our north country friends, one of the most capacious is that of

FINSBURY CHAPEL, Moorfields. This commodious and beautiful sanctuary, opened for Divine service in the year 1826, is admirably constructed, so that every person in the place may hear the minister without the least difficulty. It is built in nearly a circular form, and is computed to seat about 3,500 persons. The area, the seats of which gently ascend from the bottom, it is said will accommodate about 1,700 persons; the chief gallery, about 1,300; and an upper gallery about 500, who are allowed to sit free, for the convenience of the poor.

Finsbury Chapel is built upon some land belonging to the City of London, taken at a ground rent of 80*l.* per annum; and it is elegantly fitted up altogether, at a cost of about 10,000*l.*; a great part of which has already been subscribed by the respectable congregation.

Spacious as is this excellent place of worship, it is generally well attended, and sometimes crowded by serious hearers of the word of life. The Lord's Supper is administered *du* times a year, when the ordinance is received by more than five hundred communicants.

The Rev. Alexander Fletcher, A.M. the minister of Finsbury Chapel, is eminently endowed for the sacred

2 L

office: but he possesses talents for preaching to children of a most surprising character. We once had the privilege of hearing him deliver one of his annual sermons to 5,000 children belonging to the Sabbath schools of that vicinity; and unless we had witnessed the scene, the address and the examination of the children, we could scarcely have believed it possible so to engage the infantile mind as we then beheld. Mr. Fletcher has large Sabbath schools in connection with his congregation; and one of his most useful branches of labour, we understand, has been for many years his Biblical and Catechetical School for Young Men. From this important seminary, we are informed, many have been transferred to our Theological colleges, and have gone forth as useful preachers of the gospel of Christ.

SERAMPORE MISSIONARIES.

SERAMPORE has, for more than *thirty years*, been one of the most important missionary stations in the British colonies, or in the Heathen world. Oriental learning has been cultivated with extraordinary zeal and success by Dr. Carey and his able colleagues, and they have been most eminently honoured in their labours to translate the Scriptures. The "ADDRESS TO THE CHRISTIAN PUBLIC, IN BEHALF OF THE SERAMPORE COLLEGE," published in the "PERIODICAL ACCOUNTS OF THE SERAMPORE MISSION," is a document of great interest, giving most valuable information, and it shall, therefore, be presented to our readers. Previously, however, we shall give a brief historical notice of the origin of this mission.

Dr. Carey originated the Baptist Missionary Society in 1792, proposing to the "Northamptonshire Association of Baptist Ministers," "whether it were not practicable and obligatory to attempt the conversion of the Heathen?" He submitted a plan, which was accepted, and a Society immediately formed, making a collection for this magnificent object, amounting to 13*l.* 2*s.* 6*d.* Hindostan was judged a proper sphere for their attempt: but before any plan could be matured, they found a Baptist brother, Mr. John Thomas, a surgeon, lately returned from Calcutta to London, where he was labouring to raise a fund for the purpose of establishing a mission to India! This pious and devoted man had preached to the natives in Bengal; and John Thomas had the singular honour of being the first Englishman who made known the gospel to the benighted Hindoos. Thomas was engaged as a missionary by the Baptists: and Carey also offered himself to go to India. They sailed in 1793, in a Danish East Indiaman: but without funds. Thomas proposed to maintain himself by his profession; and Carey, by some occupation, till he could acquire the native language. Under difficulties extraordinary, with the assistance of Mr. Fountain, another missionary, they succeeded in translating the Scriptures into Bengalee. In 1799, they were reinforced by four more missionaries; but now they were refused permission to settle in the British territory. Carey and Fountain removed across the Ganges, sixteen miles from Calcutta, to Serampore, a Danish settlement; where, to his everlasting honour, the governor protected and encouraged these men of God. Ever since, this has been the principal station of the Baptists in India. Kristno, the first Hindoo convert to Christianity, was baptized, with Felix Carey, eldest son of the Doctor, in December, 1799, in the river Ganges, in the presence of a great concourse of people, Hindoos, Mohammedans, Europeans, and the Danish Governor, who shed tears at the affecting sight. In seven years from the date of Kristno's baptism, *one hundred and nine* intelligent converts submitted to that ceremony.

In 1806, there were ten English missionaries at Serampore; but to detail the labours of these devoted men, and the successes with which God favoured them, would require many volumes. They had all things in common; and laboured for the common cause of the mission. Dr. Carey, by his learned labours at Calcutta, Dr. Marshman, by the school at Serampore, and Mr. Ward in the printing office, have each contributed more than *one thousand pounds* per annum to the mission!

ADDRESS TO THE CHRISTIAN PUBLIC IN BEHALF OF SERAMPORE COLLEGE.

THAT the last command of our Lord to his disciples, "Go ye and teach all nations," is equally binding on those who love him now, is evident from his gracious promise, "Lo, I am with you always, even to the end of the world." We have indeed proof that this command extends to us, in the melancholy fact, that one of the five systems of idolatry then destroying mankind, still exists in all its force, the Hindoo system, which, in its twofold form of Brahmunism and Boudhism, extends throughout Eastern Asia; and at the present moment boasts a larger number of votaries than the Egyptian, the Bablylonian, the Grecian, and European systems of idolatry ever contained at any given period; a number exceeding four hundred millions, and including the greatest part of the human race. But that this system will be permitted to destroy men for ever, now the other four are annihilated, we cannot believe, since God has declared, "I will famish all the gods of the earth;" and that "the idols he will utterly abolish." The command, therefore, must be in full force as long as so great a part of the human race remain in precisely that state of abominable idolatry, in which they were when it was given; and the promise, blessed be his name, remains for us also, if we desire to spread his gospel in the spirit of those who first began the work.

While the destruction of the Hindoo system of idolatry in its above-mentioned twofold character, will complete the Redeemer's triumph over the gods of the earth, and set the nations free from the horrid chain of idolatry, the question is, How can this be most effectually accomplished? In other words, What is the most effectual and yet economical method of establishing missionary stations throughout Hindoostan, where this system now reigns in all its power? We say "most economical," for as missionaries must, for perhaps a long time to come, go forth "for his name's sake taking nothing of the heathen," but supported by the friends of Christianity, the question of extending these stations, even after fit men may be raised up of God, is chiefly a question of economy as to sending forth and supporting such labourers among the heathen. Now the experience of twenty or thirty years has convinced us, that the most economical and efficient method of filling India with missionary labourers, is that adopted in apostolic times, of employing those converted in a heathen country to publish the word of life to their perishing countrymen.

How difficult it is indeed to form a sufficient number of stations in India, by means of missionaries sent from Europe, will appear from recurring to the efforts of the two Societies who have chiefly laboured in this field, the London and the Baptist Missionary Societies. Within the last eighteen years, the former of these have sent out no less than *twenty-two* missionaries to Bengal alone. Of these, nine have been removed by death, and nine been constrained to return to Europe in search of health. The consequence is, that the expense of sending out these twenty-two missionary brethren, has

issued in forming *free* missionary stations in Bengal and Hindoost'han.

The result has not been greatly different with the Society in our own denomination. Of *twenty* brethren sent to India, since 1804, six have been removed by death, and six have returned to Europe for their health; and at the present time, only *six* of the *nine* stations on the continent of India, belonging to the Society, are filled by brethren sent from Europe, the other three being occupied by labourers raised up among us in India. If we revert to the state of things from the beginning of the mission, we shall find, that of the *eight* brethren sent from Europe previously to 1804 (of whom only two are now living), *four* died before the end of 1801; and that the expense of sending twenty-eight brethren to India, has issued in forming only *eight* stations filled by these brethren, on the whole of the Indian continent.

Perceiving that the course pursued in apostolic times, and in every country since in which the gospel has taken deep and permanent root, must be adopted in India, we began early to encourage such brethren as God was pleased to raise up in India, and stationed them, as opportunity offered, in different parts of the country. The result, through the Divine blessing, has been, that of the seventeen stations connected with us in Bengal, Hindoost'han, and Assam, *fifteen* are occupied by brethren raised up in India itself. Thus, of these twenty-six stations belonging to our own denomination, *eight* are occupied by brethren sent from Europe, and *eighteen* by brethren raised up in India.

The advantage of this course, which may be justly termed the primitive method, is great in point of economy, as well as in the number of stations at which the gospel is now preached in different parts of India. It is not too much to say of the twenty-eight European brethren who have formed the eight stations mentioned, and scarcely of the twenty-two brethren whose coming forth has issued in forming five, that *Ten Thousand* pounds sterling of missionary funds were absorbed in their previous instruction, and the outfit and voyage of themselves and their families, to say nothing of the expense attending their return home in search of health. But relative to the brethren raised up among us in India, who occupy these eighteen stations, it may be safely said, that their previous instruction, and the expense of sending them and their families to their respective stations, did not exceed *two thousand* pounds sterling.

Such being the simple matter of fact, founded, not on theory, but on the experience of so many years, we beg leave to address the friends of missions on the duty of encouraging this course of forming stations, so evidently grounded on the plan of primitive days. Relative to it the only question is—Shall brethren thus raised up in India be sent forth to the work without receiving any previous instruction? or, Shall they receive previously that instruction without which it is deemed improper to send forth European missionaries to propagate the gospel in India? On this subject we think there can scarcely be two opinions among those who recollect, that even the apostle of the Gentiles, who laboured in the work "more abundantly than they all," was previously prepared for that work, in the providence of God, by a greater acquaintance with literature divine and human, than we can ever hope to impart to any of these brethren.

It is with the view of affording aid of this nature that we intercede with you respecting *Serampore College*. We do not bring it before you as entirely a missionary object; indeed we know of few seminaries of learning which can with strict propriety be so termed. But every enlightened Christian can distinguish between *auxiliary* and direct support, and will value the former according to its results. Now, in promoting and en-

larging the mission in India, we have found the College, by experience, to be a highly efficient and valuable auxiliary. Thus, of the forty-seven brethren at the seventeen stations already mentioned, *seventeen* sent forth within the last four years had been previously connected with Serampore College, for a longer or a shorter period; and *six* are now studying there with a view to missionary labour. In its professors we possess the most zealous and disinterested helpers in the work of the mission. In educating the sons of our brethren who labour at the various missionary stations, the college performs the office of a school for the sons of ministers at home, freeing them both from expense and care, and encouraging them in their work, by the reflection, that while labouring for the Redeemer, their sons are trained up for usefulness in life, whether they ultimately desire a sacred or choose a secular calling. When to this it is added, that the sons of our native Christian brethren are trained up there in the learning and the languages both of India and of Britain, while carefully instructed in the doctrines of Christianity, we can scarcely conceive of an institution which tends more effectually to aid the propagation of the gospel in India.

It is also proper to mention, that the aid of this institution in propagating the gospel, is not confined to our own denomination; any young man of suitable piety and talent, who might wish to devote himself to this sacred employ, would not be rejected though he belonged to any other denomination among the followers of the Redeemer; nor would he be required to change his views as the condition of completing his studies there. While it is open to those of every nation who love the Redeemer, whether European, East Indian, or Native; it is no less open to every denomination of Christians who may wish to avail themselves of its aid. As a proof of this, it is only necessary to mention, that Frederick D'Levara, a pious young man belonging to the Church of England, sent from Ceylon five years ago, has completed his studies there, and that on the arrival of Dr. Wilson, the present Bishop of Calcutta, he was recommended by us to his notice, and is now waiting at college to be sent forth into missionary work under the bishop's direction.

But although the expense of the building has been taken off the college funds, and the strictest economy has been observed in applying them, all having discharged the duties of the college *gratuitously* who have possessed other means of support, the funds are greatly deficient. In December, 1831, the balance against the institution was 6,507 rupees, and at the close of the last year, this deficiency was increased to 8,917 rupees, although the expense of the institution during the year, including professors, teachers, servants, and the board and clothing of forty-two students, namely, *nine* European or East Indian, and *thirty-three* Native students, together with printing, postage, and 171 rupees ground-rent, was only 8,880 rupees. Of this sum, 1,225 rupees were furnished by the interest of the funds raised by Mr. Ward for the college in England; 1,163 rupees by the rent of three small houses belonging to it in Serampore; 555 rupees by the fees of such as have studied in the college on their own account; and 3,527 rupees by the generosity of the Christian public in India. The remainder, 2,410 rupees, increases the balance against the institution to 8,917 rupees (about 891*l.* sterling).

We therefore entreat the friends of missions at home not to permit an Institution to sink, which has so materially contributed to the propagation of Christianity in India already, and which, if duly encouraged, holds out such a prospect of further extending it. The debt is less than a thousand pounds; and when the salary of Mr. Leechman is added, who promises to be a blessing

both to the college and the mission, the additional sum required to meet its annual expenses will be little more than five hundred pounds annually. But we mention with gratitude, that even this sum is likely to be needed only for a few years. Government having made a grant of land in the Soonderbuns, at a very low perpetual rent, on condition of their being cleared within a given time, the College Council thought they could not better employ the sum of 6,000 rupees left by Mr. Arthur Bryant, and the legacy of 200*l.* left us by that steady friend to the propagation of the gospel in India, the late Charles Grant, Esq., and generously doubled by his son, the Right Hon. Charles Grant, President of the Board of Control, than by vesting these sums in one of those grants. They have therefore secured a grant, containing 31,000 bigahs, about 10,000 acres; and if these two legacies, now amounting to about 11,000 rupees, should enable them to clear it within the given period, they have reason to believe that the rent of this land will support the college, with little additional aid from the Christian public. All they request now, therefore, is, such a degree of aid as shall preserve the institution in efficient operation, during the intermediate period of perhaps five or six years.

In thus entreating aid for Serampore College, however, we do not wish to withdraw the aid of the friends of religion from the Missionary stations, which it has contributed to form. But we humbly trust, that when *seventeen* missionary stations, spread over such an extent of territory in this heathen land, and containing *forty seven* labourers of various nations, ask only 2,000*l.* annually from Europe for their support; the sum of 500*l.* more annually may be furnished to preserve an institution from sinking, the object of which is to extend these stations, and supply them constantly with labourers. And when the friends of missions take into consideration the expense of preparing missionary labourers in Europe, and sending them out to India, uncertain whether they can sustain the change of climate, and where they cannot, even for years, become equally ready in its language with those born there, an expense almost wholly saved to the missionary cause by this institution, they must necessarily perceive, that no means of promoting the cause they love can be found less expensive, or more likely to realize their warmest wishes for the salvation of India.

BRAZIL SLAVE DEALERS.

From "Lectures on Slavery and its Remedy," by the Rev. Amos Phelps, Boston.

"When I entered the bay of Benguela," says Captain Benjamin Morrell, Jun., who was then on a southern voyage of trading and discovery, "there were no less than four slave-dealers from Brazil, waiting to complete their cargoes. One of these receptacles of human misery lay at anchor within fifty fathoms of the Antarctic, and I was so distressingly annoyed by the shrieks and groans of its hapless inmates, the wretched victims of unfeeling avarice, that I resolved to visit the vessel, and make an offer of such medical aid as might have a tendency to alleviate the anguish of the sufferers. With this determination, I ordered a boat to be manned, and boarded the brig without ceremony; and, gracious Heaven! what a horrible spectacle was presented to my view!

"The slaves, perfectly naked, were stowed in rows, fore and aft, in a sitting position or crouching posture; and most of the men had their faces between their knees, either indulging in moody silence, or mournfully chanting, in a low voice, some plaintive song of their native villages. The feelings of the females were of

course more clamorously expressed, in spite of their tyrants' exertions to keep them quiet. In passing along the deck between these two ranges of despairing human beings, I encountered such mute imploring glances, such appealing looks of misery, such piteous supplicating expressions of countenance, such torrents of tears that looked like pearls of ebony, as completely and totally unmanned me. My own tears fell like rain, and the poor Negroes gazed on the strange phenomenon of a white man's sympathy, with wonder, doubt, and admiration. *Even the females had not been allowed a rag to cover their nakedness!*

"After having taken a cursory view of the whole heart-sickening scene, my attention was attracted to the after-range of pens on the starboard side, which contained about one half the females then on the deck. Here, as on the opposite side of the deck, the two sexes were separated by a partition or bulkhead, eight feet in height, near which were two women, evidently writhing in the agonies of death. Partly from the officers, and partly from their fellow-sufferers, I gathered the shameful facts, that these dying wretches had been reduced to their present situation by repeated applications of the lash, as a punishment for their piteous cries and heart-rending wailings. This worse than brutality had elicited those shrieks and groans, which first arrested my attention on board the Antarctic. They were wives and mothers; their infants had been torn from their breasts and thrown upon the ground, either to perish with hunger among the grass, or to become the prey of beasts, or the reptiles, or, possibly, to be preserved and nourished by strangers. In the frenzied paroxysms of maternal anguish, they had called for their infants—for their husbands—for their parents—for their brothers, sisters, and friends; and for this natural involuntary exultation of feeling, their bodies had been cruelly lacerated with stripes, until nature sank exhausted, no more to revive. Their breasts were distended with the undrawn nutriment, for the lack of which perhaps their limbs were perishing; it was oozing in streams from their nipples, mingled with their own blood. Soon the two special objects of my compassion were released from their sufferings by death; and just as the visiting captain had attempted some observations in excuse or palliation of their conduct, our attention was arrested by another object. One of the captives, a well made, good-looking man, of about twenty-five years of age, had contrived, manacled as he was, to scale the bulkhead, from the top of which, being unable to use his hands, he fell into the females' apartment, where his head struck a ring-bolt with such force as to fracture his skull. It was the husband of the youngest of the two women who had just breathed their last. For a few moments he lay senseless from the effects of the blow; but soon came to himself sufficiently to understand what was said to him. In the next moment he recognized the dead body of his wife, which he frantically strove to clasp in his manacled arms; and, with a yell of despair, endeavoured to awaken her with his caresses from the sleep of death, while the wound in his head was pouring forth a torrent of blood over the inanimate object of his piteous lamentations.

"The captain of the brig now spoke, and ordered one of the officers to tear the poor fellow from the corpse of his wife, and to stow him on the other side of the deck. He raised his mute imploring eye to me, in which I read a speedy termination of his miseries, and an ardent desire to expire on the bosom of his wife. The officer advanced to seize him; but this was too much for me to witness: I sprang before the dying man, drew my dirk, and ordered the officer to desist, on the peril of instant death. The officer recoiled a few paces, while the others stood gazing at me and

each other in mute amazement. I stood fixed in my purpose however, and not one of the conscience-struck, guilt-appalled, cowardly wretches, could muster up sufficient courage to oppose my single arm. The dying captive's struggle was short. In a few minutes more he breathed his last, on the cold, inanimate lips of her he loved more than he feared death."

"THE SNARE OF THE FOWLER."

PSALM CXXIV, 7.

DURING a walk in the country, my attention was attracted to the process for ensnaring birds. I observed a man, lying as much concealed as possible in the grass, and at a distance from him several birds fluttering from the ground, and attempting to rise into the air. On noticing them, however, more closely, I found they were held by strings, and could only fly a short distance, and were in fact decoys to allure other birds, by the appearance of safety, to come to the same spot. All around, a large net was spread carefully on the ground, with strings leading from it to the hand of the fowler. Several birds were flying high over head, soaring larks, singing their morning carol far above in the heavens. Surely, thought I, the fowler will never be able to bring these into the snare: and whilst I determined to watch the result of the contrivances about me, several passages of Scripture passed through my mind, of which I thought I might receive some practical illustration from the snare of the fowler before me. I was then requested by him to keep at a distance, lest I should frighten away the birds. Yes, thought I, "Surely in vain the net is spread in the sight of any bird." Prov. i, 17. The first object of the fowler appeared to be to attract the attention of the birds; and for this purpose I was amused at hearing him imitate their song most naturally, with an instrument which I afterwards learned was termed a bird-call. Here was another step in the deception, and I soon perceived its effect: the birds in the air soon caught the sound, and responded the notes, and stooped towards the earth. O my soul! be thou aware of the great fowler, who goeth about seeking whom he may devour. "Let no man deceive you with vain words." Eph. v, 6. Take thou care of "the sleight of men and cunning craftiness whereby they lie in wait to deceive." Eph. iv, 14. "Avoid the appearance of evil," and fly from the first movement of temptation. Well, I noticed the downward flight of the birds, singing and twittering in response to the imitative notes of the fowler; and I saw him making ready to close the snare upon his prey; but as they drew nearer to the earth I suppose they became alarmed, and observed the net and the fowler, for away they soared again. Thus it is often with evil: men do not so frequently fall into great sins at once, as by a gradual and perhaps an unobserved process from bad to worse, until it is too late to retract. If the small end of the wedge can be inserted, the largest timber may be split in pieces.

As the birds soared away, the false notes, given with increasing vivacity, lured them back again. They now came nearer and nearer, and instead of soaring away, they only flew in diminishing circles each time around the snare. The decoy birds did their part also: they fluttered and twittered, as if inviting their brethren who were at liberty to come and join them. These, of course, were innocently the means of betraying their fellows. But how many are there who wickedly lead others into evil, who by setting a bad example make the feet of others to stray! "A violent man enticeth his neighbour, and leadeth him into the way that is not good." Prov. xvi, 29. But the counsel of God is, and

happy would it be if we listened to it, "My son, if sinners entice thee, consent thou not: if they say, Come with us; my son, walk not thou in the way with them—refrain thy foot from their path." Prov. i, 10, 11, 15.

O neglected Bible! O neglected Bible! what sorrows and bitter regrets should we not save, if thou wert the man of our counsel at all times! If the laws of our God were our delight, and his love the great bond of our obedience.

The scene was now drawing to a close. A few more flights around the net—a few apparent hesitations to join the decoy birds—and then I saw with a sudden descent they cowered to the ground amongst them. In an instant the fowler's music ceased—the strings of the net were drawn—by a sudden spring the net closed over them, and there they were fluttering and beating themselves on the ground, whilst the fowler with a rude hand and cursing and swearing dragged them out, destroying some and caging others. What a change was this! A few minutes before, these little birds were soaring high in the air, and singing in all the freedom of life; now, in the power of a cruel being, and those that remained alive beating their wings against the wires of a cage. No music, no liberty for them now: the syren song having answered its purpose, ceased, and only cruelty and cursing was bestowed upon them. The decoy birds were of course spared to answer the same purpose again. Yes, I reflected, many of those who would seduce us into mischief, would not be willing to be our companions in it, and are often the first to reproach us for our folly. I could not but notice, that in a few minutes the scene was again going through, other birds were to be beguiled, and the imitative notes were again sounded, the hidden net again spread, and I have no doubt other birds as easily captured and destroyed.

The scene with its accompaniments made much impression upon me, and in recording it, it is not to the mere ensnaring of a few poor birds I would call attention and seek improvement from; but, O my soul! see how it illustrates thy position!

How is the fowler's employment referred to, even in the Scriptures of truth! How are the snare and gin often spoken of, as emblems of the spiritual deceptions to which we are liable, and from which none can deliver us but He who has promised, "Surely he shall deliver thee from the snare of the fowler" (Psalm cxi, 3); and who can and often does by the power of his grace make those who trust in him exclaim, in the midst of temptations against which their unassisted strength could not stand for a moment, "Our soul is escaped as a bird out of the snare of the fowler: the snare is broken and we are escaped." Psalm cxxiv, 7.

P. N.

WHALING ACCIDENT.

Extract of a Letter from Port Elizabeth.—"A melancholy accident occurred here on Wednesday. One of the whaling boats of Mr. Daniel was fast to a fish; suddenly the fish came up under the boat, and knocked it to pieces. In the confusion the bow oarsman got the line round his body, and away shot the fish with him! Every attempt was made to rescue the poor fellow, but without effect; the party was obliged to cut from the fish. The body has not been, nor is it likely it ever will be found. The unfortunate man's name is George Biddlecome, and is one of poor Capt. men who came at Naval, and one of the four brave men who came from thence in an open boat. He has left a large family nearly destitute."—*South African Commercial Advertiser.*

SCRIPTURE GAZETTEER.

(Continued from p. 254.)

LYDDA (*begetting, or birth*), in Hebrew Lud, or Lod, by the Greeks and Latins called Lydda, or Diospolis, lay in the way from Jerusalem to Caesarea-Philippi, four or five leagues to the east of Joppa. Lydda belonged to the tribe of Ephraim. It seems to have been inhabited by the Benjamites at the return of the Jews from the Babylonish captivity. Neh. xi, 35. Lydda is one of the three toparchies which were dismembered from Samaria and given to the Jews. 1 Macc. xi, 34. St. Peter coming to Lydda, cured a man there who was sick of the palsy, whose name was Eneas. Acts xxiii, 34.

LYDIA, a province of Asia Minor, peopled by the sons of Lud. There is mention of this country under the name of Lydia only in the first book of the Maccabees, chap. viii, ver. 8. Isaiah mentions it under the name of Lud, lxxi, 19.

LYSTRA (*that dissolves*), a city of Lycania, whereof Timothy was a native. Acts xiv, 6.

M.

MAACHA, or Beth-Maacha, a little province of Syria, to the east and north of the sources of the river Jordan, upon the road to Damascus. Abel, or Abela, was in this country, whence it is called Ahel-beth-maacha. Joshua (xiii, 13) tells us, that the Israelites would not destroy the Maachathites, but permitted them to dwell in the land among them. The distribution of the half tribe of Manasseh beyond Jordan, extended as far as this country.

MACEDONIA (*elevated, or eminent*), a large province of Greece, bounded on the north by the mountain of Hemus, on the south by Epirus and Achaia, on the east by the Aegean, and on the west by the Aonian and Adriatic seas. Its ancient name was Eumathia, it was afterwards called Macedonia from the kings of Macedonia, and became famous in history, as being the third kingdom, which, under Alexander the Great, obtained the empire of the world, and had no less than a hundred and fifty nations under its command. Calmet thinks that Macedonia was peopled by Kittim, the son of Javan, and that as often as Kittim or Chittim is mentioned in the Hebrew text, Macedonia is to be understood. St. Paul was called to labour in this province by a vision which appeared to him at Thess. Acts xvi, 9. After this vision St. Paul no longer doubted that God had called him to preach in Macedonia; and the success that attended his preaching in this country, confirmed him the more in his opinion. Here he laid the foundations of the churches of Thessalonica and Philippi.

MACHPELAH (*double*), or Macphela, the cave which Abraham bought of Ephron, in the territory of the city of Hebron, wherein to bury his wife Sarah. Gen. xxiii, 8. This cave, says Dr. Shaw, is still shown, and is always lighted up with lamps, and held in extraordinary veneration by the Mahometans.

MAHANAIM (*the two fields, or two armies*), or Manaim, a city of the Levites, of the family of Merari, in the tribe of Gad, upon the brook Jabhok. Josh. xxi, 38. The patriarch Jacob gave it its name, because in this place he had a vision of angels coming to meet him. Gen. xxxii, 2. Mahanaim was the seat of the kingdom of Ishbosheth after the death of Saul. 2 Sam. ii, 8. It was also to this place that David retired during the usurpation of Absalom, and this rebellious son was subdued and suffered death not far from this city.

MAMRE (*rebellious*), an Amorite, who dwelt near

Hebron, and communicated his name to great part of the country round about. Hence we read (Gen. xiii, 18; xxiii, 17), that Abraham dwelt in Mamre, and in the plain of Mamre. But what we translate the plain, should be rendered the oak of Mamre, because the word *elon* signifies oak, or a tree of long duration. Sozomen assures us this tree was still extant, and famous for pilgrimages and annual feasts, even in Constantine's time; that it was about six miles distant from Hebron; and that near this place was a well of Abraham's digging, whereunto both Jews, Christians, and heathens, at certain seasons, resorted, either out of devotion or for trade, because here was held a great mart.

MEDIA (*measure*), the country of the Medes, called in the Hebrew Madai, and thought to be peopled by the descendants of Madai the son of Japheth. The boundaries of Media have not always been the same. Ptolemy describes the limits to the north to be a part of the Caspian sea, the mountains of the same name, and the Cadusians; to the west the greater Armenia; to the east the countries of the Parthians and Hyrcanians; and to the south, Persia, Susiana, and part of Assyria. The capital city of Media was Ecbatana, of which mention is made in the book of Judith (i, 1). The author of this book makes king Arphaxad, whom we take to be the same with Phraortes, to have at least improved and adorned this city, if not to have been its first founder. Yet Herodotus says expressly, that it was Dejores who first undertook this work. But as the undertaking was very great, he probably left enough to his successor Phraortes to complete, to entitle him to be called the builder. Isaiah (xiii, 17, 18) describes the Medes as the instruments and executioners of God's decrees against Babylon. And Jeremiah speaks (xxv, 25) of the misfortunes which were to happen to the Medes. The two monarchies of the Medes and Persians were united by Cyrus in the year of the world 3466, before Christ 534. See Calmet.

MELITA (*producing honey*), now called Malta, a famous island in the Mediterranean. It is thought its name, Melita, was occasioned by the great quantity of honey formerly found there. Its circumference is about sixty miles. Its soil is stony and barren, yet it bears excellent fruit, melons, and cotton. St. Paul suffered shipwreck upon this island, and the many extraordinary things that happened to him there may be found recorded in Acts xxvii. It is firmly believed by the credulous, that since the landing of St. Paul, no vipers or other noxious animals are to be found in this island, and from hence are carried away every day earth and stones to drive away venomous creatures, and to serve as preservatives and remedies against the biting of scorpions and serpents. The people of Malta were originally a colony of the Carthaginians, as appears from several old inscriptions which are to be seen in Punic characters, and from the present language of the natives, which differs very little from Arabic, though the better sort speak Italian. The present number of inhabitants is said to exceed 90,000: they much resemble the inhabitants of Sicily. After the taking of Rhodes, the emperor Charles gave this island to the Grand Master of the order of St. John of Jerusalem, and it is extremely well fortified. It was attacked by the Turks in 1566, who were obliged to abandon it, with the loss of 30,000 men. The knights of Malta formerly consisted of eight nations, but now they are but seven, the English having forsaken them. They are obliged to repress all pirates, and to wage perpetual war with the Turks and other Mahometans. They are all under a vow of celibacy; yet they make no scruple of taking Grecian women for their mistresses. This island is about fifty miles south of Sicily.

INFLUENCE OF SUNDAY NEWSPAPERS.

PROFANATION of the Lord's day, we fear, is increasing, especially in our metropolis. Every Christian ought to consider his imperative obligations to oppose this enormity: and if he cannot accomplish all that he would, his efforts may extend much farther than he supposes. We have pleasure in giving a place in the Christian's Penny Magazine to the following, at the request of a friend.

Of all the evils against which we should provide, and to which the most conscientious and resolute discouragement should be given, I know not any which will demand a greater portion of our zealous opposition, than the baneful, but increasing enormity of *Sunday Newspapers*. Whether the immorality of ancient or modern times be greater, I presume not to decide; but of this I am convinced, that no period of our religious history since the Reformation can show an instrument so palpably insulting to the commandment of God, so diametrically hostile to the laws of the land, and so injurious to the interests of piety and religion, as the *Sunday Newspaper*. This is an invention, the whole praise of which is due to this age of innovation; and I feel a conviction, which it is my duty to avow, that it will produce, if not speedily and effectually checked, effects more mischievous to the great cause of devotion and godliness, than many of those changes which we have already beheld with such astonishment and regret.

That the careless and the corrupt, the deist and the libertine, should seek to repose, in the lassitude and irksomeness of their Sunday hours, upon this expedient, so suited to the vacuity of their minds or the depravity of their hearts, is no matter of astonishment. That those who regret the interruption of their business, or their pleasures, should rejoice in this substitute, which amuses the merchant with a table of markets, the politician with cabal, the licentious with intrigue, the splenetic with scandal, and all with some matter adapted to their different tastes, is little surprising: but that amongst the abettors of such a traffic should be found men of reputed virtue and discretion, whose minds have been alarmed at the progress of Infidelity, and who have seen with sorrow the strides of irreligion and profaneness, is a mystery which can only be accounted for upon the supposition of their not having sufficiently attended to the nature of the fact, nor conjectured the mighty mischiefs which it portends to society.

Persons of this description would do well to consider what numbers of their fellow-creatures are involved (some from fear of offence, others from love of gain) in this enterprize of unlawful and unsanctified commerce; how many are confined to the labours of the press; how many employed in the circulation; and how many decoyed into the purchase of this baneful commodity! Many, very many of the venders and readers, it is probable, were once found upon the Sabbath in the sanctuary of God, attended to the concerns of their souls, and regarded the breach of this day with Christian abhorrence. To numbers of the first, the emolument arising from the traffic has appeared a sufficient counterbalance against all they might lose by sacrificing a good conscience, and flying in the face of a positive law. To as many of the last, the perusal of this paper now stands in the stead of a pious discourse, or a portion of God's word: and finding some food for the levity of their minds, and the looseness of their affections, in this modern contrivance; they seem to want leisure, because they want inclination, to seek some employment of a more profitable nature. Those, therefore, who have fallen into this snare, are conjured to consider how many engines are kept at work in order to afford

them this gratification; and in how complicated a scheme of mischief and transgression they are concerned.

It is true, the pill was gilded over with a specious covering, and some respect was paid to our established prejudices (till now deemed wise and venerable), in the first introduction of this national evil. The laws of the land, and the opinions of men, were equally against so gross an article of secular commerce. It was therefore judged necessary to make some sacrifices to those habits and rules, against which it appeared unsafe notoriously to offend. Some disquisitions, on subjects professedly religious, was therefore inserted at the head of the page, in order to cover and to qualify all that might follow. Such sacrifices, however, were not of long duration. It soon appeared that the public were not so delicate upon affairs of conscience, as had at first been imagined. Bills of the theatre therefore soon took place of these religious preludes: and the artful modesty of the *Sunday Monitor* was succeeded by the open and flagitious effrontery of the *Sunday Messenger*.

If those who have watched and lamented the decline of religion in other countries, would attend to the graduation of causes by which it has been produced, they would tremble to engage in a plan for weakening the respect due to that day which is dedicated to the offices of devotion. If the great body of the public should ever be released from the apprehension of violating, in any notorious degree, such a solemn and beneficial regulation; if they should ever imbibe that interpretation of the Sabbath, which the current reception of these papers suggest, and learn to regard it either as the bugbear of superstition, or the offspring of political contrivance, I see not what security will remain for the influence, or even the survival of any religious institution amongst us. Instead of assembling once in seven days to worship God, and to promote our salvation, we may only retain a bitter memorial of our abolished Sabbaths, in the dedicating of every tenth day to the rites of Infidelity, or the orgies of pleasure.

Ye friends of order, virtue, and social happiness, be admonished of your delusion and your danger! Regard not with indifference such an artful innovation upon what you have learned to revere, and what you have shown yourselves so forward to maintain. In pledging yourself for the public defence, in bringing your property to the treasury, your engagements before your fellow-citizens, you have done well. Establish one other claim to the gratitude of posterity. Give to Religion this last sacrifice, and offer your Sunday Newspapers upon the altar of your country.

DR. CAREY, AND THE ANNIVERSARY OF THE BAPTIST MISSION.

OCTOBER 1833.—The second of this month being the anniversary of the formation of the mission at Kettering, in 1792, we resolved to hold a prayer meeting on the occasion. Dr. Marshman gave a brief history of missions from the days of the apostles to the establishment of the mission here, and then of its subsequent progress to the present time. Our aged brother Carey was not able to be present. On the 23d inst. the Bishop of Calcutta paid him another visit. And on the 24th instant, Lady William Bentinck came, and had a very pleasing interview with him. His mind is calm and resigned, looking for the mercy of God unto eternal life, only through the merits of the Lord Jesus.—*Periodical Accounts of the Serampore Missions.*

EARLY PIETY.

Oh! have you mark'd an early bud,
 When opening to the sight,
 It sheds its fragrance all around,
 So beautiful and bright,
 That all the garden's pride is there,
 The fairest of the gay parterre,
 That modest rears its lowly form?
 When other flowrets pass away,
 When blossoms droop beneath the storm,
 It shines in an unfading day.

Oh! have you mark'd the running brook,
 That murmurs down the hill,
 Its course unstopp'd, while through the meads
 Its gentle drops distil?
 Or have you mark'd, on Arab's land,
 When parch'd with thirst on burning sand,
 Some mighty rock, some cooling shade,
 Some stream that gently murmurs on,
 To quench your thirst and lend you aid
 In travelling onwards to your home?

Such is the child whose feet have trod
 The path of sacred peace,
 The path which upward leads to God,
 The seat of perfect bliss.

'Tis like a rose, to please the sight,
 And charm us with its beauty bright.
 'Tis like a stream, whose gentle flow
 Calm murmurs through the woodland shade;
 It gently runs where breezes blow,
 It haunts the grove, the hill, the glade.

But, oh! beneath the burning sun,
 That beauteous flower may die;
 Its head may droop, while round its root
 The sun-burnt ashes lie.

And oft, too oft, some beauteous form,
 By God's hand planted is withdrawn.
 And oft, too oft, the murmuring stream
 Is seen no more to flow;
 The mighty sun is seen to beam
 Where once the breezes blew.

'Tis death, pale death, whose cruel hand
 Sweeps down full many a flower;
 Yet moves them from the arbour here
 To shine in brighter bower.

O may we ne'er while here repine,
 Remembr'ing we shall shortly join
 The songs of seraphs in the sky,
 Where living waters constant flow;
 Where tears are wip'd from every eye,
 And join to praise the Saviour too.

E. W.

American Indian Eloquence.—The following specimen of elegiac pathos was delivered by an Indian woman over the contiguous graves of her husband and infant. "The Father of Life and of Light has taken from me the apple of my eye and the core of my heart, and hid them in these two graves. I will moisten the one with my tears, and the other with the milk of my breast, till I meet them again in that country where the sun never sets."

A Lady's Value.—It was stated at the anniversary meeting of the Ladies' Bible Association at Spalding, lately, that a calculation had been made at Birmingham respecting the proportionate value of the services of gentlemen and ladies as collectors for charitable and religious purposes, and it was found that one lady was worth thirteen gentlemen and a half!

THE LIFE OF THE REV. ROWLAND HILL, A.M.

By the Rev. Edwin Sidney, A.M. 8vo. pp. 464.
 London, Cradock and Baldwin.

Seventy years this distinguished minister was a faithful preacher of the gospel in England. Those years embrace a period the most important in the history of religion in Great Britain: and among the servants of Christ during that protracted course of years, no minister appears to have been so successful in winning souls to God as the venerable subject of this excellent Memoir.

Mr. Hill was so intimately connected with the origin, formation, and progress of most of those noble institutions which adorn and bless our country and benefit the world, that his Memoirs must be peculiarly interesting to all who are attached to the Sunday School, Bible, Tract, and Missionary Societies. Mr. Hill was a kind of connecting link between the Church of England and the Dissenters, being the principal leader of the Calvinistic Methodist body, and the immediate successor and friend of the immortal Whitefield.

Mr. Sidney is entitled to the thanks of the Christian community for this interesting, well written, and necessary volume: but we think the work is far too small; very much more valuable documentary matter respecting his venerable relative might doubtless be furnished, which would be prized highly by the public.

We need not extend our notice of this volume, as we have repeatedly referred to the excellent subject of this Memoir.

THE ANTI-SPELLING BOOK;

A New System of teaching Children to read without spelling; with an Introduction, to Parents and Teachers. Third Edition, with Improvements. London, 18mo. pp. 102.

NOVELTY alone can have attracted the attention of the Public to this small volume; for independently of this it has nothing to engage or merit the regard of parents or teachers. Originality it does not pretend: nor does it claim to be of a religious tendency. The compiler says, "I have selected very entertaining tales, and not passages from the Bible, because children being unable to understand the wisdom and excellence of Holy Writ, cannot like it or read it with pleasure."—"I have therefore selected from 'The Arabian Nights' Entertainments' the most interesting tales, in order to allure them on, and thus excite their attention and keep it alive."

Against such infidel notions we enter our most decided protest, assured that the silly and extravagant stories referred to, have an irreligious, if not an immoral tendency. But as to the Scripture narratives, it has been found, by the experience of thousands, that they are most attractive and engaging to the young, while they are true, and their tendency moral and religious, leading the tender mind to God by Jesus Christ.

Education, as every believer in Divine Revelation must admit, ought to be conducted on principles of truth and the Holy Scriptures; and every deviation from such a policy, in any elementary work, deserves the unqualified reprobation of every Christian, every parent, every patriot.

Prayer is an internal work. Words are but the garment of prayer: meditation is the body, and affection the soul and life of prayer.—*Charnock.*

London: Printed and Published by C. WOOD AND SON, Fopple's Court, Fleet Street; to whom all Communications for the Editor (post paid) should be addressed;—and sold by all Booksellers and Newsmen in the United Kingdom.

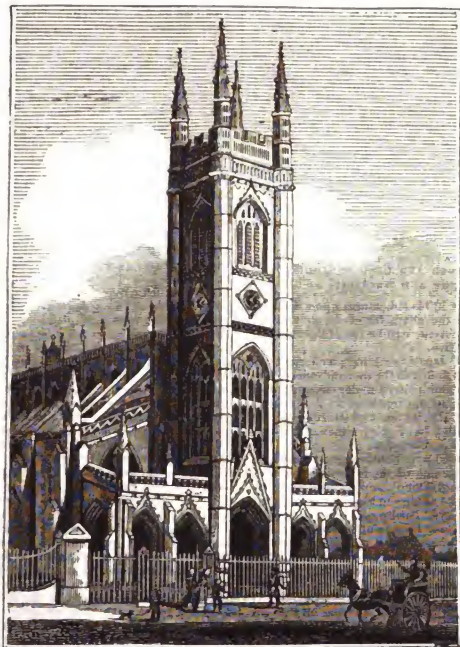
THE CHRISTIAN'S PENNY MAGAZINE.

No 116.

PUBLISHED EVERY SATURDAY.

AUGUST 23, 1834.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POPPIN'S COURT, FLEET STREET, LONDON.



ST. LUKE'S CHURCH, CHELSEA.

ST. LUKE'S CHURCH, CHELSEA — REV. H. BLUNT, A. M.

ST. LUKE'S CHURCH, CHELSEA, is a very beautiful structure, deserving notice on account of its architectural beauty. Still many who are alive to the immortal interests of men, and zealous for the glory of God, will consider it worthy of mention in this work, not so much as an elegant ecclesiastical ornament to that celebrated suburban village, as on account of its being the means of introducing to the increasing population of Chelsea a devoted, evangelical, and successful minister, the Rev. H. Blunt, A. M.

VOL. III.

In presenting to our readers an engraving of St. Luke's church, it would correspond with our general plan to give some historical and statistical notices of the parish of Chelsea and its population; but this will be altogether unnecessary in this place, on account of the various information, both civil and ecclesiastical and in reference to the partial revival of religion in that vicinity, which we gave in No. 53 of the Christian's Penny Magazine, in connection with an engraving of Ranelagh Chapel.

St. Luke's church has been used for Divine worship about ten years: its foundation-stone was laid in October 1820, and it was completed and opened in 1824.

2 M

Dr. Wellesley, brother of the duke of Wellington, was rector of St. Luke's Chelsea until 1832, when he was succeeded by the Rev. J. W. Lockwood, A.M.

Mr. Blunt obtained the situation of curate at the new church of St. Luke, where he laboured with diligence under various discouragements: but his ministry was the means of exciting a serious spirit of religious inquiry in the vicinity. The contemplation of 30,000 inhabitants, with only *three* places of worship in the parish connected with the established church, was painful to the minds of many pious persons, and hence originated Trinity church, situated near the "Square," at the bottom of Sloane Street.

Trinity church is an elegant building, computed to accommodate a congregation of 1,400 persons, 750 in pews and 650 in free seats for the poor. Subscriptions to a handsome amount were made towards this beautiful structure, and a large sum was granted by the Commissioners for building new churches: still it is said there remains upon it a considerable debt.

Mr. Blunt's ministry appears to have been crowned with the Divine blessing in the conversion of souls to God, and their edification in the ordinances of Christ. Many of our readers are doubtless familiar with the writings of this popular and useful clergyman; but those who may not be acquainted with his works, will be able to form an idea of his doctrinal sentiments and the character of his preaching, from some extracts from his published "Lectures on Jacob and Peter."

THE CONDUCT OF JACOB AND ESAU REGARDING THE BIRTHRIGHT AND BLESSING.

Mr. Blunt's remarks in his "Lectures upon the History of Jacob," upon the character of Jacob and his conduct to his brother Esau, will be found discriminating and highly instructive.

"The character of Jacob, strikingly conscientious and devout as we shall find it in the more advanced portion of the narrative, exhibits itself under circumstances by no means advantageous or prepossessing in the opening scenes. The very first incident which succeeds the text, disposes us to think but lightly, either of his brotherly kindness or of his generosity.

"Esau returns wearied with hunting, at a time when, probably (from the opening of the following chapter), a famine was raging in the land; and seeing Jacob preparing his daily meal, he applies to him, in the language of importunate necessity, 'Feed me, I pray thee, with that same red pottage, for I am faint.' Jacob, instead of cheerfully availing himself of an opportunity to supply the wants of a perishing brother, seizes, with great avidity, the favourable hour for acquiring the birthright which God had promised him, and replies, 'Sell me this day thy birthright.' Thus, in a moment of hunger and indifference to the promised blessing on the one hand, and extreme anxiety to obtain it on the other, the important bargain was concluded, that was to transfer for ever to the younger son the right of primogeniture; which, at that time, conveyed the double portion of all temporalities, the especial blessing of the dying parent, and, above all, the inheritance of the covenant, which God had made with Abraham, that from his loins Christ should come.

"That Esau merits our censure for treating with indifference so unspeakable a privilege, has been decided by that writer of inspiration, who has affixed for ever the epithet 'profane' to the man who thus, 'for one morsel of meat sold his birthright;' and that Jacob deserves our warmest commendation for earnestly desiring such a blessing, there can be no question. But here we must pause: the means by which Jacob obtained the birthright were utterly unjustifiable, uncharitable, and

unkind; and proved as much his want of faith in the Almighty to bring that to pass which God himself had promised, as it proved his want of tenderness towards his suffering brother.

"If it be true that Jacob acted thus wrongfully in the circumstance which we have recounted, how shall we justify him in the very next incident in which we find him engaged—that memorable and deceitful transaction, in which, to obtain the promised blessing, he, at the instigation of his mother, imposed upon the old age of his affectionate father, and overreached his unsuspecting brother? Is it possible that this could be the 'plain man,' whom we behold clothed in the garments of his elder brother, and personating the first-born? Could it be he who concealed his artifice under 'the refuge of lies,' not only declaring that he was Esau, and that the kid was venison, but even introducing the name and the providence of his God, to give greater colour to his abominable falsehood? 'I have found it quickly, because the Lord thy God brought it to me.' When we read the guilty transaction, we blush—not only for the parties concerned, but for the whole human race, that such a fraud could have been suggested, and carried into execution, and this not in the tents of ungodliness, but in that single family which, of all the families of the earth, alone professed the worship of the God of truth. How humbling to the holiest! how awful a warning to the most eminent of the servants of the Lord! 'Let him that thinketh he standeth, take heed lest he fall!' Let him who wilfully indulges in the smallest degree of known sin, observe how rapidly sin advances—how fearfully it darkens at it advances; how soon the lie requires to be strengthened by the oath, and the oath to be supported by the tremendous blasphemy, which would, if possible, have made it appear that God himself was a confederate in the fraud! 'The Lord thy God brought it to me.' Shall we then attempt to justify that conduct in Jacob, which we should deeply condemn in ourselves, and deplore in you? God forbid! It is in vain to say, that Jacob knew the blessing was already his by purchase, having acquired it when he bought the birthright, and that he was therefore only possessing himself of what he considered his unquestionable right. This is no extenuation. Isaac, his father, was a reasonable man, and a conscientious man; why not, therefore, plead the right before him, and convince him that he was about to bestow that upon Esau, of which Esau had himself disposed. It is equally vain to say, that, as the Almighty had consigned the blessing to Jacob, it was inalienably his own, and therefore might be obtained by any method in his power. Isaac was a holy man, as well as a reasonable and conscientious man; why not therefore recal to his recollection this perhaps long-forgotten promise, and enforce upon his conscience the duty and necessity of his compliance? Or shall we agree with those who say that 'the offence of Jacob was certainly alleviated, if not entirely taken off, by the circumstance of Rebecca pledging herself to bear the blame?' No: the single injunction of the Spirit of God, not to 'do evil that good may come,' aims a death-blow at all such casuistry as this. The sin of deceiving a man into what is right, differs little from the sin of deceiving him into what is evil. The effect of the sin, we grant, is different; the moral turpitude may be different; but the sin against God remains unaltered: while to imagine for a moment, that Rebecca's pledging herself to bear the blame, 'upon me be thy curse, my son,' would extenuate the guilt of her son, is indeed a low tone of Christian morals. There is but one Being who has ever said—who could ever truly say—'Upon me be thy curse.' The compassionate Saviour, the truly tender parent, the Lord Jesus Christ, he indeed has not only

made the astonishing offer, but he has proved, with his life's blood, his power and his willingness to fulfil it. But to whom does he address the encouraging declaration? Not to the sinner rushing headlong into guilt—to the man of subtlety and cunning, proceeding artfully to overreach his neighbour; but to the man oppressed and borne down by a deeply contrite sense of sin committed, and sincerely lamenting with a godly sorrow that he has grieved the Holy Spirit; that he has offended a good and merciful God; that he has contracted a load of guilt; that he has merited an everlasting curse."

In our next Number we purpose giving an extract from Mr. Blunt's excellent "Lectures upon the History of Peter."

WEST KENT YOUNG MEN'S SOCIETY.

Notice of a Lecture delivered by the Rev. J. Pulling of Deptford, August 13th.

AFTER having stated the objects of the Society, he said, he stood before them with mingled feelings of joy and regret: he rejoiced in the formation of their Society; he rejoiced that he was the first minister in this district who stood before them to advocate the claims of the Society; but he had to regret that a Society of such a useful nature should have been so long unthought of; he had to regret that a more able person had not been called up to this service, as the lecture required the wisdom of the wise, and the advice of the experienced.

He should divide his lecture into three parts:

1. *Congratulation.*—He congratulated them on their pursuits. The eye was formed for seeing, the ear for hearing; and we are compelled to acknowledge their inestimable value, so far as they are used lawfully; but sometimes the senses are abused to lust, and we read in the Scriptures of "the lust of the flesh, the lust of the eye, and the pride of life." He congratulated them, that they were not in the pursuit of carnal pleasure; he congratulated them that they were not qualifying themselves for the theatre, the ball-room, for the midnight revelry, and debauchery; but that they were in pursuit of heavenly wisdom, and of that peace which passeth all understanding; which the world could neither give nor take away. He congratulated them on their choice, that they had chosen the one thing needful: he spoke of the infidel Voltaire, and the poor woman and her Bible. He congratulated them, that though their numbers were but few, they had originated this Society themselves, and the day of small things must not be despised; and its magnitude and importance might become gigantic, and most influential.

2. *Caution.*—Respecting the admission of members into your Society, be cautious, as respects their principles. There would be a variety of sentiment, and he rejoiced in variety—union was strength; but when they admitted one person of doubtful, he would not say sceptical, principles, as their rules forbade the admittance of these, they would lose in strength more than they gained in number. Respecting the members themselves, he cautioned them against vanity and self-conceit, and advised them to be humble.

3. *Exhortation.*—He exhorted them to read and meditate: a vast deal of knowledge is gained by reading in private. But he knew some young men who read and meditated much in private, scarcely ever entering into society, and when there, they seemed to forget that they were social beings. If drawn into conversation, instead of communicating that knowledge which we know they possessed, scarcely any thing could be elicited from them, but simply Yes or No. Now this, if they were Christians, led professors to cast a slur upon their religion, and to say it is that which makes them morose and melancholy. And again, instead of gaining knowledge, they

lose, by keeping it shrined in their own breast. By communicating the knowledge which they gain, they show a benevolent wish not only to benefit themselves, but others.

He exhorted them to pray and read the Scriptures. Orators have spoken, poets have sung, philosophers have studied: they have immortalized their names, but yet they have fallen short of true wisdom, because they have been ignorant of the word of eternal life. Oh, if I had my choice, to have all the books that were ever written, or this one book, the Bible, I would cast them behind my back, I would bury them in "the caves of the ocean," so that I might clasp the Bible to my heart.

He exhorted them to cherish humility. If Newton, the greatest philosopher that ever lived on our globe, could say (and the expression would immortalize him, were there nothing else to adorn his name), if he could say at the close of his life, "I appear to myself to be like a child picking up shells on the sea shore; and although I have found some more beautiful shells than others, yet still the vast ocean of Truth lies open before me." If that great man could use such a humiliating expression, how much more reason have the members of a Young Man's Society to be humble. He exhorted them, before they undertook any new engagement, to count their cost, and to proceed accordingly. Finally, he would exhort them to persevere in all their exertions, and to entreat the blessing of God in their work.—E.

ROBBERS TERRIFIED BY CONSISTENT GODLINESS.

MR. ROWLAND HILL had great reason to rejoice in the consistent lives and zealous devotion to God of many of his converts at Wotton. There was amongst them a person of the name of Rugg, of a piety so deep, and of a life so useful and unblemished, that even his enemies admired and were awed by his character. Mr. Rowland Hill used to say of him, that he was one of the most complete Christians he ever met with. He has been, however, introduced here, because he was connected with an extraordinary fact, illustrative of God's care of his own people. Mr. Hill's gardener at Wotton, who had always passed for an honest, quiet sort of man, was at length discovered to have been the perpetrator of several burglaries, and other daring robberies in the neighbourhood, though he had, till caught in the fact, never been even suspected. He was tried at Gloucester, condemned, and executed. It need scarcely be said that his master visited him in gaol. During his interview with him there, he confessed the many crimes of which he had been guilty. "How was it, William," he inquired, "that you never robbed me, when you had such abundant opportunity?" "Sir," replied he, "do you recollect the juniper bush on the border against the dining-room? I have many times hid under it at night, intending, which I could easily have done, to get into the house and plunder it;—but, Sir, I was afraid; something said to me, He is a man of God, it is a house of prayer—if I break in I shall surely be found out—so I never could pluck up courage to attempt it." In another conversation he told him, "Sir, I well knew that old Mr. Rugg was in the habit of carrying a deal of money in his pocket: times and times have I hid behind the hedge of the lane leading to his house: he has passed within a yard of me, when going home from the prayer-meeting, again and again—I could not stir—I durst not touch so holy a man. I was afraid. I always began trembling as soon as he came near me, and gave up the thought altogether, for I knew he was an holy man." This is a fact which well assures us, that *God our Sun is a Shield* too.—*Sidney's Life of Rev. R. Hill.*

HINDOO DEGRADATION AND IDOLATRY.

THE REV. MR. LEECHMAN, missionary at Serampore, writes to a friend at Liverpool, dated from that city, June 3, 1833, giving the following affecting account of "Snan Jatra," when Jugunnath is brought out of his temple, and bathed before a countless number of his worshippers. How truly affecting to think that these awful delusions should still continue!

"When the sun enters a particular sign in the heavens, the bathing of the idol takes place. As this period approached, our companies became thinner, so Mr. M. and I left our brethren, and went a little farther up, where we might see the ceremony. The crowd was innumerable—not less than two hundred thousand immortal beings could have been there; and to see such a mass assembled to rob the Most High of his glory, and present it to a hideous block, was painful in the extreme. Numbers of rich Bahoos from Calcutta, Chinsura, and other places, were present, with elephants, and all the insignia of eastern grandeur; but most of them were poor creatures, who had travelled one, two, some three days' journeys, in the present excessive hot weather, to witness a ceremony that is all over in two or three minutes! After waiting some little time, the idol was brought out, wrapped in a cloth, carried by brahmuns, and placed on an open building, erected for the purpose, near the temple. I shall never forget what I felt when the cloth was removed, and when I first saw the monster, and heard the shout which then rent the air, when the multitude recognized their god. The image was an ugly stump, having no legs, a monstrous head, large eyes, and mouth from one side to the other nearly of his horrid face. His golden arms had been taken off, that he might the more easily be carried to the place, and we saw them standing on the terrace waiting his arrival. After he was placed in his seat, the brahmuns surrounded him, put on his arms, dressed him in green and yellow silk; and then, after a number of ceremonies and incantations, they bathed him, by pouring water on his head, from a silver kulsie. During the ceremony, the shouts of the people, and the clapping of their hands, were deafening; and when it was over, they made obeisance, by lifting their hands to their foreheads, or prostrating themselves before the idol, and departed, taught by their Shasters to expect that they shall be admitted to their heaven without going through any more births. We returned to our brethren, when several companies of attentive hearers were again got together. But as we were by this time much exhausted by the excitement and labour, and almost insufferable heat, we were soon obliged to leave our brethren and return home. On this occasion, upwards of one thousand tracts were distributed, and received with the greatest eagerness. Surely the good seed thus so widely scattered will not all be in vain. Let us continue to pray that it may bring forth a hundredfold!"

TEMPERANCE IN HARD TIMES.

It is a curious and important fact, that during the period when the distilleries were stopped, in 1796 and 1797, although bread and every necessary of life was considerably higher than during the preceding year, the poor in that quarter of the town where the chief part reside, were apparently more comfortable, paid their rents more regularly, and were better fed than at any period for some years before, even although they had not the benefit of the extensive charities which were distributed in 1795. This can only be accounted for

by their being denied the indulgence of gin, which had become in a great measure inaccessible from its very high price. It may fairly be concluded, that the money formerly spent in this imprudent manner had been applied in the purchase of provisions and other necessities, to the amount of some hundred thousand pounds. The effects of their being deprived of this baneful liquor was also evident in their more orderly conduct, quarrels and assaults were less frequent, and they resorted seldom to the pawnbrokers' shops; and yet, during the chief part of that period, bread was 15d. the quarter loaf; meat higher than the preceding year, particularly pork, which arose in part from the stoppage of the distilleries, but chiefly from the scarcity of grain.

EXPLANATION OF JOHN XXI, 22, 23.

MR. EDITOR,—As a constant reader of your valuable Magazine, allow me to ask the favour of your explaining the 21st chapter of the Gospel of John, and 22d and 23d verses: for some persons say that John is not dead, but is as a wandering Jew. J. T. G.

"That John should not die," many of the early disciples believed; and that he was not dead, many of the ancients supposed, through a misapprehension of our Lord's meaning. And in the sixteenth century, there was a strolling wicked fellow in France, who declared himself to be the apostle John. By some learned men he was encouraged in his hypocritical pretensions; especially by Postellus, a doctor of the Sorbonne in Paris: but the impostor was apprehended and burnt at Thou-louse.

Christ gave this answer to Peter, to reprove him for his impertinent curiosity. Our Saviour's meaning was, that if it was his pleasure, John should live, *not till his second coming to judge the quick and dead at the last day*, but till he should come in his power, and take vengeance on the Jewish people in the destruction of their city and temple by the Romans, and in dispersing them through the nations of the world. Till that time, John did live, and many years after; but he was the only one of the disciples who outlived that event, and who did not die a violent death.

John the apostle adds, "*Yet Jesus said unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?*" These being the words of John, who gives a just and true account of the Lord's words, freeing them from the false interpretation that had been put upon them, show his ingenuousness, integrity, and love of truth, and solicitude to establish the minds of all the disciples.

Perhaps some of our readers may be better satisfied with the paraphrase of these verses by the excellent Doddridge, which is as follows:—

"*Jesus says to him, Is that any immediate concern of thine, Peter? If I will that he tarry, or continue alive, till I come in power and great glory to execute the judgment I have threatened on mine enemies, what is that to thee, or any one else? Follow thou me: mind thine own duty, and endeavour to prepare for thine own sufferings, and pry not with a vain curiosity into secret events which may be fatal him, or any other of thy brethren.*"

"Now, as this answer was not rightly understood, *this saying therefore went abroad among the brethren, or the other followers of Christ, that this disciple should not die; and the advanced age to which he lived gave some further colour for it: but it was entirely built upon a mistake; for Jesus did not say to him, or of him, that he should not die: but only, as it was expressed before, If I will that he tarry, or continue alive, till I come, what is that to thee?*"

"I AND MY FATHER ARE ONE."

JOHN x, 30.

(In answer to a Correspondent.)

Our inquirer's complaint, that he does not understand this text, may perhaps arise from a negligent perusal of the Holy Scriptures. "Search the Scriptures," said our Saviour (John v, 39); and an inspired prophet prayed, "Open thou mine eyes, that I may behold wondrous things out of thy law." Psal. exix, 18. Grave consideration and the gracious light of the Holy Spirit, are needful to perceive clearly the import of the text proposed.

Dr. Doddridge, in a note, makes the following remarks on this passage: "If we attend, not only to the obvious meaning of these words in comparison with other passages of Scripture, but to the connection of this celebrated text, it so plainly demonstrates the deity of our blessed Redeemer, that I think it may be left to speak for itself, without any laboured comment. How widely different that sense is in which Christians are said to be one with God (John xvii, 21), will sufficiently appear by considering how flagrantly absurd and blasphemous it would be, to draw that inference from their union with God which Christ does from his.

Professors of religion differ in their interpretations of this passage, according to the sentiments of their respective creeds. Socinians, who deny the proper divinity of Christ, interpret these words as if Jesus signified merely that the Father and He were one in affection and design. But the great body of Christians believe that the Saviour meant one in nature and power.

Much ambiguity appears to readers of the Scriptures from the division of the Bible into verses, which was not in the original, but is a modern invention; and from the custom of preachers taking a short passage or a verse, or only part of it, for a text. This is a convenience; but without consideration in both preachers and hearers it may be a disadvantage.

In ascertaining the sense of a verse or passage of Scripture, it is important to take the whole context into view; and thus acting in relation to the verse under consideration, it will not be difficult to ascertain the meaning of our Lord.

The Jews came to Jesus, earnestly entreating him to satisfy their minds as to his claims to the character of the true and promised Messiah (ver. 24). Knowing their insincerity, he appeals to their reason, and refers to his miraculous works in proof of his divine office (ver. 25); but reminds them of their infidelity, declaring at the same time the eternal safety of his believing disciples, as his sheep, who were under his especial care, and held securely in his hand; and equally in the hand of his Father, who was greater than all their enemies: yet He and his Father were one. Common sense and the ordinary signification of language require that we understand the meaning of our Lord to relate to his being of the same nature with his Father, though he appeared in human nature, which was indispensable, as a suffering Messiah. See Isa. vi, 9; liii; Heb. ii, 16, 17; x, 5—12. So it is manifest the Jews understood the language of our Lord, and therefore they "took up stones again to stone him" (ver. 31). This is evident from their reply to our Saviour's appeal. They said, "For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God." (ver. 33.)

Our blessed Lord meant therefore by his words under consideration, that He, in his essential, original, divine nature was one with the Father, as He appeared "the brightness of the Father's glory, and the express image of his person." Heb. i, 3.

BRITISH LIBERALITY IN AID OF THE BAPTIST MISSIONARY SOCIETY.

RIGHTOUSNESS demanded that the Baptist chapels destroyed by the enemies of religion in Jamaica should be re-erected at the expense of the planters. But this the House of Assembly refused; and the Government at home were unwilling to irritate the minds of the slave-masters by requiring that act of justice, and paid the Baptist Missionary Society the sum of 5,510*l.* the amount of debts remaining on their chapels; with the promise of 6,195*l.* half the remaining amount of loss, provided the other half were raised by the Society; the whole amount of loss being 17,900*l.* sterling. Application was made to the friends of Missions and of the Negroes in Jamaica, who have nobly answered the appeal; and after a few weeks only, have contributed more than 11,800*l.* as acknowledged by the Rev. John Dyer, the Secretary, August 13th.

Surely this must be regarded as a delightful indication of the prevailing influence of pure religion, and a demonstration of the divinity of Christianity.

A BOX OF SOVEREIGNS FOR THE BIBLE SOCIETY.

THE NEGROES' JUBILEE, August 1, was celebrated, we understand, by many excellent clergymen in the establishment, who, if they had not suitable forms of prayer and thanksgiving prepared, could prepare appropriate sermons. Large collections, we are informed, were made in many churches and chapels on that glorious day, in aid of the Bible Society furnishing copies of the Scriptures to the Negroes; and at the new church in Blackheath park, after an excellent sermon by the Rev. Joseph Fenn, a BOX OF SOVEREIGNS was received from one family, amounting in number to no less than seventy. Surely seventy pounds were never expended in a manner more worthy of a Christian.

PROGRESS OF EDUCATION IN THE SANDWICH ISLANDS, AS COMPARED WITH FRANCE.

(From *Le Semeur*, 9 Juillet).

THE population of the Sandwich Isles now amounts to at least 150,000 inhabitants; of this number, 22,000 are able to read, and 28,000 still participate in the instruction imparted by the American missionaries, who have established themselves in the midst of them. Education, and a taste for reading, have become so widely diffused in these islands, that it is easy to find a sale for 10,000 copies of the religious works which are published in the vernacular language, and another 10,000 may be given away to advantage. The printing office of the Sandwich Islands possesses three presses; and from sixteen to eighteen of the natives are employed on them as compositors, printers, folders, &c. The number of pages annually thrown off varies from five to six millions. We have deemed it useful to bring forward these facts, which do not appear to be generally known. In fact, in recounting with interest, in his report on the labours of the Society of Elementary Instruction, the efforts of the Missionaries of the Sandwich Islands, M. Faillandin seems to attribute to them too little importance. It will nevertheless be seen from the foregoing, that a third of the population there either can read, or are learning to read. *Are we much more advanced in France, where, out of a male population of sixteen millions, we can reckon only nine millions of individuals able to read, and where the proportion of females is still smaller?*

SCRIPTURE GAZETTEER.

(Continued from p. 262.)

MEROM (*eminences*). The waters of Merom, at which place Jabin and the other confederate kings met to fight Joshua (xi, 5), are generally supposed to be the lake Lemnech, which lies between the head of the river Jordan and the lake of Gennesareth; since it is agreed on all hands, that the city Hazor, where Jabin reigned, was situate upon this lake. But others are of opinion, that the waters of Merom, or Merome, were somewhere about the brook Kishon, since there is a place of that name mentioned in the account of the battle against Sisera. Judges v. And it is more rational to think that the confederate kings advanced as far as the brook Kishon, and to a pass which led into the country, to hinder Joshua from penetrating it, than to imagine that they waited for him in the midst of their own country, leaving all Galilee at his mercy, and the whole tract from the brook Kishon to the lake Lemnech. See Wells's Geog. and Reland's Palest.

MEROS (*secret, or leanness*), a place in the neighbourhood of the brook Kishon, whose inhabitants refusing to come to the assistance of the brethren, when they fought with Sisera, were put under an anathema. Judges v, 23. Some have thought that Meroz is the same as Merras, or Merom, mentioned in the preceding article; and this Calmet thinks the most probable opinion.

MESOPOTAMIA (*between the rivers*), a famous province, situate between the Tigris and Euphrates. The Hebrews call it Padan-Aram, and Aram-Naharaim, or Aram of the two rivers, because it was peopled by Aram, father of the Syrians, and is situate between the two rivers already mentioned. This country is much celebrated in Scripture, as being the first dwelling of men, both before and after the deluge, and because it gave birth to Phaleg, Heber, Terah, Abraham, Nahor, Sarah, Rebekah, Rachel, Leah, and the sons of Jacob. Babylon was in the ancient Mesopotamia, till, by vast labour and industry, the two rivers, Tigris and Euphrates, were united into one channel.

MIDIAN (*judgment*), a country which lies to the east of the Red Sea; so called from Midian the son of Cush. It was into this country that Moses withdrew, and there married Zipporah, the daughter of Jethro. In Midian may still be seen the famous well where Moses watered the flocks of Jethonib, as the Mohammedans call Jethro. Exod. ii, 15, &c.

MILETUS (*red, or scarlet*), or Miletum, a town on the continent of Asia Minor, and in the province of Caria, memorable for being the birth-place of Thales, one of the seven wise men of Greece, and father of the Ionic philosophy. At present it is called by the Turks Melas. Not far distant from it is the true Mæander, which, though it encircles all the plain it runs through with innumerable mazes and windings, yet, in some places it runs with such a current as stirs up the earth and gravel from the bottom, which renders its water not so clear and crystalline as might be expected. (See Wells's Geog.) St. Paul, going from Corinth to Jerusalem, passed by Miletus, and as he went by sea, and could not take Ephesus in his way, he caused the elders of the church of Ephesus to come to Miletus, which was about twelve leagues from them. Acts xx, 15, &c.

MOABITES, so called from Moab (*of the father*), son of Lot, by his eldest daughter. The Moabites dwelt to the east of the Dead Sea, upon the river Arnon.

Their capital city was upon the river Arnon, and was called Ar, Areopolis, or Ariel of Moab, or Rabbath-Moab, that is the capital of Moab, or Kir-haresch, that is, a city with brick walls. This country was at first possessed by a race of giants called Emims. Deut. ii, 11. The Moabites made a conquest of them, and afterwards the Amorites took it, in part, from the Moabites. Judges xi, 13. Moses conquered that part which belonged to the Amorites, and gave it to the tribe of Reuben. The Moabites were spared by Moses, for God had forbidden him to molest him. Deut. ii, 9. But there was always a great antipathy between the Moabites and Israelites, which gave occasion to great wars between them. Balaam seduced the Israelites to idolatry and uncleanness by means of the daughters of Moab (Num. xxv, 1, 2); and Balak, king of this people, did what he could to prevail upon Balaam to curse the people of the Lord. Numb. xxii, 2. God ordained that the Moabites should not enter into the congregation of his people, even to the tenth generation (Deut. xxiii, 3), because they had the inhumanity to refuse the Israelites a passage through their country, nor would they supply them with bread and water in their extreme necessity. It is believed that the Moabites were carried into captivity by Nebuchadnezzar, as the prophets had threatened, and that Cyrus sent them home again, as he did the rest of the captives. After their return from captivity, we learn that they multiplied, and fortified themselves, as the Jews and other neighbouring people did, and were subject to the powers around them. There is a probability also, that, in the latter times of the Jewish republic they obeyed the Asmoneans, and afterwards Herod the Great.

MODIN, a city or town in the tribe of Dan, celebrated for being the dwelling and burying place of Mattathias and his sons, so well known by the name of Maccabees. Eusebius says, that Modin was not far from Diospolis, and that in his time was still to be seen there the tomb of the Maccabees. But Modin is not only famous for the tomb of the Maccabees, but also for that battle that was there successfully fought, by a handful of men under the conduct of Judas Maccabæus, against Antiochus the king of Syria.

MOUNTAINS. Judea was a mountainous country, but the very mountains were generally beautiful, fruitful, and well cultivated. They bore fruits, olives, vines, and excellent pasturage. Moses says (Deut. xxxii, 13) that the rocks of its mountains produce oil and honey, by a figure of speech which elegantly shows their fertility. He says elsewhere, that the mountains of Palestine are the heads of excellent fountains, and that in their bowels are iron and brass. And indeed we are informed by history, that heretofore there were good mines in Palestine and Mount Libanus. Moses desires earnestly of the Lord, that he might see those fine mountains, and Judea, and Lebanon. (Deut. iii, 25)

N.

NABATHÆANS, or Nabathites, the inhabitants of Nabathæa, a country of Arabia, extending from the Euphrates to the Red Sea, the chief cities whereof are Petra, the capital of Arabia Deserta, Medaba, and others. During the several wars that the Jews maintained against the Syrians, and while almost all the other nations were against the Hebrews, the Nabathæans alone showed them friendship.

NAIN (*beauty, or pleasantness*), a city of Palestine, where Jesus Christ restored the widow's son to life. It was situated about two miles distant from Mount Tabor.

MY SCRAP BOOK.

LEAF XXXVI.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells." — *SÆNACA.*

THE VOYAGE.

(Continued from p. 263.)

(From the original MS. of the late Mr. Isaac James of Bristol.)

HER look was so tender, and her voice so winning, that her words entered his very heart; and he said, with a sigh, Alas! go I must, and so must you, or we shall both perish in the ruin of the city. Oh! that you would come with me, then should I indeed be happy.

UNRENEWED. No, dear SINNER, we shall do well enough here; I cannot banish myself from all the world. And are you seriously resolved to leave me, true as I have been to you? No — I cannot, will not believe it: and with that she fainted away.

This nearly overcame him, and would have done so entirely, but as God in his mercy would have it, CONSCIENCE at this moment gave another start, and falling out of his hammock, bruised himself sorely. This second alarm so roused SINNER, that he turned away his eyes from beholding her, crying, I neither must nor will go on shore; but hesitating again, he looked at the Captain, and asked his permission.

If you do not know my mind, you ought to do, said EVANGELIST, angrily. I wish DIVINE INFLUENCE would return.

GUILE seeing he had almost gained his point, called out, Well, well, if you cannot be easy to stay, you had better go; but let us drink together, and part friends; there can be no harm in that, you know.

On this, he went to procure the liquor, while UNRENEWED, having recovered a little, wept so loudly, that SINNER could not but hear her; while the company began to sing in a soft harmonious strain —

Cheerful youths and damsels gay,
Tripping merrily away,
Let us dance with joy extatic,
Leave dull care to dull fanatic.

SINNER, quit your expedition,
Pleasure without intermission
In our joyful round shall be;
Shun the perils of the sea.

Out at sea are roaring billows,
Here we rest on downy pillows:
There, no comfort can be found;
Here, the cheerful glass goes round.

Come, then, SINNER, by the and jolly,
Give not way to melancholy,
But be to yourself a friend,
Joys like ours will never end.

See how UNRENEWED is grieving,
Can you, SINNER, think of leaving
Her whose heart, so kind and true,
Feels it death to part from you?

By this time GUILE returned, bringing a bottle of the "Spirit of Carnal Delight," and pouring out a glass, the company went on singing —

Better far with us be drinking,
Than on despicable voyage thinking;
Come and join us, heed not CONSCIENCE,
All he says is cant and nonsense.

CONSCIENCE indeed was now again crying out like one in great distress, but SINNER took the glass, and drank to his dear UNRENEWED, who thanked him with

a seducing smile. The liquor being mixed with opiate, he soon began to be dizzy, and reeled to and fro, when GUILE took him by the hand, and helped him over the ship's side, the vessel, as I have said, lying close to the bank. POOR SINNER, losing his hold, fell headlong into the mud. On this, they ran to get him among them, but RESTRAINT and his comrades, whom DIVINE INFLUENCE had ordered to be on the watch, jumped over, bidding them defiance, or poor SINNER had gone back to Babylon. The company finding them in earnest, drew back, and RESTRAINT and his shipmates got him on board again, but sadly defiled with the filth, as well as hurt by the fall.

When he came somewhat to himself, he was in great pain, but ashamed to own it; and the Captain being grieved for him, said, Well, how now, SINNER? I believe you are hurt.

SINNER. A little, Sir, but I hope I shall be better soon.

EVANGELIST. I hope so too; but he did not at present tell him all his mind, wishing heartily for the arrival of DIVINE INFLUENCE.

GUILE now addressed him again, and holding out his hand full of money, said, Look here, we have all this to spend yet. Come along, man, never mind a fall. SINNER now recollected he had lost the pieces called *Holy Dependence*, and looked full of shame; which they observing, gave a shout, crying, There, there! he has no money! So will the wicked ever upraid those who depart from the course they themselves abhor. They, however, defeated their own design, for their loud taunting shout thoroughly awakened CONSCIENCE, who came rushing up to see what was the matter, and observing the filthy condition of SINNER, reproached him bitterly, and was very uneasy on his own account, for the affair happened when it was his turn to keep watch, which he had neglected.

EVANGELIST was now expecting DIVINE INFLUENCE to return, and looking out, saw the boat coming down under sail. This so terrified SINNER and CONSCIENCE, that they knew not what to do or say; the company on shore, also, seeing their design frustrated, retreated out of hearing. Presently the boat was alongside, and DIVINE INFLUENCE, looking sternly, said, How came you in this condition, SINNER? Receiving no answer, he addressed CONSCIENCE, saying, You know how it was, and you know that I know it. I see by your looks that you have been asleep. On this they fell on their knees, sobbing as though their hearts would break, and scarcely dared to implore forgiveness. DIVINE INFLUENCE, still looking severely, said, No ship can ever perform her voyage well unless strict discipline be observed. You knew the Captain's will, but did not regard it. You had a chart, into which, if you had looked, you would have found a caution against landing here. You, SINNER, have been in imminent danger of perishing in the filth of Babylon; and would have done so, had not RESTRAINT, my trusty servant, opposed your false friends, and brought you on board again. What if I had taken him in the boat with me? Where would you have been then?

At this terrible remonstrance, they dared not so much as to look up; and DIVINE INFLUENCE calling for the scourge, ordered SINNER to be lashed to the shrouds. He then commanded CONSCIENCE to perform his office, while he stood by himself to see that he did his duty. CONSCIENCE being thus compelled, laid on heavily, and SINNER cried out piteously, knowing he deserved no favour. At last, the Captain stepping up, said, Why do you not sue for mercy?

SINNER. Oh, I dare not, I dare not! I deserve none. EVANGELIST. Then you know not with whom you have to do.

Upon which **SINNER** cried out, Oh, spare, spare! or CONSCIENCE will destroy me!

No sooner had he thus spoken, than he was let down, and his wounds were dressed by **COMFORT**, while **DIVINE INFLUENCE**, looking at him with pity and love, mixed with just indignation, said, As many as I love I rebuke and chasten: be zealous, therefore, and repent. Then remarking that **EVANGELIST** looked very sorrowful for what had happened, he proceeded, Captain, you have done your duty. You have my approbation, and if you satisfy your owner, you have no occasion for self-reproach.

Now the breeze which had brought **DIVINE INFLUENCE** back, increasing a little, hove the vessel off the sand, and she began to move. **SINNER** supposed **UNRENEWED** might still be within hearing, but dared not look back to bid her farewell. As for the rest, he cared not so much about them. When he was sure they must be too far off to be heard, he turned to give a penitential look at the fatal spot, and the gate of **WILFUL-SIN** presented so awful an appearance, that it made him tremble. He had never before taken such particular notice of it. The doors were hung on ponderous iron hinges, and the locks were enormous. Moreover, there was a tremendous portcullis, whose spikes would pierce a man through and through, and it was so constructed as to drop in a moment. Over the gate was a grated window, through which no prisoner, let him strive as he would, could ever escape.

EVANGELIST observing **SINNER**'s attention thus excited, said, What think you of that?

SINNER. Its appearance is so dreadful, that I am terrified at the sight of it. I have spent, what I then thought, many a jovial hour there, and used to be pleased with seeing the country folks go in; but I should be afraid to be in it now.

EVANGELIST. And well you may; but you do not see all yet, nor can you, without a spy-glass.

Upon which **DIVINE INFLUENCE** condescendingly handed him one; and **SINNER** looking through it, saw his former companions entering on their return home; and scarcely were they through, than the gate was shut, and the portcullis fell; which caused **SINNER** to utter a loud groan, crying, Alas! what will become of poor **UNRENEWED**? To which **EVANGELIST** replied, What thou knowest not now, thou shalt know hereafter. **SINNER** then fell on his knees before **DIVINE INFLUENCE**, saying, Oh, Sir, if it be possible, let her be delivered from that fatal place. That, said **DIVINE INFLUENCE**, must be left to me; but give a look at the iron-barred window over the gate. **SINNER** did so; and through the gratings could discern what was going forward. One poor wretch was fastened to the whipping-post, while **REMORSE**, the executioner, was scourging his naked back till he was actually dying: another sat with his feet in the stocks, lamenting that his career was stopt. A third lay chained to the floor, sullenly waiting for his death-warrant to come. A fourth was fast asleep in his fetters, intoxicated with the "*Spirit of Carnal Delight*," which the Governor allowed to be carried into the prison, and there are persons who will be merry even in a gaol, but one was standing over him with a club, ready to dash out his brains. Others were singing and dancing, in a state of absolute distraction, caring nothing about the day of execution, which was just at hand.

SINNER trembling, presented the glass to **CONSCIENCE**; who, after having viewed the dreadful scene, turned to his companion, and they looked at each other till their hairs stood upright, but neither of them could utter a word.

S. J. B.....

(To be continued.)

LINES ADDRESSED TO THE NEW PREACHER AT THE MAGDALEN.

By A LADY.

WELCOME within these walls! hail! heavenly guide,
Spokesman for God; does Jesu's love reside
Within thy breast? From thee shall comfort flow
In sounds of peace to those condemn'd to woe.
Warned by thee, they hate the path of sin,
And strive to gain the prize that faith shall win.
From thee they 'll learn to love fair virtue's cause,
Revere and keep religion's sacred laws;
And they who once were heard loud to blaspheme,
Shall sing the Christian's sweeter, nobler theme.
When on their knees in penitence and prayer,
To cheer the mourner's heart be thine the care.
By ardent zeal, a firm and active mind,
With truth, and love, and piety combin'd,
Anxious to serve the great Redeemer's cause,
Fight against sin, nor court the world's applause.
Truths—yes, immortal truths—wilt thou convey;
O preach those truths, and point to endless day.
Point to that Heaven, where God enthron'd on high
Dwells in eternal, glorious majesty.
O may success attend thy generous cares!
May Heaven propitious hear thy anxious prayers!
And on that awful day, when sinners wait
Trembling before their Judge to know their fate;
May'st thou amidst the just resplendent shine,
Cloth'd in the robes of Jesus all divine:
May those who heard the warnings of thy love,
Surround thee in thy Father's house above:
May glories shine in splendour from the throne
On thee, a gem in Prince Immanuel's crown.
And then shall be reveal'd, and not till then,
The unknown blessings of "THE MAGDALEN."

LINES,

On hearing the Rev. Mr. Tweedy conclude his Lectures on the 7th chapter of Romans.

HAIL, messenger and legate of the skies!
Well dost thou teach our hearts and thoughts to rise
From earth's low grovelling scenes to regions fair,
Which souls that thirst for holiness shall share,
In that great fountain, free to all mankind:
Well dost thou teach, that all who seek shall find
An interest in that love, whose graces flow,
And in thy breast with purest ardour glow;
Well dost thou urge th' experience of a Paul;
From thy own words thou must have felt it all.
If it will add one pleasure to thy heart,
When thou from earth and all its joys must part,
The soul which thou hast won shall call thee wise,
Before the Judge, when all the dead shall rise.

Nebuchadnezzar could never learn from whom his kingdom was derived, until he had been apprentice'd seven years to the cross.—*Smith*.

A man never comes to himself till he comes out of himself: and no one ever will come out of himself till Christ comes in.—*Watson*.

He that hath a false end in his profession, will soon come to an end of his profession.—*Gurnall*.

London: Printed and Published by C. WOOD AND SON, Poppin's Court, Fleet Street; to whom all Communications for the Editor (post paid), should be addressed;—and sold by all Booksellers and News-men in the United Kingdom.

THE CHRISTIAN'S PENNY MAGAZINE.

N^o 117.

PUBLISHED EVERY SATURDAY.

AUGUST 30, 1831.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POPPIN'S COURT, FLEET STREET, LONDON.



CANTERBURY CATHEDRAL.

CANTERBURY CATHEDRAL, on many accounts, is the most celebrated temple dedicated to the worship of God in the empire of Great Britain. The site of this magnificent structure was granted by Ethelbert, king of Kent, upon his conversion to Christianity, to Augustine, the Romish missionary to the Anglo-Saxons, together with his palace, and the royalty of the city of Canterbury and its territories, about A. D. 597.

The origin of the Christian temple, on the site of Canterbury cathedral, is conjectured to have taken place at a period nearly coeval with the Roman empire in Britain, when it was frequented by the imperial soldiery, some of whom, it is believed, had embraced the doctrines of Jesus Christ; and that Augustine, on his arrival, found such an edifice standing near to the palace of King Ethelbert: this having been included in the royal gift to that aspiring ecclesiastic. This belief is founded on the records of the priory of Christ Church, as well as the concurring opinion of the most ancient historians, who speak of a church having existed in Canterbury, which Augustine found standing in the eastern part of the city. This he received first as a donation from that sovereign; and after his consecration at Arles, in France, according to Bede, he com-

mended it in a special manner in its dedication to the patronage of Jesus Christ.

Some historians, however, doubt this account, supposing that, had there been a Christian church on the site of the present cathedral, Ethelbert would not have allowed his Christian queen Bertha to repair to St. Martin's church, or St. Pancrace's, as it was then called, to perform her daily devotions, that building being situated at some distance. General opinion is, however, that the donation of Ethelbert was made in 596, when Augustine, elated with his success in the hopeful conversion of the king, immediately went to France to be consecrated bishop, and upon his return he completed a church upon this site, in honour of our Saviour, and it subsequently obtained the title of CHRIST CHURCH.

Augustine succeeded in forming a hierarchy in Britain; and dying A. D. 607, ecclesiastical power increased under the succeeding archbishops, the next six of whom, including Theodore, a native of Tarsus in Cilicia, and who was appointed by the pope A. D. 668, were foreigners.

During three centuries nothing material is recorded of this fabric: but at the close of this period its revenues were prodigiously increased; as in the liege's books upwards of 800 donations stand registered of

manors, lands, &c. given by kings, nobles, and other wealthy persons. The Danes however appear to have injured this edifice, as archbishop Odo, A.D. 938, found its roof and walls in decay: which being repaired, it flourished till A.D. 1011, when the Danes, after a siege of twenty days, sacked the city, massacred the inhabitants, and burnt the cathedral; so that the melting lead tortured the wretched inhabitants who had fled to it as an asylum.

Archbishop Agelnoth, between the years 1020 and 1038, rebuilt this church, the king presenting to it a crown of gold, and restoring to it the port and liberties of Sandwich. After the Norman conquest, Lanfranc, finding the church in ruins, it having been a third time reduced by the flames, rebuilt it with stone, dedicating it to the Holy Trinity: but his successor Anselm, in 1093, reconstructed it on so large a scale, and in a manner so splendid, that as William of Malmesbury says, "the like was not seen in England, in respect of the clear light of the glass windows, the beauty and comeliness of the marble pavement, and the curious painting of the roof." Subsequently to which, Ernulf and Conrad, the priors, perfected the choir, magnificently adorning the same with curious pictures and other ornaments, inasmuch that, from its more than ordinary beauty, it acquired the name of the **GLORIOUS CHOIR OF CONRAD**.

Ralph, or Rodolph, bishop of Rochester, was translated to Canterbury in 1114, when the church, after some further improvements, was again dedicated to the Holy Trinity. Again this magnificent edifice received some damage by fire in the reign of Henry I, when archbishop Corbilo repaired it in a few months, and dedicated it anew to Jesus Christ. On this occasion, such magnificence is said to have been displayed, as had not been heard of since the dedication of Solomon's temple: for there were present, not only the king and queen of England, but the king of the Scots, and the prelates and nobility of both kingdoms. Since that august ceremony, it has been called **Christ Church**.

In the year 1174, the 20th of Henry II, great part of this sacred temple was again destroyed by fire: when the prior, and the fraternity of monks, united in the determination to rebuild it in a manner to far surpass the former structure in size and beauty. The new building, accordingly, exceeded in height and length, as well as in splendour, all that had been displayed in the famous choir of Conrad: the roof was not only more lofty than those which had preceded it, but arched over with stone; whereas the former had been composed of timber; the capitals of the pillars were also beautified with carved work, instead of being plain, and six additional ones raised; the previous choir had but one triforium, or inner gallery, but in the present instance there were two raised round it, with one in each side aisle, and three in the cross aisles; added to which, there previously had been no marble pillars, such being now added in abundance. In forwarding this great work, the monks spent eight years, at the termination of which they could proceed no further for want of money. A papal bull was, however, issued, stipulating that the offerings to the then newly-murdered archbishop Becket should be appropriated towards the restoration of the cathedral, which encouraged the monks to set about a grander design; wherefore they pulled down the eastern end of the church, with the small chapel of the Holy Trinity adjoining, in order to erect, upon a stately undercroft, a more sumptuous one in its room, equally lofty with the roof of the church, constituting part of the same, which the former had not, and opening into it by a doorway. At the east end of this chapel a smaller one was afterwards erected, at the termination

of the building since called **Becket's Crown**, for the express purpose of raising an altar, and for the reception of some part of that saint's relics.

The new building, when finished, although retaining its former name of **Christ Church** in all deeds and writings, as well as by the inscription on the seal, still, in honour of St. Thomas à Becket, who had been murdered and buried there, four years prior to the consecration, was generally known by the name of the **Church of St. Thomas the Martyr**.

This structure, after Becket's death, remained in a most deplorable condition, occasioned by the multitudes of people who had flocked thither at the time of the murder. Divine service was suspended, the ornaments were removed from the altars, the pillars stripped, the cross being veiled as in time of Lent; so that the whole was rendered a place of solitude: the sound of bells, and the voice of chanting, were heard no more, and the suspension of service continued for a whole year, until restored by the pope, when the suffragan bishops assembled for that purpose.

In 1177, Philip, earl of Flanders, repaired to Becket's tomb, who was met by king Henry at Canterbury. In June 1178, the English monarch, returning from Normandy, visited the sepulchre; and, in July following, William, archbishop of Rheims, sailed from France, with a retinue, to perform his vows to St. Thomas, when he was met by the king. In 1179, Louis of France came into England, before which period none of his predecessors had ever set foot in this island. He landed at Dover, where Henry awaited his arrival, when those monarchs repaired to Canterbury, followed by the nobility of both countries. Louis, on that occasion, appeared habited as a pilgrim, and in solemn procession visited Becket's tomb, offering there a cup of gold, and a precious stone, called the *Regal of France*, which Henry VIII, at the dissolution of monasteries, caused to be set and wore in a thumb ring; he also gave the convent a yearly rent for ever of a hundred tuns of wine, payable annually at Paris. In short, kings, princes, nobles, and prelates vied with each other in displaying their humility to the saint, and enriching the coffers of the monks; the oblations in gold, silver, and jewels presented, exceeding all belief. Those visits were the early fruits of adoration to the newly-sainted martyr, and the examples were followed by multitudes of all ranks, who thus crowded with reverence and rich presents, while his body remained in the undercroft. From those liberal donations, the expenses of rebuilding the church appear to have been in a great measure defrayed: nor did their devotions and gifts, after its completion, in anywise abate, but, on the contrary, daily increased; so that the monks employed the whole of that vast income to the embellishment of the church, those supplies from devotees continuing till the Reformation, and the final suppression of the priory itself.

Besides the customary offerings, there was a more abundant source, which produced to the convent incredible gain: this was the celebration of Becket's martyrdom, called a jubilee, being solemnized every fifty years from the time of his murder. The privilege of this festival was purchased at a dear rate from the court of Rome, and not without the most humble prayers and solicitations. The multitudes of people of all ranks who repaired thither, was not less than 100,000 in one year, and the estimate of their oblations at the saint's tomb incalculable. Seven of those jubilees had been commemorated before the Reformation; the last, in 1620, under the primacy of archbishop Warham.

In the mean time, the chapel and altar at the upper part of the east end, dedicated to the Holy Trinity, were demolished, but again restored with great splendour, for the reception of this new saint, who being placed there,

from that time the whole church became known by the name of St. Thomas the Martyr.

On the 7th of July, 1220, the remains of Becket were translated from his tomb to the new shrine, with great solemnity and rejoicings, the pope's legate, the archbishops of Canterbury and Rheims, and many bishops and abbots, supporting the coffin on their shoulders: king Henry III also attended, on which solemn occasion, archbishop Langton was so profuse in his expenditure, as to leave a debt payable by the see, which was with difficulty discharged by four of his successors; for it must be remembered, that the oblations which were looked upon as a primitive right of bishops, were, by the monks of Canterbury, appropriated to their own purposes.

Archbishops Sudbury, Courtney, and Arundel, severally made additions and improvements to this splendid edifice. On the north tower, archbishop Arundel built a high leaden spire, and furnished the steeple with five bells, afterwards called the Arundel Ring, which being removed into this tower, it was thence named the Arundel Steeple. The tower on the south side, 130 feet high, usually called St. Dunstan's Steeple, from a great bell therein so named, was afterwards pulled down by order of archbishop Chicheley, who made great progress in rebuilding the same, whence it acquired the name both of the Oxford and the Chicheley Steeple; he did not, however, live to see it finished, that work being achieved by Prior Thomas Goldstone, some years afterwards. This latter primate also built the beautiful chapel on the east side of the Martyrdom, and dedicated it to the Virgin Mary, now commonly called the Dean's Chapel, from several of those dignitaries having been buried therein.

The great tower, in the centre of the church, called Bell Harry Steeple, from a small bell of that name which it contains, being the only one remaining there, and said to have been conveyed from France by king Henry VIII, and presented by him to this church, was formerly called the Angel Steeple, being 285 feet high, having continued without rebuilding or want of repairs, till about the latter end of the reign of king Edward IV. At that period, Prior Selling began to reconstruct it, and Prior Goldstone (second of that name), his successor, finished it, assisted by cardinal archbishop Morton.

Erasmus, celebrated for his learning, having been entertained in England by archbishop Warham, in the reign of Henry VIII, gives a remarkable description of the splendour and riches of this edifice, and says, that the whole church and chapel in which Thomas à Becket was interred, glittered with jewels, which had been presented by the royal and noble visitors to his tomb. At the dissolution of the monasteries by Henry VIII, the plate and jewels of his shrine filled two great chests, each of which required eight strong men to carry.

During the civil wars in the *seventeenth* century, the fury of the people was carried to such a pitch, that all resistance proved futile: the dean and canons were turned out of their stalls, the newly-erected font pulled down, and sold piecemeal; inscriptions, statues, coats of arms in brass, were torn from their ancient tombstones, and the very graves ransacked for the sake of plunder; in short, whatsoever remained of beauty was despoiled by the outrageous hands of sacrilegious profanation. In that forlorn state the church remained during three years, when the committee of government took possession of the edifice, and the revenues accruing to the same. In 1649, an ordinance of the state passed for the pulling down and sale of the materials of all cathedral churches; and accordingly, among others was comprehended the present structure; however, by some means it remained untouched, and at the Restora-

tion and re-establishment of the Church of England, in 1660, this fabric and its revenues were restored to the dean and chapter, at which time the church was in such a neglected condition, that it became necessary to expend 12,000*l.* in order to put it in a decent state for the celebration of divine service.

Worthily to describe this most stupendous and magnificent pile of Gothic architecture within the limits of the Christian's Penny Magazine is altogether impossible. But in visiting it, we were not more struck with the sublime perspective of this capacious edifice, than with the rolling harmonious thunder of its invisible organ. A historian of Kent, speaking on this subject, says, "Over the screen formerly stood the organ, which has very judiciously been removed, whereby the full range of the building, from one extremity to the other, is perceptible. We conceive it requisite, in this place, to make particular mention of the removal of the organ which formerly stood over the screen, this improvement having been the final work of dean Percy, prior to his elevation to the see of Rochester. The latter dignitary, fully aware of the detriment which the general view of the vista of the building sustained by the former place it had occupied, being, perhaps, the finest in the world, as the length from the east to the west window is 528 feet 11 inches, caused the same to be placed over the southern aisle of the choir; in consequence of which, it is now completely screened from view, the movement being, in consequence, the longest known, as the keys are about ninety-two feet from the pipes; wherefore it may with truth be asserted, that dean Percy has produced the *longest musical movement in existence*. The tones and modulations have been so greatly improved by the removal, that the first musical performers on the above instrument, &c. have pronounced the effect as truly enchanting, the harmony having been mellowed in a peculiar degree, while the instrument itself being invisible to those within the church, the fascination produced on the senses is thereby heightened, it being impossible to ascertain, for a certainty, from what direction the sounds emanate."

The archbishop's throne, at the east end of the seats on the south side, was erected in 1706, being a benefaction of archbishop Tension; and to the right hand, adjoining, is the archbishop's pew; both on the precise spots occupied by the former. In the chancel, just above the two steps separating the same from the rest of the choir, stands the presbyteryum. Below these steps, the pavement of the choir consists of grey marble, in small squares; but above, to the altar rail, are large slabs, being of a very different kind of stone, so much resembling the grain of wood when polished, that some persons have conceived it to be a petrification.

In the middle space of the choir hang two handsome brass sconces, composed of twenty-four lights each, the lower being the gift of Sir Anthony Aucher, in 1692, and the upper of Dr. Edward Tension, archdeacon of Caermarthen, in 1726.

The ascent to the communion table is by a flight of six black marble steps, extending from side to side within the rails, the cminence producing a very noble effect. The present screen, not long since erected, is perhaps one of the most beautiful specimens of modern workmanship, and being glazed with plated glass, the effect is considerably heightened.

Through the divisions in the screen, a good view is afforded across Trinity Chapel, to the east end of the church, terminating with the beautiful windows in Becket's Crown. The former altar-piece, carved and ornamented in blue and gold, forms the back part of the present perspective.

The communion table is of wainscot, and except when the sacrament is administered, very plain, having

nothing more than a crimson velvet cloth, and cushions fringed with gold, which, together with the furniture of the archbishop's throne, and the dean and vice-dean's stalls, were presents of queen Mary, wife of William III, on visiting the cathedral. On Sundays, however, the altar is dressed for the sacrament, and ornamented with a splendid service of plate. One of the vessels is a beautiful cup, adorned with a lion and a horse, supporters of the duke of Norfolk's arms, and a tallot, that of the earl of Shrewsbury, bearing an inscription, to certify, that it was the gift of Thomas Howard, then earl of Arundel, ambassador of king Charles I to the emperor of Germany, on his passing through this city, on the 7th of April, 1656. It is elegantly finished, and most probably had a cover, long since mislaid or purloined.

CANTERBURY ECCLESIASTICAL OFFICERS.

Canterbury Cathedral is the seat of the Archbishop, who is accounted Primate and Metropolitan of all England, and is the first peer of Great Britain, having the precedence of all dukes not of the blood royal, and also of the great officers of state.

At coronations, he places the crown on the king's head; and wherever the Court may be, the king and queen are the proper domestic parishioners of the archbishop of Canterbury.

The bishop of London is accounted his *provincial dean*.

The bishop of Winchester his *sub-dean*.

The bishop of Lincoln his *chancellor*.

The bishop of Rochester his *chaplain*.

The officers of Canterbury cathedral are — archbishop, 1; dean, 1; chancellor, 1; archdeacon, 1; prebends, 12; preachers, 6; minor canons, 6; substitutes, 6; lay clerks, 12; choristers, 10; masters, 2; scholars, 50; almshouses, 12.

ECCLESIASTICAL WORTHIES OF CANTERBURY.

Canterbury has been celebrated for the famous ecclesiastics which it has furnished in different ages. It has yielded —

To the church.....	18 Saints.
To the church of Rome.....	9 Cardinals.
To the civil state of England...	12 Lord Chancellors.
Ditto	1 Lord Chief Justice.
To the university of Oxford...	9 Chancellors.

Total 49

PETER'S CONFESSION OF CHRIST, IMPROVED.

JOHN VI, 68, 69.

MR. BLUNT's ministry at Chelsea, as noticed in our last Number, will be further illustrated by the following improvement of Peter's confession.

"The inspired historian having mentioned this fact of the departure even of 'many of the disciples,' immediately adds our Lord's own affecting comment upon it. 'Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered, Lord, to whom shall we go? Thou hast the words of eternal life, and we believe and are sure that thou art that Christ, the Son of the living God.' How near do such little incidents as these appear to bring us to the heart of Jesus, and of him whose life we are considering; we can almost behold the affectionate Redeemer looking round upon his 'little flock,' and while marking their diminished numbers, making that inquiry which must have touched the hardest heart; we can imagine we see the zealous Peter pressing forward from the circle, and almost interrupting the reproachful inquiry, eager to disclaim for his brethren

and himself the possibility of such an act, burning to relieve his own bosom by a voluntary confession of a faith already matured into certainty, and a regard which even then had ripened into love. Who can read his answer. 'Lord, to whom shall we go? thou hast the words of eternal life,' without rejoicing, that a reply so encouraging to the heart of every believer was thus elicited, and without sincerely desiring to appropriate it to himself? Be assured, my brethren, that there are states of mind in which these incidents, which the careless reader of his Bible is apt to consider trifling and unimportant, come home with the most irresistible energy and power; — times when we are unable to apprehend the blessed doctrines, or to apply the precious promises of Scripture; but when a single brief and touching sentiment like this, will carry balm to the wounded spirit, or suggest a prayer to the prayerless heart. Often have I heard one of the most interesting writers of the present day declare, that at a period of his life, when his soul was powerfully tempted to 'deny the Lord who bought him,' and to fall back into the mazes of infidelity from which he had even then but partially escaped, the only declaration of Scripture upon which he could find a momentary resting-place, was that which we are now considering. That during this awful and long-continued conflict in the solitude of a sick room, a prey to pain and weakness, greatly needing those consolations which the errors of a false religion, and the heartless dogmas of scepticism never could supply; unable to close with the blessed offers of salvation through the blood of Jesus, and yet willing to cling, as with a dying ban, to his cross; the affecting exclamation which burst continually from his lips, and alone imparted even a hope of peace, was this — 'Lord, to whom shall I go? thou hast the words of eternal life.' A cry of faith, faint and imperfect indeed; so imperfect and so faint, that had man been judge, it never would have reached the mercy seat; and yet a cry which, presented by a merciful High Priest, entered into the ears of the Lord God of Sabaoth, and brought 'help from the sanctuary, and strength from out of Zion.'

"But, my brethren, melancholy is the state of those who leave the great question undecided till such an hour as that; with a body weakened by suffering, and a mind impaired by disease, to have to struggle against our mighty enemy, and to seek, for the first time, a refuge from his attacks — to be asking, 'To whom shall I go?' when you ought to be saying, 'I know in whom I have believed;' and to be preparing for the conflict, when you ought to be ready to say, 'I have fought the good fight, I have kept the faith;' to be putting on the helmet at the very hour when you ought rather to be looking for the crown.

"You do not know, grant God you may never know, by experience, the miseries of the chamber of sickness, when unillumined by the ray of the gospel of peace; the agonies of a dying hour with the great work of salvation left undone. A God to go to, but no Father, — a Judge, but no Saviour, — an eternity opening before your eyes, but no heaven in which to spend it. Oh, to whom shall you go at that hour, if you do not now flee to the Saviour for sinners, and find pardon for your sins, and peace for your souls!"

REFLECTIONS ON PETER'S RECOVERY.

"Immediately while he yet spake," continues St. Luke, 'the cock crew.' Surely no malefactor condemned to suffer for the violated laws of his country, ever heard his last hour strike upon the prison-bell with half the agony of feeling with which that cock-crowing rang upon the ears of Peter. Still was there a sight

which smote far deeper than that sound: 'The Lord turned and looked upon Peter.' Who can portray the silent eloquence of that last look? What volumes must it have spoken to the heart of the fallen apostle! Could he behold that well-known countenance, and again repeat, 'I know not the man?' Could he see his divine Master 'as a sheep before her shearers is dumb,' and again break forth into oaths and imprecations? Could he bear the reproach of that meek eye, and yet remain in the guilty scene amidst these enemies of his Saviour and of his own soul? No! that single glance was all that was required to send home the arrow of conviction and repentance to his bosom; he instantly 'remembered the word that the Lord had spoken, and he went out and wept bitterly.'

"Blessed be God, that such an act of sovereign grace and pardoning mercy hath been bequeathed to us; that as we have witnessed Peter's fall, the fruit of his own presumption, we are enabled also to witness Peter's recovery, the fruit of his Saviour's love. It was that single look of his Redeemer which brought back the erring sheep to the fold of the good shepherd. Have you, my brethren (and who has not?) in thought, or word, or deed, by your worldliness or pride, by your unchastity or uncharitableness, virtually denied a spiritual and humble, a pure and merciful Saviour? Then, while you receive the solemn warning, receive also the blessed encouragement of the scene before you. The Lord, amidst all his sufferings, took not his thoughts of mercy for a single moment from his sinning disciple. Be assured, he has not taken his merciful regards from you; he is still looking wistfully and affectionately for your return. He did not wait until Peter looked on him with an eye of penitence, before he looked on Peter with an eye of pity. He does not wait until you repent; he freely offers his 'preventing grace' to enable you to repent. He does not content himself with *calling* home his wandering sheep, but he seeks those that are lost; and when he has found them, he *carries* them home 'on his shoulders rejoicing.' Can you really believe this without saying from your heart, 'Draw me, and I will run after thee;' 'Turn thou us, good Lord, and so shall we be turned.' If I address any whose heart convicts him that by life and conversation he has denied him whose name he bears (and remember that every forbidden act is unquestionably an act of denial), to him I would most affectionately say, let this be your immediate resource; fix your thoughts and your heart earnestly and steadily upon your Redeemer, for he, and he alone, has both the power and the will to restore your soul, and to reconcile you to your heavenly Father. Let this be your instant, fervent prayer, 'Lord, look thou upon me, and be merciful unto me, as thou usdest to do unto those that love thy name.' Your wanderings cannot have been too wide, your sins too heinous, your denials too repeated or too aggravated, to hinder the effect of that look of power, that look of guidance, that look of love: through the influence of divine grace, it will not only speak to your heart, but change your heart, and bring you in penitence and contrition back to the fold from which you have wandered.

"Observe, in conclusion, the immediate effects of Peter's repentance: 'he went out and wept bitterly.' He no longer remained among the enemies of his Lord; he instantly forsook a scene of so much temptation, and to him of so much sin. We are not again told that he continued 'warming himself in the high priest's palace,' or 'waiting to see the end.' That single glance of power from the eye of his Redeemer had driven Satan from his prey, and dissolved the chains which he had wound about his captive; 'the snare was broken, and he was delivered.'

"My beloved brethren, if you are really in earnest in

your penitence, this also will be your course; you will immediately and for ever forsake those scenes, and those habits, and those companions, who have induced you to deny your Lord; cost what it may, of ease, or pleasure, or comfort, like Peter you will instantly go out from them; worlds would not tempt you back to tread that path of danger, from which, by the preventing grace of God, you have been so mercifully extricated. But although the first proof, this was not the only proof of Peter's penitence. 'He went out and wept bitterly'; not in expiation of his sin, for all the tears which sinning, suffering mortality has ever shed, are utterly unavailing to wash away the faintest trace of guilt: he wept from very bitterness, from anguish of soul, that he had so deeply offended One so gracious and so merciful. He was assured of his forgiveness, for that look had told him that no anger lingered in that pure and perfect bosom. But did this thought arrest his tears? No; it was this which bade them doubly flow; he could hear his Master say, 'You have denied me and disgraced me; the tongue of my friend has wounded me far more deeply than all the thorns and nails of my enemies ever can; I freely forgive you; I have prayed for you, and this moment demonstrates that I have not prayed in vain: you have escaped the destroyer; go and sin no more.'

ON GHOSTS.

It is remarkable how much the belief in ghosts and apparitions of persons departed, has diminished within the last fifty years. This may perhaps be explained by the general extension of knowledge even in those countries where it is most essentially interwoven with religion.

The same credulity which disposed the mind to believe the miracles of a popish saint, set aside at once the interposition of reason, and produced an eager fondness for the marvellous, which the priest found it to his advantage to promote.

On this view it may be natural enough to suppose, that a belief of this kind might spread in the days of popish infatuation;—a belief as much supported by ignorance as the ghosts themselves were indebted to the night.

But whence comes it that narratives of this kind have at any time been given by persons of veracity, of judgment, and of learning?—by men neither likely to be deceived themselves, nor to be suspected of an inclination to deceive others, though it were for their own interest so to do; and who could not be supposed to have any interest in it, though it were their inclination?

Here then the adoption of superstition as a cause fails, and consequently some other explanation must be given, involving a cause which neither affects the honesty nor the veracity of these persons. And I would go upon the supposition of all the relations themselves being false. Well then, supposing no ghost ever appeared, does it follow that no man ever did or ever could *imagine* that he saw the inflow of a person deceased? Any one who could say this, knows little of the power, the caprice, or the defects of the imagination. Persons after a debauch of liquor, or under the influence of terror, or in the delirium of a fever, or in a fit of lunacy, or even walking in their sleep, have had their brain as deeply impressed with chimerical representations, as these representations could possibly have been conducted to it through the medium of their senses.

These which I have mentioned are by far the more common and frequent instances in which the brain is primarily affected; and perhaps these would give sufficient reasons why the imaginations of men have played them such tricks; for where is the man who can say he

is never subject to any of them? Others might be given perhaps not so common, but more likely to affect studious and retired men, where the stronger passions, either acute or chronic, have impressed their objects on the brain, and this in so lively a manner as to leave the visionary no room to doubt of their real existence.

How difficult then must it be to undeceive a person as to objects thus imprinted; imprinted absolutely with the same force as their eyes themselves could have portrayed them! And how many persons must there needs be, who never will, and who never wish to be undeceived at all!

Some of the causes mentioned might, in the first instance, have given rise to the notion of apparitions; and when this notion had once been promulgated, it had a natural tendency to produce more instances.

The passions, of grief for a departed friend, of horror for a murdered enemy, of remorse for a wronged testator, of love for a mistress killed by inconstancy, of gratitude to a wife of long fidelity, of desire to be reconciled to one who died at variance, of impatience to vindicate what was falsely construed, of propensity to consult with an adviser who is lost,—any thing which calls the passions, and by their means the imagination into play, has often, with concurrent circumstances, been sufficient to exhibit the dead to the living.

But there is another cause, or means, to which sufficient importance has never been hitherto attached; I mean the tendency which the imagination has to invest things and circumstances actually present, and made known to it by means of the senses, with the forms and figures of past events, the circumstances of which past events are at the time passing in the mind. A heap of clothes, the accidental arrangement of a curtain, a hat, &c. is instantly invested with the appearance of the person about whom the mind is thinking: he has seen a ghost, and often nothing can persuade him to the contrary.

These, I think, are sufficient reasons why even the most upright and judicious, being themselves deceived, have attempted innocently to deceive others, by publishing falsehood and confirming absurdity.

Supposing, then, that apparitions may have some real use in God's moral government, is not any moral purpose for which they may be employed as effectually answered on this supposition as on that of their reality? for it cannot be of any importance by what means the brain receives the images. The effect, the conviction, the resolution consequent on them may be just the same in either case.

Such appears to me to be the true nature of the apparitions, strictly so called, the narrative of which we find in the Bible. A strong point in favour of this is, that in not a single instance does the apparition appear to more than one person. I am far by this from denying the power of the Deity to recal on earth any departed spirit; but from all the knowledge which we have of the workings of God's providence, we learn, that he works by means, and in the ordinary course of nature; and it does not seem probable, that, in order to produce a given effect on the mind of a single individual, he would break through his established laws, when the same effect might be produced in an equally strong manner by acting on his imagination.

There are also some circumstances in the appearance of the apparitions themselves, which tend to disprove their reality. They are never seen by day; and darkness is the season of terror and uncertainty, and the time when the imagination is less restrained: they are never seen but by one person: all which renders it probable that the vision is internal.

Scarcely any one has been reported to have appeared for these forty years. Were their existence real, what

reason can be assigned for so great a change in the frequency of their appearance? The cause of superstition has lost ground for the last century; the notion of ghosts has been altogether exploded; which is a reason why the imagination is less prone to conceive them, but not one why they themselves should cease.

Most of the relators of these stories have been persons deeply superstitious in other respects; of enthusiastic imaginations or strong passions, or else have avowedly felt some perturbations at the time. In some instances it may be supposed, that the caprice of the imagination, so remarkable in dreams with some, may have presented, with the vividness of reality, phantasms to them when awake.

To conclude. As the hypothesis supposes the chimera to give terror equal to the reality, the best way to avoid it is to keep a strict guard over our passions, to avoid intemperance as we would a pest-house, and by making frequent appeals to cool reason and common sense, secure to ourselves the advantages derived from a well-regulated imagination.

A. K. C.

GRATIFYING TESTIMONY TO THE UTILITY OF THE CHRISTIAN'S PENNY MAGAZINE.

SOME of the most discriminating and pious ministers of the Gospel and laymen in the metropolis and in the country, have expressed their cordial approbation of our humble labours, and their conviction that our cheap Periodical might become a still more extensive means of good to the nation. Young persons and families would contribute to benefit society by their patronage of this cheapest of all the religious periodicals. We trust it will be found worthy of their perusal.

We cannot but be gratified with the following testimony of approbation from one branch of the London Young Men's Society.

To the Editor of the Christian's Penny Magazine.

Respected Sir,—At the quarterly meeting of the Western Association in connection with the London Young Men's Society, the following Resolution was moved and unanimously agreed to; and also very excellent testimonies borne to the character of the Periodical, to which it refers, as also the Editor, which we trust you will accept as a token of our respect.

"That the Thanks of this Meeting be given to the 'respected Editor of the Christian's Penny Magazine,' for his kindness in recommending the objects and frequently noticing the proceedings of the Young Men's Society, in that excellent, and as this Meeting trusts 'extending, Periodical.'"

Aug. 6, 1834.

C. G. Sec.

TEMPERANCE SOCIETIES.

THE number of members in England and Wales, as reported in the "Temperance Advocate" for August, is 92,223; being an increase during the month of 3,173. More than a fourth of the members are supplied by Lancashire, viz. 25,139. Yorkshire has 10,580; Middlesex only 6,800. This report is encouraging; but it is not enough. Surely these might still be greatly increased, and every Christian is bound by his principles to aid this cause.

Remember, Christian, when thou hast got thy best suit on, who made it, and who paid for it. — *Gurnall.*

MY SCRAP BOOK.

LEAF XXXVII.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—*SINCLAIR*.

THE VOYAGE.

(Continued from p. 271.)

(From the original MS. of the late Mr. Isaac James of Bristol.)

You have had a narrow escape, indeed, said *EVANGELIST*, and ought to be very thankful that you were not ordered on shore and left. *SINNER* was about to express his gratitude, when *DIVINE INFLUENCE* asked him what was become of the cash he had given him. *SINNER* looked at *CONSCIENCE*, who had no excuse for him, so he frankly confessed he had lost it when he was knocked down by the rabble: but, said he, I ought to have taken more care. As you acknowledge your fault, said *DIVINE INFLUENCE*, I will pass it by; so here is a supply for the present, and do not forget that you will have sufficient use for it at some ports at which you may put in, especially should you be driven into *Port Adversity* or *Port Persecution*.

SINNER was so elated at this unexpected supply, that his heart leaped within him, and he sang aloud for joy:

What bounteous hand supplies my need,
Above what I deserve!
Then let me on my course proceed,
And never from it swerve.

That is a good desire, said *DIVINE INFLUENCE*, and now I will tell you something more. If *RESTRAINT* had not stood your friend, you would not now have been here, for I was in the city, and knew all that was going on. The Governor had given strict orders, that the moment you entered the gate, it should be shut, and you were to have been instantly carried to the room above, scourged, and laid in irons. The porter, supposing you was in the company, clapt to the gate, and let down the portcullis. The Governor is now particularly enraged against you, and you might have looked for deliverance in vain.

SINNER. Is it then impossible ever to be delivered from that place?

DIVINE INFLUENCE. Not impossible, but very improbable. I have a key that will unlock every part of the gate; but this prison is for those who leave the city as you did, and afterwards enter again heartily into the service of the Governor: I therefore very seldom use it.

SINNER. It is cruel in the Governor to treat those so barbarously who return to their allegiance.

DIVINE INFLUENCE. It is so; but he never forgives an affront: and herein his conduct is diametrically opposed to that of the gracious King of the New JERUSALEM, who receives all who are truly penitent, not imputing their trespasses unto them. 2 Cor. v. 19. However, that no one may despair, I sometimes release a prisoner, as I did David of old, but not till his bones had been broken on the rack. But that I should have done so in your case, is more than you know.

SINNER. And I am sure more than I should have deserved; and with tears of gratitude he began again to sing—

How shall my ever grateful life
Sufficient thanks bestow,
To good *RESTRAINT*, who saw me slip,
And sav'd me from my foe,
And but for him, soon had I pass'd
The gate of *WILFUL-SIN*;
Soon had my soul begun to taste
The miseries within.

Oh, *INFLUENCE DIVINE*! be thou
My succour and my friend;
To thee with reverence I bow,
Support me to the end.

By this time they were out of the Dead Water, and the sails began to fill, which made the sailors look brisk, and the Captain addressing *SINNER*, said, Well, I am glad to see you in this mood: but you have other matters to mind besides singing; and it sometimes happens that the best singers are not the best sailors. We must look whether we have sustained damage by getting aground, for I think the vessel draws a little more water than she did. Come, Mr. *CONSCIENCE*, please to sound the well. He accordingly let down the line called *Self-Examination*, and the rod came up wet almost to the top. *SINNER* and he then stripped, and began to pump, but nothing came up, till *DIVINE INFLUENCE* poured in a bucket of water. The bilge water then began to pour forth as black as ink, and with so noisome a smell, that they could not have continued working, had not *COMFORT* been sent with cordial to revive their spirits.

The Captain was glad to see their hearts were in it, and in his turn began to sing—

How pleasantly we seamen sail!
What can appear with greater beauty,
Than going with a prosperous gale,
While willing hands perform their duty?
When *INFLUENCE DIVINE*'s on board,
The vessel's kept in proper order;
Then be his help by us implor'd,
Till we arrive at Canaan's shore.

SINNER, looking back towards Babelon, saw that the gate of *WILFUL-SIN* was at a great distance, indeed almost out of sight. The gale still continuing, it soon went wholly out of view; when he sang—

The gate of *WILFUL-SIN*,
May I behold no more,
But rescued from the woes within,
Get safe to Canaan's shore.

Now I saw in my dream that the gale increased, till it blew down the Flag of *Defiance* over the gate. The Governor himself saw it from his window, and thinking it ominous, was afraid to hoist it again till the wind had ceased, for he recollected an old prophecy—

When the slain Lamb shall be a lion,
A white horse coming from mount Zion
Shall bind the dragon. Then the gate
Of *WILFUL-SIN* must yield to fate.

They now held on their course some way, without any thing remarkable, excepting that now and then *DIVINE INFLUENCE* left them for a season, and then affairs went on but flatly, for his presence diffused joy throughout the ship. He was on board when they approached the river's mouth, where it was very pleasant sailing; for the further a person gets from Babelon on this fruitful river Euphrates, the more delightful the country appears. On the eastern bank, *SINNER* beheld many lofty, stately trees, raising their verdant heads. He was looking earnestly towards them, when *DIVINE INFLUENCE* went to the Captain, and said, I am disposed to give *SINNER* a glimpse of Paradise, so you will bring the vessel to at the landing place.

SINNER observing the vessel making in for the trees, said to *CONSCIENCE*, I wish we might be allowed to land there.

CONSCIENCE. I should have thought you had had enough of landing.

SINNER. So I have; and too much: but *DIVINE INFLUENCE* is with us now.

They were presently off the landing place, and there being a good bottom, they cast their anchor, called

Hope, and the boat was ordered to take *SINNER* ashore, with *COMFORT* and *CAUTION* for his guides. Having landed, they walked along a delightful green path, with shady trees on either side, and *COMFORT* permitted him to taste the fruit, while *CAUTION* reminded him that his present constitution could not bear much of it; observing that *PAUL* himself, when he was here, found it too powerful for him, and was compelled to undergo a severe regimen for it afterwards. 2 Cor. xii. 4—7. *SINNER* however continued tasting, till he was so exhilarated, that he began to dance, and forgot all his past sorrows. He urged *COMFORT* to mend his pace, that they might make further discoveries. The sun was shining brightly, and on every branch the birds of paradise poured forth notes of delicious melody. *SINNER* scarcely left the ground. Oh, cried he, this is indeed worth leaving Babylon for. At length he burst out into singing —

How happy they who Zion choose,
And Babylon's vile chains refuse,
Safe landed on this blissful shore,
That hated place to see no more!

Onward with speed I now shall go,
And bid farewell to all my woe.

On this, *CAUTION* pulled him by the sleeve, and said, Be steady, man, we are not out of the wood yet. Neither do I wish it, said *SINNER*. Where does this path lead to? To Paradise, answered *COMFORT*, I was sent on purpose to give you a glimpse of it.

Now *SINNER* secretly hoped that his voyage was nearly at an end, and yet was afraid to ask: so they went on till they came in sight of a wall far too lofty for any mortal to scale, unless he had Jacob's ladder, and angels to keep him from falling into the ditch below; and even they could not do so unless they were invested with special power from him who stood above it. Now this ditch is called *Death*, and so deep and terrible, that *CAUTION* himself trembled when he looked into it, and *COMFORT* was appalled. On the other side was the gate of the garden, but the drawbridge was up. The glory of the place flashed effulgently above the battlements of the walls, and the music within was so ravishing, that *SINNER* knew not how to contain himself. On a sudden, the gate was opened, and the drawbridge let down, which enabled him for a moment to look in, and he caught a glimpse of the Tree of Life, loaded with the most salutary fruit, and flourishing in bright and eternal verdure: a voice, full of majesty, also burst upon his ear, saying, *Behold I am with thee, and will keep thee in all places whither thou goest, and will bring thee into this land: for I will not leave thee till I have done that which I have spoken to thee of.*

SINNER, breaking forth in rapture, cried, Surely the Lord is in this place. This is none other than the house of God, and this is the gate of Heaven! and with that he hastily stepped forward, with a design to enter, but *CAUTION* instantly laid hands on him, crying, Hold! you have no pass. *COMFORT* also called out, Stay, stay! If you advance a step further, I will leave you. I have shown you the place, and there my commission ends.

SINNER was still loath to retreat, for he had never seen or felt the like before; but there came out some of the guards, with flaming swords, which they brandished every way, at the same time looking fiercely around them. Upon this, *COMFORT* in a moment with-drew, and *CAUTION* cried, Back, back! you have gone too far.

The guards were upon *SINNER* in an instant, and with piercing looks, said, Who are you? and whence do you come? Poor *SINNER* knowing that neither his name nor place of abode would prove a recommendation,

answered not a word. Return, young man, said they, you are not yet at the end of your voyage; nay, you have scarcely begun it. Did not the voice you heard intimate as much? Why, then, were you disobedient to the heavenly vision?

S. J. B****.

(To be continued.)

MISSIONARY RECORDS, INDIA.

One volume, 18mo, cloth, pp. 498. London: Religious Tract Society.

Our commercial and political connection with India, so important to the British empire, cannot but render that immense region, with its teeming millions of population, of the deepest interest to Christians. Idolatry and superstition reign there in all their gloomy tyranny and degradation; and the "wages of sin is death," in a thousand forms, without inspiring the dying with any hope of glory in a future world of holiness and bliss.

Christian benevolence has originated missions of mercy and truth to that "region of the shadow of death;" and the volume before us is worthy of its title. Its details respecting the Danish Mission, at the commencement of the eighteenth century — the agents and operations of the Society for the Propagation of the Gospel in Foreign Parts — of the Baptist, the London, the Scottish, the Church, the American, the General Baptist, and Wesleyan Missionary Societies, are truly instructive, and the volume will be found a very valuable addition to village, vestry, and family libraries.

EVENING REFLECTIONS.

"And Isaac went out to meditate in the field at eventide."

ON as the glowing tints of Autumn's even,
Have o'er the west their golden radiance flung,
Soft as that hallow'd light that burst from Heaven,
When angel minstrels to the shepherds sang;
When not a cloud has on th' horizon hung,
When Stillness has her peaceful mantle spread,
And lull'd even whispering Zephyr into rest;
Calm'd every throbbing fear, and gently shed
Her holy, happy influence o'er the breast: —
Thus, have I thought, the righteous seek repose,
Thus shine effulgent ere their labours close.
As from the west the cloudy vapours roll'd,
And left behind a glorious wreath of gold:
Even thus, I've hoped, though clogg'd with earthly mould,

Though Sin her darkness veil around me cast,
When all my little hour of life is told,
And all my errings and repentings past:
Thus, have I hop'd, faith shall disperse the gloom,
And thus with rays of promise gild the tomb.

AGAINST PROFANENESS.

HOLY and reverend is thy Maker's name,
With holy reverence then pronounce the same;
While angels hear it, trembling, on their tongues,
His love and grace the theme of all their songs,
That name which angels high in bliss adore,
That sacred name, do thou profane no more.

London. Printed and Published by C. WOOD AND SON, Poppin's Court, Fleet Street; to whom all Communications for the Editor (post paid), should be addressed; — and sold by all Booksellers and New-men in the United Kingdom.

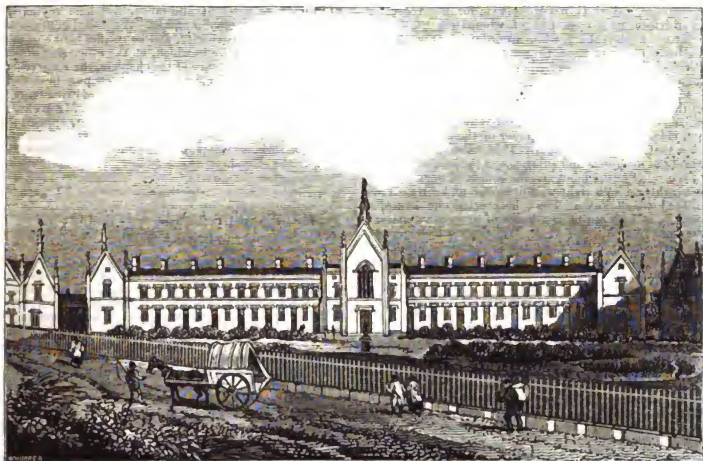
THE CHRISTIAN'S PENNY MAGAZINE.

Nº 118.

PUBLISHED EVERY SATURDAY.

SEPTEMBER 6, 1834.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POPPIN'S COURT, FLEET STREET, LONDON.



WHITTINGTON'S ALMS-HOUSES, HIGHGATE.

SIR RICHARD WHITTINGTON.

"ENGLAND'S WORTHIES" are numerous, and a noble host, whose names should "be had in everlasting remembrance." Genuine patriotism, universal philanthropy, and pure religion, have been gloriously exemplified by their illustrious deeds. There is reason for sincere congratulation on this account. In these respects, no nation of ancient or modern times appears to have been so conspicuously distinguished as Great Britain.

Elegant monuments of utility in every part of the kingdom proclaim the benevolence of our ancestors, and demand from us an inquiry into their general character, their religious principles, and the obligations under which we lie to perpetuate their memory.

Sir Richard Whittington was one of the most illustrious of British worthies. He was a Roman Catholic, but it appears that he was a Christian; and had he lived in our days of Protestant scriptural knowledge, it is certain that he would have been the generous, the munificent patron of the Bible and Missionary Societies, with every other institution formed to promote the glory of God and the universal happiness of mankind.

VOL. III.

Popular tradition makes the origin of this great man that of extreme orphan poverty in London, in which he struggled through various petty oppressions and grievances: that on account of these he once ran away from his place of servitude, and proceeded to Highgate, where he sat listening to the bells of Bow church, which seemed to say, as tradition reports,

Turn again, Whittington,
Thrice Lord Mayor of London.

Inspired with hope he returned, and soon after found that his cat, which, as his only property, he had sent to sea in the ship of his master, had by her services obtained for him from a Moorish king a large present of gold, which laid the foundation of his fortunes.

Little or nothing of this legendary story is probably founded on truth: for the parents of Sir Richard Whittington were Sir William Whittington and Dame Joan, and their parents, Hugh Fitzwarren and Dame Malde.

Sir Richard Whittington is said to have been born in the year 1360, and brought up to the business of a Mercer in London, where he acquired great wealth. He served the office of Sheriff in 1393; and was chosen Lord Mayor of London in 1397; again in 1406; and a third time in 1419.

Whittington's religion, though the ordinances of it in the Romish communion were corrupt, appears to have been genuine : for his heart was enlarged to seek the welfare of his fellow-men, so as to build, improve, or endow, several of the ancient colleges and hospitals in London. Christ's Hospital was greatly indebted to this great man for its library, furniture, and rare collection of books.

According to Stow, the English chronicler, Whittington built the parish church of St. Michael Royal : and by license from King Henry V. in 1410, he made a college of St. Spirit and St. Mary, near College Hill, Cheapside, London, for a master, four fellows, clerks, choristers, &c. Contiguous to which, he erected an almshouse, called God's Hospital, for the reception of thirteen poor men, one of whom was to be the "tutor" of the others, who, according to the Roman Catholic notions, were to pray for the souls of Sir Richard Whittington and Alice his wife, with those of many others.

Grafton, a historian of the reign of Elizabeth, speaking of this worthy patriot, says, "This year (1406), a worthy citizen of London, named Richard Whittington, mercer and alderman, was elected mayor of the said city, and bore that office three times. This worshipful man so bestowed his goods and substance to the honour of God, to the relief of the poor, and the benefit of the commonweal, that he hath right well deserved to be registered in the book of Fame. First, he erected one house, a church, in London, to be a house of prayer, and named the same after his own name, Whittington College, and so it remaineth to this day ; and in the said church, beside certain priests and clerks, he placed a number of poor aged men and women, and builded for them houses and lodgings, and allowed unto them wood, coal, and cloth, and weekly money, to their great relief and comfort. This man also, at his own cost, builded the gate of London, called Newgate, in the year of our Lord 1422, which before was a most ugly and loathsome prison. He also builded more than half of St. Bartholomew's Hospital, in West Smithfield, in London. Also, he builded, of hard stone, the beautiful library in the Grey Friars, in London, now called Christ's Hospital, standing in the north part of the cloister thereof, where, in the wall, his arms are graven in stone. He also builded, for the ease of the mayor of London and his brethren, and of the worshipful citizens, at the solemn days of their assembly, a chapel adjoining to the Guildhall ; to the intent, they should ever, before they entered into their affairs, first go into the chapel, and by prayer, call upon God for his assistance. And in the end, joining on the south side of the chapel, he builded, for the city, a library of stone, for the custody of their records, and other books. He also builded a great part of the east end of Guildhall, besides many other good works that I know not. But among all others, I will show unto you one very notable, which I received credibly by the writing of his own hand, which also he willed to be fixed as a schedule to his last will and testament. He willed and commanded his executors, as they would answer before God at the day of the resurrection of all flesh, that if they found any debtor of his that ought to him any money, if he were not, in their consciences, well worth three times as much, and also out of the debt of other men, and well able to pay, that then they should never demand it, for he clearly forgave it, and that they should put no man in suit for any debt due to him. *Look upon this, ye Aldermen, for it is a glorious glass !*"

Whittington's Alms Houses, Highgate, form a beautiful ornament to the road out of London to the north. They form a handsome and collegiate-looking building, in the style of English domestic architecture, erected, in the year 1824, under the direction of Mr. G. Smith, the

architect of St. Paul's School. In the centre is a chapel, of the pointed style of architecture, the gable of which is surmounted by a lofty pinnacle, it has also two square and two angular buttresses, with pinnacles and finials in accordance. The two wings have also gables, buttresses, pinnacles, and finials, in a corresponding style of architecture. The doors and windows are square-headed, and covered with moulded water tables ; and the whole composition is at once useful and highly ornamental.

Twenty-two alms-women are received on this foundation, under the direction of the "Worshipful Company of Mercers." Persons are eligible for admission at fifty-five years of age, not possessing 30*l.* per annum ; and they have a decent allowance, which is regularly paid to each individual monthly. A medical gentleman is appointed to this charity, and he resides in one of the end houses ; opposite to which, on the other side of the building, is the residence of the chaplain, the clergyman who is appointed to officiate at the chapel, in which there are full services, prayers and sermon, twice on the Lord's day. The present chaplain, the Rev. Mr. Bishop, a truly venerable looking minister of Christ, appears to be about fourscore years of age ! A gardener, who attends to various wants of the inmates, officiates as clerk to the chapel.

INCREASE OF ROMAN CATHOLICS IN ENGLAND.

"On Monday, the 4th Aug. the first stone of a Catholic church, to be dedicated to the Holy Trinity, was laid and solemnly blessed, at Bernonsey, by the Right Rev. Dr. Bramston, attended by the Right Rev. Dr. Griffiths, Drs. Baggs and Cox, and a numerous body of the Catholic clergy of the district. Two o'clock was announced for the ceremony, but long ere then the crowd was excessive, and by the time his lordship arrived every window that commanded the least view of the place was filled, and in some instances the roofs of the houses were covered. The ceremony had a most imposing effect : the two bishops appeared in their full pontifical robes, and many of the clergy in their surplices and cassocks. It would be impossible to give any idea of the numbers that were present. It was one of the most respectable and numerous assemblies we ever witnessed. Among them we observed several Catholic and Protestant families of the first distinction, who entered into a very handsome and liberal collection towards the erection of the church."

Apprehensions of a serious character are entertained by many excellent persons at the increase of the Roman Catholics in England. They suppose the possibility of fiery persecutions arising in our country from the Catholics gaining the political ascendancy. This we consider as altogether impossible ; for increasing knowledge will dissipate the errors of popery as formerly maintained, and lead to the abhorrence of persecution as in the days of ignorance ; but the effectual antidote to that system of superstition and priestly assumption, is the universal diffusion of the Holy Scriptures and the prevalence of vital godliness.

Be rather careful of what thou dost, than of what thou hast : for what thou hast is none of thine, and will leave thee at death, or thou the pleasure of it in thy sickness. But what thou dost is thine, and will follow thee to thy grave, and plead for thee or against thee at thy resurrection. — *Quarles.*

ON THE MORAL CHARACTER OF CHRIST.

To the true Christian, who is deeply impressed by the importance of the relationship which exists between him and his Saviour, no study will appear more inviting than that which tends to give him information concerning the character of Jesus Christ. The life of our Redeemer, in its utmost extent upon earth, was a short one; that part of it which was spent in public, and with which we are acquainted, was exceedingly so. Every portion of it, therefore, demands our most serious consideration. In order, therefore, to direct the minds of our readers to the moral character of our Redeemer, I propose, in a series of essays, to bring several features in it before their notice, more especially with the view of enforcing the immense importance of diligent exertions being made by all to imitate his virtues. I shall commence with

SOME GENERAL OBSERVATIONS ON THE CHARACTER OF JESUS CHRIST.

1. Viewing our Lord as a public teacher, and as the founder of a new religion, it is an important observation that he was free from enthusiasm. This one feature goes further than many suppose, in the establishment of the truth of his religion. The leader of every false sect has been stamped by this feature, and yet, perhaps, there never was one placed in circumstances so likely to occasion enthusiasm as those which surrounded our Lord. He had, on the one hand, to oppose the scrupulous and hypocritical formalities of the pharisees, who constituted the mass of the Jewish people, and made the whole of religion consist in the observance of its ceremonies; while, on the other, he had to contend against that licentiousness of moral and religious sentiment which pervaded the heathen world. In either case, the probability was, that he would run into some excess, and in his zeal overstep the path which knowledge would dictate. And yet we find that the religion he has established stands its ground in the midst of learning, civilization, licentiousness, and vice, — affording to the former matter for endless research, while it opposes, with unflinching purity, every encroachment of the latter. "Wisdom is justified of all her children," was a precept of the Redeemer, and in nothing was its truth more confirmed than in his own conduct, and that of those to whose care he entrusted the first preaching of his gospel.

2. Our Lord was free from ambition. What were the motives and the expectations which filled the hearts of all those who pretended that they were the Messiah? Did not their conduct show that worldly power and temporal dominion were the objects of their search? But how different did the true Messiah act? No one can ever substantiate against him the charge of endeavouring to win the affections of the people for political purposes, or for his own personal advantage. Nor are we simply to regard this as the effect of our Saviour's partial failure in attracting the belief of his countrymen. On the contrary, we must attribute this partial failure to his want of ambition. The people saw quite enough of the power and wisdom of Jesus to desire him for a king, and frequently expressed their readiness to espouse his cause. But he, in every instance in which such an offer was made, not only rejected it, but ascribed the entertaining of it to wrong opinions and motives. Pomp and pageantry glittered before him; a devoted people expressed their willingness to shed their life's blood in his cause; the crown of temporal dominion was within his grasp; the kingdoms of this world, and the glory of them, at his disposal; but the temptation which they presented was not strong enough to draw him from the path of duty, and the will of his Father

still seemed to him more desirable than all the treasures of the universe.

3. No evil passions rankled in his breast. Alas! how often have we seen the greatest character spoiled by some domestic falling, and all its lustre besmeared by cruelty, envy, hatred, or malice. But Jesus, though surrounded by those who thirsted for his blood, evinced no malice, sought no opportunities of revenge; displayed nothing but kindness, and acted from no motives but those of forbearance. Fully to comprehend the greatness which this trait in our Redeemer's conduct stamps upon his character, it is necessary that we should consider, not only what an ordinary person would have done under the same circumstances, but what the best and most sincere of our Saviour's followers would do. In nothing is the weakness of our nature more manifest than the ill grace with which we endure grief or suffering wrongfully. And, therefore, in nothing was the character of Jesus more exalted, than in the entire absence of all those sinful passions which lead us to the commission of so many crimes, which deceive us so frequently, and the effects of which, in more composed moments, we view with the deepest sorrow, and most heartfelt disgust.

4. Intense benevolence shines pre-eminently conspicuous in all that Jesus said or did. We behold him walk the scenes of a desolate and deluded world, pouring the balm of consolation into the wounded heart, relieving the distresses which sin had entailed on our race, rescuing from misery those who were ready to perish, removing the sorrows of many a heart-broken sufferer, speaking peace to all men, and shedding the benefits of his mission on every land where his feet trod. Oh! we can contemplate with astonishment the heroic and daring benevolence of a Howard, who could leave the quiet scenes of domestic happiness, and travel to the shades of infamy, disease, and degradation, converse with beings sunk almost beyond recovery in the depths of woe and crime; and we can wonder, and I had almost said adore the steady perseverance with which he effected for them a deliverance, which every sinner against the laws of his country must bless. But what shall we say of this, when compared with the conduct of Jesus? He left a world of boundless glory, and the adoration of countless seraphs, to tread the scenes of a sinful world, a world of beings whom he had made, but who rejected him; whom he sustained, but who confessed and felt no gratitude for his favours. Nor was it merely a visit to this world in the pageantry of Divine state; but he came in the form of a servant, familiarized himself with every variety of woe, suffered all our sorrows, felt all our pangs; wept at our distress, and, at last, died for our salvation. It will be our task hereafter more fully to descant on the particulars of this benevolence; but who can fail to love and praise such a Redeemer, Friend, and Saviour?

5. He was perfectly holy. He never on any occasion deviated from the path of duty, or in the slightest degree committed an improper action. In his thoughts, there was none of that wandering to earth and its pleasures and pursuits, which the best among his followers have so much reason to lament; none of that impurity and sinfulness, which prayers and resolutions cannot effectually overcome in any of his people. His words were never of that sinful and frivolous character, which attaches to the greater part of human converse; they were truth and wisdom, calculated to instruct and benefit all who may ever read them. His deeds were of the most exalted piety, ever intended for the promotion of human happiness, and in accordance with the requirements of the Divine will. I shall not think for one moment of denying that our Redeemer both was liable to, and did have to contend against, every temptation which

besets the children of men; but the apostle teaches us to believe, that though thus tempted in all points, he was without sin; and the Redeemer himself declared, that the Prince of this world was coming, but that he would find in him no spot, or wrinkle, or any such thing.

6. As a conclusion to these preliminary observations, I would add, that our Redeemer received this testimony from the Divine Majesty: "This is my beloved Son, in whom I am well pleased." This is of itself a sufficient proof of the holiness of our Lord. It will therefore be gratifying, in the investigation upon which we are about to enter, to bear in mind, that every feature we can discover in our Saviour's character, is one that has received the approbation of God, and which, therefore, furnishes the strongest inducement why we should endeavour to imitate it.

Behold, therefore, the Lamb of God! the pure, the spotless Saviour of a sinful world. Follow him to the scenes of public duty, to the silent chamber of private misery, to his own retirement in the society of his beloved friends, or to his still closer retirement in the presence of the Father, and still shall you find that in him was life, that is all moral perfection; and may it please God to make that Life eventually the Light of all men.

B. Z.

REV. J. A. JAMES AND DR. CHALMERS, ON THE PREACHING OF THE GOSPEL.

THE Rev. Mr. James, in his sermon at the opening of the "King's Weigh-House Chapel," addressed his audience as follows, on the transforming influence of Christianity:—

"My Brethren, it is the gospel only that can do this: many testimonies might be brought forward in proof; I shall read one of no ordinary individual, whose language is familiar with many of you, but not perhaps with all, and which is so much in point, that though known to some, I shall not scruple to read it: I mean the appeal that was made by Dr. Chalmers, on leaving a former charge, and on referring to the earlier part of his ministry, when that great intellect was not enlightened by the illuminating influence of the Spirit of Truth, and that noble and capacious heart was not yet sanctified by the grace that is in Christ Jesus. In his farewell address, he has the following language:—

'And here I cannot but record the effect of an actual, though undesigned experiment, which I prosecuted for upwards of twelve years among you. For the greater part of that time, I could expatiate on the meanness of dishonesty, and the villainy of falsehood, on the despicable arts of calumny; in a word, upon all those diversities of character which awaken the natural indignation of the human heart against the pests and disturbers of society. Even at that time I certainly did press the reformation of honour, and truth, and integrity, among my people; but I never once heard of such reformation being effected amongst them: if there was any thing at all brought about in this way, it was more than I ever got any account of. I am now sensible, that all the vehemence with which I urged the virtues and proprieties of social life, had not the weight of a feather in the moral habits of the parishioners: and it was not till I got impressed with the thorough alienation of the heart, in all its desires and affections, from God—it was not until reconciliation with Him became the distinct and prominent object of my ministerial exertions—it was not until I took the Scripture mode of laying the method of reconciliation before them—it was not till the free offer of forgiveness, through the blood of Jesus, urged upon their acceptance, and the Holy Spi-

rit, given through the channel of Christ's mediatorship withal, set before them as the unceasing object of their hope—it was not, in one word, until the contemplation of my people was turned to those great and essential elements in the business of the soul providing for its interests with God, and the concerns of eternity, that I ever heard of those subordinate reformations, which I aforetime made my earnest and my zealous, but, at the same time, I am afraid, the ultimate object of my earlier ministrations.'

MEDITATIONS FOR A WEEK.

SUNDAY.—*Hear, for I will speak of excellent things.* Prov. viii. 6. So saith the world; millions believe the lie most readily, and are deceived. So saith Jesus; but, alas! how few attend his call! He speaks of pardon, and tells us he died to give it: he speaks of holiness, and tells us he is the fountain of it: he speaks of glory, and pleads that those who love him may enjoy it: he speaks of God, and promises to lead those into his presence who come to him. How inattentive have I been! O Lord, open my ear, that I may be no longer rebellious, but sit at the feet of Jesus, "clothed, and in my right mind."

MONDAY.—*And the Lord God called unto Adam, and said unto him, Where art thou?* Gen. iii. 9. Had Adam answered truly, he would have replied, "In guilt, danger, and misery; alienated from my chief good, impotent to recover what I have lost; trembling at the sound of thy voice, and dreading to behold the face I once loved to meet; hanging over the awful gulf of eternal death." Awful state! yet into it he went voluntarily, from a condition exactly opposite—a state of bliss. But God comes to inquire after him. Is there no mercy in this? I see no great white throne set up, no ministers of vengeance in waiting; but I see Mercy hovering over Eden, longing to alight. Ye wondering angels, that never left your God, wonder more, wonder eternally, that God should come in love to seek rebel man. Yes, my soul! write it on the tablet of thy heart, that fallen man is an object of solicitude with God. Tell him, then, what thou art; for, "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

TUESDAY.—*The secret of the Lord is with them that fear him.* Psal. xxxv. 14. Many persons, who have professed religion for years, have at last acknowledged, with agony and remorse, that there is something in it they never possessed. They had a name, but not life; form, but not power. Yes, reader, there is a secret in religion, which but few know: dost thou possess it? It is not hidden from any sincere inquirer, nor refused to any penitent applicant: men have it not, because they fear not God. We must reverence God's character, delight in his company, loathe and forsake sin, choose the Divine precepts as our rule, and turn our backs on the world, before we can enjoy the secret of the Lord. This consists in two things: *pleasure and power*. Religion satisfies with its provisions, and sanctifies by its influence; Christ is in them as their hope of glory, and his strength is made perfect in their weakness. Thus in the Lord have they righteousness and strength, and in him do they glory.

WEDNESDAY.—*I will sing aloud of thy mercy.* Ps. lix. 16. Might not each glorious seraph have adopted this resolution, when they heard the voice of mercy in the garden of Eden, after man's horrible rebellion against God? May we not infer, that this was their determination, when they contemplated the triumphs of a dying and rising Saviour? How loud, then, should

sinners sing, how sincere and constant should their praises be! Let them listen to the voice of mercy in its ten thousand invitations to the guilty, the needy, the wretched. Let them think what mercy gives to the perishing—even salvation; let them contemplate what it doth for the helpless and unwilling, by the operations of the Holy Spirit; and what it will do throughout eternal ages, when mercy shall be built up for ever. Nothing but mercy can make a sinner happy, and this is all-sufficient. Sovereign, rich, perpetual mercy, as manifested by and through Jesus, is sin's destroyer, and the sinner's restorer.

THURSDAY.—*Be of good cheer, I have overcome the world.* John xvi, 33. The triumphs of the world have been many, and afford abundant cause for sorrow. Men of the greatest minds, who have delivered the choicest maxims, and made the noblest discoveries, have become slaves to its pleasures and vices. Towering professors have deserted God at the world's mandate, and even sincere Christians have been drawn aside. But the world, that great overcomer, hath been overcome by Jesus; its smiles could not allure him, its frowns hinder him, nor its honours entangle him. He overcame the prince of this world by his holy life, spotless death, and triumphant resurrection. He overcame the malice, envy, and scorn of it, by love, patience, and perseverance. These triumphs of Jesus should encourage and embolden his saints; he conquered for us, and we shall conquer by him. But let us remember, it is *only* by him; for "who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

FRIDAY.—*The wages of sin is death.* Rom. vi, 23. These words give us three views of sin. As an *employer*. O how many doct sin employ, and under what specious pretences; what full employment is found, and what ready obedience is yielded! As a *tyrant*. The servants of sin are all slaves; they have no rest, no hope, no happiness, not even any real enjoyment of this world; they do not, many of them, live out half their days. As a *deceiver*. He promises bliss, but gives woe; promises annihilation, but gives a deathless existence in torment. Death is its wages, depend upon it, ye servants of sin; it can give you nothing better. If sin is your employer, sin will be your paymaster; and there is no way of escaping the wages, but by quitting the employ. And what a mercy that there is a way of escape provided; that there is a new, a gracious, a heavenly Master, willing to employ you; and through his rich grace you shall "have your fruit unto holiness, and the end everlasting life."

SATURDAY.—*I am he that lieth and was dead.* Rev. i, 18. Jesus who died, still is alive for ever. This is better news for all who love him, than the tidings that Joseph was alive were to Jacob; and should awaken nobler feelings of joy, admiration, and hope in our minds. He is alive to fulfil the designs of his death, to be the executor of his own will. Alive to give life to the dead, and to maintain the life of the living. Alive, and because he lives, all his brethren shall live also. Their life is hid in him, and so is secure; it is from him, and is very glorious in its nature; it leads to God, and so is beneficial. Many that were once alive are now dead; but Jesus, who was once dead, is now alive; and this is enough. Let me but know that Jesus lives, and lives for me; and (as good Dr. Owen observes) "I can be content to see all earthly comforts in their winding-sheet every day."

We should never think of the excellencies of the Divine Nature, without considering the duties they demand, and gathering the honey they present.—*Charnock.*

APPRENTICING CHILDREN IN CANADA.

CANADA is rapidly increasing in population and importance, as a province of the British empire. But we fear that sufficient attention has not been paid to that immense country by our Missionary Societies. Christianity is by no means keeping pace with the vast increase of inhabitants, and on this account we would call the attention of the servants of God in Britain.

Excepting the consideration of religion, the following account of the manner of apprenticeships in Canada is truly interesting: it is part of an interesting letter from Mr. Washburn, Clerk of the Peace for Upper Canada.

"The usual and very common method of binding children in Canada is this. The child being bound, the master, together with the usual covenants of lodging, clothing, &c. enters into another, that if the apprentice, being a male, shall behave properly during his apprenticeship, he shall receive at its expiration a new suit of clothes, a pair of oxen, yoke for the same, an axe, and any other small matters that may be thought of, to enable him to go on his land; or in lieu of these, a certain fixed sum in money, say sixty, eighty, or a hundred dollars. In the case of females, the covenant usually is, to give a feather-bed, bedding, a cow, spinning-wheel, new dress, &c., as it is supposed she will immediately marry, a matter which occurs so often, if of good character, that it is considered almost a matter of course. In the case of apprentices to trades (and they are perhaps more sought after than any other), the bargain usually is, for the master, in addition to board, lodging, &c., to pay the apprentice so much per month in lieu of clothing, and at the expiration of his time to furnish him with a certain quantity of tools. The sum paid varies according to the age of the apprentice, increasing with his age till the last year, when he generally receives a sum nearly equal to journeymen's wages. If prudent, the apprentice generally saves enough to set himself up in a small way in some part of the province."

INCREASED CHRISTIAN ZEAL REQUIRED IN LARGE TOWNS.

MANCHESTER has increased in population, it is believed, more rapidly than any other town in the kingdom. We are not aware what number of Dissenters' chapels that great town possesses; but surely its ecclesiastical statistics, as given below, must make a powerful appeal to every intelligent Christian.

The following scale exhibits the church room at different periods afforded in the town of Manchester, and the ratio in which the population has increased, compared with the number of churches.

Years.	Inhabitants.	Churches.	Proportion of Persons to each.
1757	19,839	4	4,957
1774	27,246	6	4,541
1788	50,000	8	6,280
1801	84,020	12	7,001
1811	98,875	14	7,031
1821	133,788	15	8,919
1831	182,700	18	10,150

This scale refers exclusively to the township of Manchester.

God is Lord of my body; and therefore challengeth as well reverend gesture as inward devotion. I will ever in my prayers either stand as a servant before my Master, or kneel as a subject before my Prince.—*Bp. Hall.*

"THE LIBERAL MAN DEVISETH LIBERAL THINGS."

MR. EDITOR,

We are commanded to "go into all the world, to teach the nations." This, however, is not confined to our missions personally; it may refer to various ways of teaching; the most prominent of which, however, I consider to be giving the Word of God to all the world. I rejoice to know that much has been done in this cause; still all the world has not yet been supplied with Bibles; and many of those countries which have the Word of Life, possess it in an exceedingly scanty measure. What is the cause of this? Partly from the want of funds, and partly from the indolence of Christians; for they have aimed at little and done less. But let us arouse from this torpor: let us work "while it is called to-day," before the night of death cometh, when no man can work. May I suggest a plan, whereby I think all the nations of the earth, accessible to man, may be abundantly supplied in the course of a few years.

My plan is this. Let every Young Men's Society, and every Christian church of every denomination, and every Sabbath school, have an Auxiliary in connection with the British and Foreign Bible Society. We will take things upon the very lowest calculation possible, and say that there are three hundred Christian societies, who might subscribe at least at the rate of three pounds per year; and as relates to Sabbath schools, I will go to the very lowest rate, and say that there are twenty thousand scholars and three thousand teachers in England. The teachers might contribute sixpence per week, and the scholars one penny per week; which would bring in the following amount every Sabbath, viz.

	£.	s.	d.
Three thousand Teachers, at 6d. per week..	75	0	0
Twenty thousand Scholars, at 1d. per week..	83	6	8

Or it might be thus averaged, according to the year, viz.

	£.	s.	d.
Teachers, per annum.....	3,900	0	0
Scholars	4,333	6	8
Christian Societies	900	0	0

Yearly total £9,133 6 8

Of course this would not be compulsory; every teacher or scholar would be at liberty to give or withhold: but it forcibly strikes me, that those who refused would be few indeed. This sum, annually collected, would, in ten years, amount to 91,333*l.* 7*s.* 8*d.* A committee of management should be appointed by the Bible Society, to see that this money was regularly paid into the funds of the Society, and properly appropriated: and thus, in a few years, with the proportionably increased receipts from other sources, the whole of the known world might be furnished with the word of God. The Scriptures would, of course, be circulated through the hands of our missionary brethren; by whom also a vast multitude of copies of the Scriptures, translated into all languages, might be sent out by pious seamen and captains of vessels, who would leave them at the different places they touched at, where they found they were wanting, either totally or from scarcity. And at the same time let Christians be fervent in prayer for the Bible cause, and for "the kingdoms of this world to become the kingdoms of the Lord and of his Christ," for our Lord's kingdom must extend from sea to sea. The results which will follow this extension of our Re-

deemer's name will be glorious; one of which will be, that "nations shall learn war no more, but they shall beat their swords into ploughshares and their spears into pruning-hooks."

Trusting that this plan for the distribution of the Scriptures throughout the whole world ("a consummation devoutly to be wished") may find a place in your valuable Periodical,

I am, Mr. Editor, yours, &c.

S. C.

Many of the most noble efforts in the Bible, Sunday School, and Missionary branches of evangelical labour in America, originated with young men. We therefore give place to the proposition of our young friend: for though it may not be altogether practicable, it may possibly originate some more efficient scheme for the benefit of the world.—EDITOR.

AMERICANS' BOAST, "OUR FREE COUNTRY."

"GLORIOUS AMERICA," as Mr. Buxton called it, while presiding at the Wesleyan Missionary Meeting in May, is yet guilty of holding 2,225,000 of her fellow-men in slavery. This enormity is abolished in some of the States; and now England has purged herself from this guilt, we trust that soon the Jubilee shall sound in America. The following is taken from a New York Paper.

OUR FREE COUNTRY!

Here is a specimen of the manner in which human beings are daily advertised and sold in this "Land of the Free." We copy it from a hand-bill printed at New Orleans.

Valuable Negroes at Auction, by Wm. H. Robertson,

Will be sold on Saturday, 1st February, at 12 o'clock, in front of the Auction-room, Ten valuable Slaves, as follows.

1. Squire, 24 years of age; very athletic, and a good teamster and ostler.
2. Fanny, 22 years of age, wife to Squire; an excellent cook and landress.
3. Ned, 35 years of age; a good carpenter, and an excellent driver on plantation.
4. Dolly, 38 years of age, wife to Ned; a good cook and first-rate landress, also a good field hand.
5. Early, 18 years of age; very likely, a first-rate field hand, cook, &c.
6. Mary, 17 years of age; a good house servant and landress.
7. Sam, 15 years of age; very likely.
8. Clarissa, 17 years of age; a first-rate field hand and house servant.
9. Phillis, 15 years of age; good house servant.

The above Negroes are acclimated, and their titles and abode guaranteed. Terms six months, for approved negotiable paper. Also, at the same time, several valuable servants and field hands.

New Orleans, Jan. 27, 1834.

African Sacrifice.—The Ashantees on some occasions sacrifice a sheep and a goat, and the blood is poured over the door-posts. It is scarcely possible but that this rite must be connected with some obscure tradition of the Jewish passover.

Death-Red Testimonies.

COLLECTED BY THE LATE REV. WILLIAM BUTTON.

No. XIV.

REV. DAVID BRAINERD.

Died Oct. 9th, 1747: aged 29 years and a half.

PRESIDENT EDWARDS (in whose house at Northampton, in New England, he died) wrote the life of this extraordinary young man; in which he informs us, that he was born at Haddam, in Connecticut, April 20, 1718; and from the whole of the narrative, which is long, it appears he was a remarkable instance of true and eminent piety, in heart and practice, tending greatly to confirm the reality of vital religion, and the power of godliness. In Mr. Edwards's volume, there is an abundance of valuable and curious information, particularly in relation to the difficulties which Mr. Brainerd encountered in christianizing the Indians, the means he adopted to surmount those difficulties, and the success with which it pleased his Divine Master to crown his labours. But that which the reader is at present more particularly called to attend is, the closing scene of his life; which I have extracted from Mr. Edwards's Funeral Sermon for him.

"It was in the beginning of September, 1747, that his frail tabernacle began to fail him. A complication of disorders, of the most obstinate nature, presaged his speedy dissolution: a prospect that he never contemplated but with pleasure, sometimes even with rapture, saying often, 'O now the glorious time is coming! I have longed to serve God perfectly, and now God will gratify my desires. I long to be in heaven, praising and glorifying God with holy angels. All my desire is to glorify God. My heart goes out to the burying-place, it seems to me to be a desirable place: but, ah! to glorify God is above all.' He often used the epithet *glorious*, when speaking of the day of his death, calling it '*That glorious day*.'

"The last sentence which he wrote in his diary was upon the 25th of September, and runs thus: 'Oh, my dear God, I am speedily coming to thee, I hope; hasten the day, O Lord, if it be thy blessed will. O Lord Jesus, come quickly. Amen.'

"On Lord's day, September 27th, he said, 'I think I awoke with God; I have had more pleasure this morning than all the drunkards in the world enjoy, if it were all extracted.' So much did he esteem the joys of faith above the pleasures of sin. He felt that morning an unusual appetite for food, with which his mind seemed to be exhilarated, looking upon it as a sign of the very near approach of death, and said, 'I was born on a Sabbath day, and I have reason to think I was new-born on a Sabbath day, and I hope I shall die on this Sabbath day. I shall look on it as a favour, if it may be the will of God, that it should be so. I long for the time. O why is his chariot so long in coming? Why tarry the wheels of his chariot?' Being afterwards asked how he did, he answered, 'I am almost in eternity; I long to be there. My work is done; I have done with all my friends: all the world is now nothing to me. Oh, to be in heaven to praise and glorify God, with his holy angels!' He was much in expressing his longings that the church of Christ on earth might flourish. 'My thoughts,' said he, 'have been employed on the old dear theme, the prosperity of God's church on earth. As I awoke out of sleep, I was led to cry for the pouring out of God's Spirit, and the advancement of Christ's kingdom, which the Redeemer did and suffered so much for: it is that especially makes me long for it.'

"His whole conversation for several days was the language of resignation, of trust, and of faith; full of

goodly savour to all who heard it, and worthy to be transmitted to those who did not. In this happy frame, he continued till the day before his death, when the pains of his body overpowered his reflection and reason. This was the comfort he administered to his friends who wept for, or lamented him, 'We part but for a while; we shall spend a happy eternity together.' One coming into the room with a Bible in her hand, he cried out, 'Oh, that dear book! that lovely book! I shall soon see it opened; the mysteries that are in it, and the mysteries of God's providence, will be all unfolded!' On Thursday, October 6th, he lay for a considerable time as if he were dying, and was heard at intervals breathing out such whispers as these, 'He will come; He will not tarry. I shall soon be in glory; soon be with God and his angels.'

"October the 8th, he was in great agonies of body, and manifested great concern lest he should dishonour God by impatience. He desired that others would be much in lifting up their hearts continually to God for him, that he would support him and give him patience. Patience was granted, as well as the supports and comforts of grace, to the last; which was about six o'clock, on Friday morning, October 9th, 1747; the happy period when he joined the innumerable company of saints above, the General Assembly and Church of the First-born, God the Judge of all, the spirits of just men made perfect, and Jesus the Mediator of that new and better covenant, which had been all his rejoicing and all his hope."

REV. SIMEON ASHE.

Died August, 1662.

Of this excellent man, MR. CALAMY says, "He went seasonably to heaven at the very time he was cast out of the church: being buried the eve of *Bartholomew* day; so that he was not actually ejected, but it was death only that prevented it; for he, and some others in his situation, were well known to have been ready to quit their livings, and had done it intentionally."

He died as he had lived, in great consolation, and cheerful exercise of faith; molested with no fears nor doubts, and conversing much to the edification of those about him. "When I was with him (says Mr. Calamy) he took occasion to complain much, and not without just cause, that ministers, when they meet together, discourse no more on Christ and heaven, &c., professing, if God should restore him, he would be more careful in his discourse. He exhorted me and other ministers to preach much of Jesus Christ, and to speak of Christ to him, saying, 'When I consider my best duties, I sink, I die, I despair; but when I think of Christ, I have enough. He is all, and in all. I desire to know nothing but Jesus Christ, and him crucified.' The morning before he died, he said, 'It is one thing to speak of Christ and of heaven, and another thing to feel the consolation of Christ and of heaven, *as I do*' (clapping his hand upon his breast). And at another time, 'The comforts of a holy life are real, and soul-supporting. I feel the *reality* of them, and you may know by me, that it is not in vain to serve God.'"

The omnipresence of God is a comfort in all violent temptations. No fiery dart can be so present with us as God is present both with that and the marksmen. The most raging devils cannot be so near us, as God is to us and them.—*Charnock*.

We fall into sin, because we look at it: we are full of self, because we deal so little with Christ.—*Pierce*.

He that hath God's heart cannot want his arm.—*Gurnall*.

GOD.

BY BISHOP KEN.

HOLIEST OF HOLIES! Thou art God alone,
On thy all-glorious, everlasting throne!
Thou, Rock of Ages! dost the same abide,
While our durations by short minutes glide.
Thy wondrous works thy mighty power declare,
Which yet faint sketches of thy glory are.
Thy majesty ten thousand suns outvies,
A sight too radiant for the seraph's eyes.
Thy deity, uncircumscrib'd by space,
Fills heaven, and earth, and extra-mundane space;
Above all change unchangeably abides,
And as it pleases, casual changes guides.
Thou present art in this terrestrial sphere;
Where'er we fly or hide, Thou still art near.
Thou present art when sinners dare thy stroke;
Thou present art when saints thine aid invoke.
Thou, in all sin's recesses, dost survey
Pollution with an unpolluted ray.
Thou present art all creatures to sustain,
And influence thine universal reign.
Thou in the temple of the world dost dwell,
All blessings to confer, all illa expel:
Benign, or dreadful, Thou still present art,
In every saint, in every sinner's heart.
Thy saints there for thy Godhead temples build,
Which with thy gracious Shechinah are fill'd;
And from thy presence sinners feel within
Anticipation of wrath due to sin.
Thou searcher of my heart! my heart possess,
Thine own idea deeply there impress.
O purify me, Lord! as thou art pure;
From the polluting world my soul secure;
Thine image re-engrave; to copy Thee
Is my chief prayer—shall my ambition be.

SATURDAY EVENING.

SWEET is the calm, the holy joy,
Which Christians feel this closing eve,
When bustling world with all its cares,
A six days' work and toil they leave.
Now may we turn with sweet delight,
Our weary minds from scenes of strife;
Think of the morrow's heavenly rest,
Sweet foretaste of eternal life.
What holy joys await the morn!
A heavenly feast in rich display!
Oh! welcome to our Joyous breasts,
Thrice happy, holy Sabbath-day.
O may those sacred hours be spent
In sweet communion with our Lord;
And may we, by thy Spirit's aid,
Devoutly hear thy holy word.
Then may our hearts in tune be found,
Redeeming love and grace to sing:
Our souls inspire with love to Thee,
Jesus, our prophet, priest, and king.
Oh! hasten, Lord, that glorious time,
When we shall all in bright array
In serving Thee unceasing join,
In one perpetual Sabbath-day.

W. F.

SUBJECTS FOR MEDITATION.

Thy death, the death of Christ, the world, temptation,
Heaven's joy, hell's torment, be thy meditation.

QUARLES.

A COMPANION FOR THE CLOSET;

Or, The Way to keep the Heart right with God. By John Jefferson, author of a Treatise on "The Official Glory of the Son of God." London, Thomas Ward and Co. 1834, 18mo. cloth, pp. 188.

LORD TRIGNMOUTH, the late venerable and beloved President of the *British and Foreign Bible Society*, as we are informed, was accustomed to spend *five hours* each day in devotional exercises in his closet. Every Christian cannot possibly spare so much time for his closet services as his Lordship, nor is it necessary; but he who does not frequent his closet, does not "walk with God."

The Bible is the best "Companion to the Closet;" at the same time Commentaries, Expositions, Meditations, and Directories, may be exceedingly useful as aids to spiritual improvement and communion with God. Mr. Jefferson's is an admirable little volume, orthodox, evangelical, and devotional, as to its theology: and its style is chaste, forcible, and elegant. It contains sixteen chapters, most judiciously arranged, and divided into sections, for the convenience of readers. We most cordially recommend it to our friends.

ANSWER TO AN ANXIOUS INQUIRER.

HOWEVER desirous we may be to answer every "anxious inquirer" to his and to our own satisfaction, we find it impossible. One of our respected Correspondents in the country requests us to "mention some Work, which will give him the full power, control, or command of his thoughts, which he has not at present; and also for whom it is intended."

Perhaps no one of all the sons of men possesses that "full power" which is desired by our friend: but, as the thoughts arise chiefly from the state of the heart, we may remark, that the best preservative for the thoughts being exercised in a delightful current, is "the love of God shed abroad in the heart, by the Holy Spirit given unto us." Rom. v. 5.

However, it is highly probable, that besides the sacred volume, Mason's "Treatise on Self-Knowledge" would repay our friend for a very careful reading, and be an efficient means of aiding in the government of his thoughts.

Great Importance of a Teachable Disposition.—Doctor Taylor of Norwich once said to me, says the excellent Mr. Newton, "Sir, I have collated every word in the Hebrew Scriptures seventeen times; and it is very strange if the doctrine of atonement, which you hold, should not have been found by me." I am not surprised at this. I once went to light my candle with the extinguisher on it. Now, prejudices from education, learning, &c. often form an extinguisher. It is not enough that you bring the candle: you must remove the extinguisher.

If thou desire that inestimable grace of saving faith, detest that insatiable vice of damnable covetousness: it is impossible one heart should lodge both: faith possesses thee of what thou hast not; covetousness dispossesses thee of what thou hast: thou canst not serve God unless Mammon serve thee.—*Quarles.*

J. R.'s offer, from Lymington, is accepted.

London: Printed and Published by G. WOOD AND SON, Poppin's Court, Fleet Street; to whom all Communications for the Editor (post paid) should be addressed;—and sold by all Booksellers and Newsmen in the United Kingdom.

THE CHRISTIAN'S PENNY MAGAZINE.

No 119.

PUBLISHED EVERY SATURDAY.

SEPTEMBER 13, 1834.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POPPIN'S COURT, FLEET STREET.



THE WESTMINSTER FEMALE ORPHAN ASYLUM.

"WIDOWS AND THE FATHERLESS" have been specially contemplated by the Almighty in the revelation of his holy will to mankind. His merciful injunctions in their favour, both in the Law and the Gospel, indicate his divine benevolence. Charity is enjoined in the Scriptures as the first of virtues: but while they forcibly inculcate this heaven-born disposition as universally to be manifested, they particularly direct its exercise, in the most authoritative and pathetic manner, towards the *Widow and the Fatherless*.

Christianity has, in every age, been admirably illustrated by institutions for the fatherless and orphans; and there are many institutions for their support and education, adorning the metropolis of Great Britain. The *Westminster Female Orphan Asylum*, established in 1758, by Sir John Fielding, was incorporated in 1800. The *Guardians* give the following account of the Institution:—

"Though the excellency of our laws, and the benevolence of the national character, seem to have made a provision for almost every species of distress to which the poor are liable, yet situations will sometimes arise, which the most active and watchful charity could not at first foresee.

"The children of soldiers, sailors, and other indigent

persons, bereft of their parents, at a distance from relations, and too young to afford the necessary information respecting settlements, are often left destitute of protection and support, at an age when they are incapable of earning subsistence, and contending with the dangers which surround them.

"Females of this description are, in a particular manner, objects of compassion; and have also a double claim to the care of the humane and virtuous, from being not only exposed to the miseries of want and idleness, but, as they grow up, to the solicitations of the vicious, and to all the dreadful consequences of early seduction.

"This CHARITY owes its establishment to that vigilant and active magistrate, the late SIR JOHN FIELDING; who had long observed, that though the laws of this kingdom had provided a parish-settlement for every person, by birth, parentage, apprenticeship, &c., yet many cases continually occurred, in which such settlements were difficult to be ascertained; and, therefore, he and others were solicitous to remove, in part, this source of female wretchedness.

"By their exertions, and the continued endeavours of those who have hitherto conducted the plan, their benevolent intentions have been rewarded by the most

signal success. The generous discerning public has bestowed the means, which have prospered in the hands of the Guardians, by whose care more than THREE THOUSAND DESERTED FEMALES have been sheltered and protected from vice and want, supplied with food and raiment proper for them, and taught whatever could render them useful in their situation, or comfortable and happy in themselves.

"They are carefully instructed in the principles of religion, according to the tenets of the Established Church; in reading, writing, needlework, and household business; and are trained to habits of industry and regularity. At a proper age, they are apprenticed as servants in respectable families; and thus a supply of diligent and sober domestics is formed for that public, which by its contributions has so nobly acquired a right to their services."

This Institution has obtained the following high patronage:—

Patroness. Her R. H. the Duchess of Cambridge.

President. His Royal Highness Prince Adolphus Frederick, Duke of Cambridge, K. G.

Patron. His Grace the Archbishop of Canterbury.

Vice-Patronesses. The Marchioness of Cholmondeley; the Countess of Liverpool; the Countess Ripon; Lady Gaselee; Mrs. Kay; Mrs. S. Vassittart.

Vice-Presidents. The Duke of Devonshire, K. G.; the Duke of Marlborough; the Earl Spencer, K. G.; the Earl of Mansfield; the Lord Bishop of Winchester; the Lord Bishop of Lincoln; the Lord Lyndhurst; the Lord Bexley; the Hon. Mr. Justice Park; the Hon. Mr. Justice Gaselee; W. J. Denison, Esq., M. P.; J. Broadley Wilson, Esq.; Charles Barclay, Esq.

Treasurer. Sir John Dean Paul, Bart.

OBJECTS OF THE CHARITY.

The children eligible to be admitted into this Charity are Orphan Girls, the settlements of whose parents cannot be ascertained.

No child can be admitted who is under the age of eight, or above the age of ten years.

No Negro or Mulatto girl can be admitted; nor, as the children are to be *constantly* employed in the several offices of good housewifery, in order to qualify them for domestic servants, any diseased, deformed, or infirm child.

The death of the father, or of both parents if dead, and the age of the child, must be proved, either by the copies of parish registers, or by the certificate of credible witnesses.

EMPLOYMENT OF THE CHILDREN.

The children are to make and mend their own linen, make shirts, shifts, and table linen; to do all kinds of plain needlework; and to learn the business of the house and kitchen; for which purposes all the elder girls are appointed in rotation, according to their age and abilities; also to wash, iron, and assist in getting up the linen.

They are likewise taught to read the Bible, write a legible hand, and understand the four first rules in arithmetic.

Shirts, shifts, table-linen, and all kinds of plain needlework are taken in at the Asylum, and executed by the children.

RULES FOR PLACING OUT THE CHILDREN.

The children are to be bound apprentices, for a term not exceeding seven years, at the age of fourteen, as domestic servants, in reputable families in Great Britain: the character of the master or mistress applying for the same being first inquired into, and approved of by the Committee.

Every person applying for an apprentice, must appear at the Committee, to give the necessary information respecting their situation, unless such appearance be dispensed with by the Committee.

The Committee are empowered to put out, at any time, to any trade they think proper, such Orphans as may have contracted any disease or infirmity which may render them incapable of domestic service, with any premium not exceeding ten pounds.

REWARDS TO APPRENTICES.

The Guardians, desirous of encouraging the children to serve their apprenticeships faithfully, have empowered the Committee to grant any orphan apprenticed from the Charity, who shall produce to them sufficient testimony of her good behaviour during her apprenticeship, the sum of five guineas, and also a certificate of her good conduct; such orphan, if living within a convenient distance, having first returned public thanks in the Chapel for the benefits she has received from this Charity.

INSTABILITY OF HUMAN GRANDEUR.

The history of our own country abounds with instances of reverses of fortune; the most conspicuous of which have been the fate of kings, and of their ministers. The vicissitudes we witness in the little world around us are unable to impress us so forcibly as the misfortunes to which the great are so often exposed. Like the sudden shooting of a star, all eyes are attracted towards it, whilst other planets, of inferior lustre, are past unheeded or unseen. In reviewing our own annals, we find a Wolsey, a Craumer, and a Strafford, whose hands once held power, and dispensed judgment; their authority was unbounded, and their magnificence shone forth as the sun in its splendour; but ere long it set in darkness, and the night of their day was a night of tempest and storm. The history of neighbouring countries affords parallel instances to these. Indeed, the history of one nation may be regarded as the chronicle of the world; for human nature is everywhere the same, subject to the same temptations, influenced by the same passions. The following extract from the French history, is one of the most interesting, from the extraordinary reflections with which it is enriched. The Marshal D'Ancre was the prime-minister of Louis XIII; raised from private life, by a variety of concurring events, to this most important station. He set no bounds to his ambition, though possessed of sufficient address to conceal it, yet his excessive vanity led him to make an immoderate display of his wealth and power. His great talents, his extensive knowledge of the world, and his indefatigable attention to the cares of his office, gained him a complete ascendancy over the mind of his sovereign. No minister ever enjoyed a more unlimited sway, or exercised a power so uncontrolled. He lived in the midst of wealth and splendour, but it was in perpetual anxiety and uneasiness. The passions of the fickle multitude became prejudiced against their favourite; the malice of his enemies added every incentive to the flame, and the reaction of popular opinion produced his destruction. The grand duchess of Tuscany, foreseeing the inevitable result, advised him, "That since the winds grew high, and the waves began to roll, he would do well to think of steering into some port." To which the Marshal made answer, "That while his vessel went before the wind, he was resolved to keep out at sea, and push his good fortune to its utmost extent." His infatuation, however, was fatal. On the 24th April, 1617, he was assassinated in the Louvre. His wife was arrested, and committed to the Bastille. She behaved with great

courage and intrepidity; and when brought before her judges, to answer to a variety of crimes, at the head of which were sorcery and magic, on a supposition that she had bewitched the queen, she made answer, "Alas! what witchcraft? I governed her by the superiority of my genius. What miracle was it that a woman of sense should influence one who had none?" She was, notwithstanding, condemned by her barbarous judges to be beheaded, and afterwards burnt, which was immediately put into execution. The estates of the Marshal, which were very considerable, were confiscated to the crown; and his only son, after being for many years confined in the Bastille, ended his days in indigence and misery.

ON THE MORAL CHARACTER OF CHRIST.

No. II.

REASONS WHY WE SHOULD MAKE THE SAVIOUR OUR EXAMPLE.

IMITATION is a principle deeply rooted in the human constitution, and which has been manifested under an infinite variety of circumstances. We see the child, as soon as reason first begins to dawn, imitating the conduct of those around it, and as it grows older, acquiring discrimination enough to justify its faults, by referring to similar ones in the conduct of its parents. If we take a more extensive survey, and look into society at large, we are everywhere met with the same principle; each order of beings pursuing a course of conduct similar to their superiors, and pleading that for their excuse. And to this we must ascribe the well-known injunction of Holy Writ, "Thou shalt not follow a multitude to do evil."

As the preceding observations clearly make out this disposition to be inherent in our nature, the only thing left for the true philosopher to do is, to direct it aright, under the firm conviction, that under proper government, it may be the means of producing much good.

I shall, therefore, now endeavour to suggest a few reasons why we should make the Saviour our example.

1. Because an express object of the coming of our Redeemer was to set us an example. There are numerous passages in the New Testament which clearly prove this to have been the case; and the view which, to an attentive mind, the fact of such a doctrine being the subject of revelation affords, is most pleasing and encouraging. The Deity is infinitely well acquainted with all the secret workings of the human heart, for it was he who made it. How important, then, must it be to secure his direction as to the most effectual means of using it to advantage! Were the mechanic, who had formed some intricate machine, to select the subject upon which it should work, we might, I think, with certainty, calculate upon its success; and the case is just the same in kind, though inferior in degree, to that now before us. Behold, therefore, He who has fashioned the heart of every child of man, and bestowed upon each one of them every capability of action which he possesses, now declares to his creatures, that their duty and their interest consist in their efforts to attain resemblance to a being, whom he has set forth before them all as a pattern and example in the road to virtue. Can we conceive an inducement more forcible? May we not enter fully into the apostle's feelings, who thought himself best able to cope with every sin, even that which could most easily beguile him, when *looking unto Jesus*? Or may we not with Peter regard every amiable feeling and disposition recommended with the greatest force, because left as an example by Him in whose footsteps we are commanded to walk?

2. Another reason is derived from the consideration, that exalted as are the virtues of the Redeemer, there are few if any of them which it is not in our power, to some extent at least, to imitate. Jesus was a man who familiarized himself with all our griefs, and had to contend against all the temptations to which we are liable. In his virtues, therefore, we are presented with a pattern of what we ought to be in the every-day scenes of public or domestic life. By thus placing himself in the midst of action, he became, in all respects, adapted for the glorious office of our example, and has left the record of a system of behaviour which is capable of deciding the point of duty in any emergency. While, therefore, I hope ever to regard Jesus as "fairer than the children of men," I yet am bound to maintain the possibility of considerable resemblance to him being acquired. It is not, therefore, a fruitless task to which I am endeavouring to urge you. On the contrary, it is a task which the Saviour suffered much to qualify himself to be able to teach; and then only does he look back with sorrow on his many sufferings, when he finds that his creatures will not be persuaded in their misfortunes to do as he did.

3. But again. I derive another reason from the observations made in my former essay. I there maintained the spotless perfection of Jesus; and now, from that fact, I gain the argument, that as it is essential that whatever we imitate should be perfect, so Jesus being the only perfect moral agent, is alone adapted to be the model of our moral character. I am aware (and who is not?) that perfect conformity is far from being attainable while we are in this world; but we must be poor reasoners indeed, if we consider that a sufficient ground for giving up all endeavours to reach it, or for resting satisfied with an inferior example, because we are better able to follow it. Jesus cannot mislead us, but others may. Jesus did no sin, but there is no estimating the faults of even the purest of his creatures. Shall we then be content to incur the hazard of following our mortal and imperfect standard into fatal errors, when we have before us one whose character admits of no question? And here I must be allowed to censure what I believe to be a too prevalent disposition among Christians, especially young ones, and that is, a great thirst for biographies of those who have been eminent in their Christian profession, *to the neglect of his biography*, who is, and ever must be, the head over all things to his church. I am sure our young friends will not mistake me; but perhaps it may add some weight to my observations, if I say, that since I have taken to examine the character of our Lord himself (which the series of essays I am now engaged in has led me to do), I form far higher notions of true morality, and far higher inducements to pursue it, than any which were ever furnished me by reading the conduct pursued by mere man. I could add much to increase the force of these observations, but leave them to the candour of those who may peruse them.

4. And this leads me to the last reason I shall advance, which is taken from the too general neglect of this duty, which is to be seen all around us. I am not going now to advert to the conduct of those whose only title to the name of Christian results from that courtesy which gives it to all born in a Christian land; nor shall I censure those mere formalists in religion, who consider it a thing to be wrangled up in the garments of the minister, and deposited in the pews of their churches. My remarks are intended for the eye of those who have in sincerity taken up the cross, but who have so done imperfectly and carelessly. Let not Christians start from the charge, or with assumed sanctity deny the possibility of carelessness and faith being united. Alas! for how many is such a union indispensable! What means

the disorder that prevails—the anathemas that man utters against man—the zeal of party—the fury of bigotry—the rage of persecution?—Shall we say that none have been guilty of these excesses, but those whose departed spirits now groan in the shades below? Oh, no! we should find few indeed who would reach heaven, if those who have been firmly and zealously attached to their own modes of faith, and have despised others, are excluded. But I do not justify these persons. It is my business to condemn their conduct, to bid them remember how Jesus acted in the midst of the most cruel persecutions, and to tell them, that their usefulness here, and their happiness hereafter, will suffer, in no small degree, from their indulgence in uncharitableness.

Now let me invite all to weigh the reasons here suggested. Are they sufficient? If they are, why will you not be influenced by them? Behold the Parent of the universe waits with longing eyes to see what effect this effort to lead men back to duty will have on the hearts of those who need it. Reader, pause! and before you determine the question, which is once more put for you to decide, whether you will be a follower of Jesus or not, contemplate the august Being who is watching you. Remember that he loves you, and therefore urges you to follow Jesus. Nor fail also to contemplate Jesus himself, with the tears of boundless compassion streaming from his eyes, and pointing upwards to a throne beyond the skies, addressing *you*, and saying, FOLLOW THOU ME.

B. Z.

STATISTICS OF THE CHURCH OF ENGLAND.

THE Bishop of London, in his late charge addressed to the clergy, stated, that the whole amount of all the property belonging to the Established Church, including that of the bishops, deans, and chapters, would, if divided, give to each incumbent not more than £285l. per annum, which, his Lordship remarked, could not be considered more than an adequate provision for a well-educated man. The great defect of the Church, he observed, was its deficiency in places for public worship. In the north-eastern part of the metropolis, containing a population of 353,000 souls, there were only 18 churches and 24 chapels, when at least 100 were required; and in many parts of Lancashire, Yorkshire, &c. the same deficiency existed; in fact, that the machinery originally constructed for 11,000,000 of population, was now applied to 14,000,000. In London, there were 88 benefices, 20 of which had no house, and 16 were unfit for residence, and let as shops. The bishop had appointed a commission to report on the state of the whole; and had desired his clergy not to renew any of the leases, as, where it was practicable, they should be made fit as residences for the clergy. In the whole of the diocese, measures were being taken to enforce residence, and build houses. The gross income of the clergy of the whole diocese was 267,000l., of which 35,000l. were paid to curates. His Lordship, in concluding, pointed out to the clergy the spiritual charge they had undertaken, and enforced upon them the necessity of establishing schools, and especially Sunday schools; and where no house could be had, of employing the vestry and chancel; and where no funds could be obtained for a master, that the clergy themselves should become the instructors.

ECCLESIASTICAL COMMISSIONERS' REPORT.

AFTER reading the extract from the Bishop of London's charge, perhaps our readers will be interested in the following, from the Report of the Ecclesiastical Commissioners:—

"The total amount of the gross annual revenues of the several archiepiscopal and episcopal sees in England

and Wales is 180,462l., affording an average of 6,683l.; and the total amount of the net annual revenues of the same is 160,114l., affording an average of 5,930l.

"The total amount of the gross annual revenues of the several cathedral and collegiate churches in England and Wales, together with the separate gross annual revenues of the several dignitaries, and other spiritual persons, members of cathedrals or collegiate churches, is 350,861l., and the total amount of the net annual revenues of the same is 272,828l.

"The total number of benefices with and without cure of souls, the incumbents whereof have made returns to our inquiries, omitting those which are permanently or accidentally annexed to superior preferments, and which are included in the statements respecting those preferments, is 10,498; the total amount of the gross annual revenues of which benefices is 3,191,950l., affording an average of 304l.; and the total amount of the net annual revenues of the same is 3,000,393l., affording an average of 285l.

"The total number of benefices, with and without cure of souls, in England and Wales, including those not returned to us, is 10,701; the total gross income of which, calculated from the average of those returned, will be 3,253,662l., and the total net income thereof will be 3,058,248l.

"The total number of curates employed both by resident and nonresident incumbents returned to us is 5,282, whose annual stipends, in the aggregate, amount to 424,796l., affording an average annual stipend of 80s.; and the total amount of the stipends of curates, if 102 be assumed as the proportionate number on the benefices not returned, and the same be calculated on the average of those returned to us, will be 432,956l.

"From a scale which we have prepared of the benefices with cure of souls returned to us, it appears that there are 294 the incomes of which are respectively under 50l.; 1,621 of 50l., and under 100l.; 1,591 of 100l., and under 150l.; 1,355 of 150l., and under 200l.; 1,964 of 200l., and under 300l.; 1,317 of 300l., and under 400l.; 830 of 400l., and under 500l.; 504 of 500l., and under 600l.; 337 of 600l., and under 700l.; 247 of 700l., and under 800l.; 129 of 800l., and under 900l.; 91 of 900l., and under 1,000l.; 137 of 1,000l., and under 1,500l.; 31 of 1,500l., and under 2,000l.; and 18 of 2,000l., and upwards.

"The number of sinecure rectories returned to us, and which sinecure rectories are included in the number of benefices above-stated, is 62; the aggregate gross annual revenues of which amount to 18,622l., affording an average of 300l., and the aggregate net annual revenues of the same amount to 17,095l., affording an average of 275l."

COMMUNION WITH ANGELS.

ALL the ideas that man can form of the ways of Providence, and of the employment of angels and of spirits, must ever fall short of the reality; but still it is right to think of them. What can have a more exalting influence on the earthly life, than to make ourselves conversant with the lives of the blessed, with the happy spirits whose society we shall hereafter enjoy? We should accustom ourselves to consider the spirits of heaven always around us, observing all our steps, and witnessing our most secret actions. Whoever is become familiar with these ideas, will find the most solitary place peopled with the best society.—*Klopstock.*

We lost ourselves by a desire of self-dependence, and our return is ordered in a way of self-emptiness.—*Char-nock.*

MEDITATIONS FOR A WEEK.

SUNDAY.—*And man became a living soul.* Gen. ii, 7. How excellent, how beautiful, how capacious, was the soul of man originally—a living soul! How is it fallen from its glory! Its better life is gone. It has fled from its sphere, and wanders dark and deserted through the lower regions of creation, without ascending in delightful contemplation to its glorious author, God. What power can bring it back? **LOOK!** What arm can restore it to life? The arm of Omnipotence. How shall it come back to its ancient glory and fellowship? By the blood of the cross. It is done! Jesus dies! The Spirit descends! Man rises, and becomes again a *living soul*. Lives that more glorious life that Jesus gives, lives on him, and to God through him.

MONDAY.—*Whoso findeth me, findeth life.* Prov. viii, 35. Whoso findeth riches, findeth cares. Whoso findeth honours, findeth envy. Whoso findeth a crown, findeth thorns. Whoso findeth knowledge, findeth sorrow. Whoso findeth friends, must either lose them or leave them. But whoso findeth Jesus, findeth life. Where then is Jesus to be found? In the temple, in the desert, or by the sea, teaching; and he saith, "Come unto me, and I will give you rest in the knowledge of God:" on the cross, dying; and God's voice saith to us, "Look, and live:" on the throne, pleading; and from that throne a voice is heard, "Seek, and ye shall find." Yes, to find Jesus as the condescending Prophet, the atoning and sympathetic Priest, and the gracious and pardoning King, is true wisdom, solid peace, and real holiness: and this is **LIFE**.

TUESDAY.—*Seek ye out the book of the Lord, and read.* Isa. xxxiv, 16. How many of our fellow-immortals are there who have not this book to read! Should we not pray for them, endeavour to send it to them, and be very thankful for our distinguished privileges? Psal. cxlvii, 19, 20. How many who have this book neglect it! they neither esteem it as God's book, nor read it and seek it out; they suffer it to contract dust enough to bear the inscription of their own condemnation. Let all who possess Bibles consider that there is no other book that bears the impress of Divine authority; that it contains eternal life for all who prayerfully and penitently study it; that it will be the rule of judgment at the last grand day (yes, the Bible will lie open on the great white throne!); and that the only way to be preserved from neglecting, despising, or perverting it, is to seek diligently the influences of the Holy Spirit.

WEDNESDAY.—*Narrow is the way which leadeth unto life.* Matt. vii, 14. The Saviour was the light of life. He came unto those who were sitting in the region of the shadow of death, and preached life unto them; from him we must derive all our knowledge concerning this life, and the way to it; and by him we are informed that narrow is the way which leadeth unto life. He here tells us that there is a life which guilty sinners may possess; intimating that this life consists in being interested in God's favour, bearing his image, and enjoying his perpetual presence. Eternal life is God's love realized and possessed, and our love to him made complete. There is a way to eternal life: this way is "faith which worketh by love," which rests on Christ, and embraces Christ. Alas! how many mistake this way, and come short of life. Doth my faith quicken me, and constrain me, and give my soul a motion Godward? Great Author of faith! do thou increase it, and forgive my unbelief, which causes me to depart from the living God.

THURSDAY.—*He will reprove the world of sin.* John xvi, 8. All mankind are depraved, and each individual

is either the dwelling-place of Satan or the temple of the Holy Ghost. Eph. ii, 2; 1 Cor. vi, 19. How important is the question, which of these cases is mine? The presence, the indwelling of the Holy Spirit, is known by the views and feelings which the soul hath respecting sin. Sin is loathed, condemned, and forsaken, wherever the spirit of God dwells. Instead of love to sin, such persons love holiness. Instead of being condemned by sin, they are justified by grace. Instead of fellowship with iniquity, they have communion with God. Never let me grieve that Holy Spirit by sin, whose indwelling is designed to save me from sin.

FRIDAY.—*Ye shall not surely die.* Gen. iii, 4. This is the first lie we have recorded: it was credited, it was acted upon, and hence came all our woes. Satan pursues the same course now: his whole work is to contradict God. He has corrupted every dispensation of God to man; and the great sin he would have us commit against the gospel is unbelief. To deny the words of Jesus, "he that hath the Son hath life, and he that believeth not the Son of God shall not see life," is his continual employ. But let us bear in mind, that as man departed from God by disbelieving God's words, and believing Satan, so he must return by crediting the former and rejecting the latter. The world's maxims, promises, and pleasures, are Satan's lies; their testimony must be rejected, and God's faithful saying believed, or I shall surely die.

SATURDAY.—*And the very God of peace sanctify you wholly.* 1 Thes. v, 23. We are here taught that the best means of promoting sanctification is the knowledge of God, as the God of peace, and the cherishing of much communion with him. Friendship with God must precede conformity to God. We must be reconciled before we can be sanctified, and believe the gospel before we can love the law. Justification is the best friend of sanctification, because it gives a sinner a holy boldness to draw near to God for strength to do his will. Satan's great design is to darken our views of God's character, and weaken our hopes in his mercy, and by this means to stop prayer, produce guilt, and hinder sanctification. The Holy Spirit, on the other hand, is continually exhibiting Divine mercy as having provided a Saviour from sin, and hence leading the believer to infer, that he who found that ransom will most assuredly hear our prayers when they are in agreement with his own purpose, which is, that sinners should be sanctified through the shedding of blood.

"I WILL BE WITH HIM IN TROUBLE."

PSALM xci, 15.

MANY remarkable facts are recorded in Scripture, verifying the truth of this promise. God was with faithful Abraham, to comfort and sustain him under all the trials of his pilgrimage, and encouraged him to "look for a city that had foundations." He was with Daniel in the time of extremity, to stop the mouths of lions. He was with Job, so that he exclaimed, "I know that my Redeemer liveth." He was with David, and enabled him to say, "Though I walk through the valley of the shadow of death, I will fear no evil." Yes, he has been to his people in all ages that are past, and he will be in those that are to come, "a very present help in time of trouble." This is the Christian's privilege, that this God is his God, and he will guide him in life's intricate path, he will be a refuge for him in the day of adversity, he will be his solace upon the bed of affliction, and in death he will be there to calm the swellings of Jordan, and to animate him with the blessed hope of celebrating for ever "in milder skies and brighter plains" the praises of Immanuel.

IMPROVEMENT OF SUNDAY SCHOOLS.

MR. EDITOR,

I feel assured I need not offer any remark to that class of the community which I now address, upon the necessity of fervent humble prayer, in order to the effecting of any object which is designed to advance the glory of God, and to benefit immortal souls. To be brief, therefore, I now write to urge upon all junior male Sunday School Teachers the formation of a Private Prayer Meeting on the Lord's day, expressly for the following purposes; *viz.* to seek the blessing of Almighty God to accompany the efforts made to promote his glory among the rising generation in the Sunday school—to implore that vital godliness may extend to, and be increased in the heart of every teacher, officer, minister, and supporter of Sunday schools—and that the rapid spread of eminent piety may be evidently seen, both in the church and in the world.

By way of furthering my object, I shall mention only some of those things which have come under my own immediate observation, since I have been connected with the male Sunday school teachers' prayer meeting in the town of —, from the commencement of which is now nearly four years; during which period Divine Providence has removed some (who then for the first time assembled) to various and distant parts of the kingdom; but perhaps the impressions then produced upon that happy number will ever be felt with pleasure and gratitude. The humble and feeble voice, the broken and almost lost sentences, the solemnity exhibited in those who then for the first time took upon themselves in the presence of others to speak to "*the King of kings and Lord of lords,*" tended to affect those who were present even to sighs and tears. The prayers of some were little more lengthened than was that of the Publican of old, when he cried, "God be merciful to me a sinner;" but who is he that would say they were not as fervent and as heartfelt? God looketh not as man looketh; he looketh at the heart. The unity and harmony which have hitherto prevailed in our meetings, the increase of constant attendants, the fact that several of our number have joined the church militant, and that others are now standing candidates for admission to church-fellowship, give us reason to conclude that God has heard and answered the petitions which have been presented by us from time to time. And we can look around upon others among us, in whose experience Christ has been felt to be, and is now valued as "the chief among ten thousand, the altogether lovely;" and whose life and conduct evidence the work of sanctification begun in their hearts. Some of the members of our little society have by it been enabled to come forward and aid the more public worship of God's holy temple, to lead the devotions at the domestic altar and family circle, and to visit the bedside of the afflicted and the dying; from which things we have felt ourselves encouraged, and do believe that we have been made blessings to each other, to the Sunday school, to the church of God, and to the neighbourhood in which we reside. We feel the value of such meetings, and wish they were universally held, as there are Sunday schools from which to form them.

Thus I have endeavoured to recommend to my fellow labourers in the Sunday school the establishment of these social meetings for prayer amongst young men, in the midst of which God has promised to be present and to grant his blessing. God has ordained that by us efforts and means shall be used, without which we have no reason to believe that God will "revive his work in the midst of the years."

I am aware that monthly and quarterly meetings for prayer usually stand connected with most Sunday

schools; but that which I would now especially invite the attention of Sunday schools to, is the above-mentioned meeting.

J. B.

Sunday School Teachers, in very many instances, do associate for more private prayer among themselves, imploring the Divine benediction upon their labours; and we can add our testimony to its advantages, both personal and social, from the experience of more than *thirty years* connection with Sunday schools, as Teacher.—EDITOR.

MY SCRAP BOOK.

LEAF XXXVIII.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—*SÆNICA.*

THE VOYAGE.

(Continued from p. 279.)

(From the original MS of the late Mr. Isaac James of Bristol.)

THEY then withdrew, the gate was shut, the bridge drawn up, and a chill came over poor SINNER from head to foot. From the time of his landing a thought of his voyage had scarcely crossed his mind: at the parting words of the guards therefore he was ready to sink, and turning to speak to his companions he found they were gone. Nor was this the worst; for the sun was set, and it was getting dark apace; his sight also was so confused by the dazzling brightness he had just now beheld, that he struck into a wrong path, which soon proved uneven and rocky, so that he frequently fell and bruised himself. The birds of night also poured forth their doleful notes from the trees, whose overhanging branches added to the gloom which surrounded him. He heard also the barking of dogs in the wood. Wretched man that I am, groaned he, O that I had hearkened to CAUTION; then had not COMFORT left me, nor a dog moved his tongue against me. The dogs approached nearer and nearer, till some of them darted across the path. Now, cried he, I am undone. They heard his voice, and returned roaring as though they would tear him in pieces. Their master was with them, a merciless fellow, named SELF-REPROACH, whose practice it was to attack forlorn travellers in the night. Looking scornfully upon him, he said, Aha! is it you, SINNER? You, the *Babylonian*? And so you think of being IMMANUEL'S servant! You, who were going to quit the vessel before you had even left the city gate. Look at the dirt still on your clothes. A fine time truly to enter Paradise, before your voyage was scarcely begun. You fit for the sea indeed!

Alas! alas! said SINNER, I acknowledge the justice of your reproach; but I pray you call off the dogs, or they will have me down. And so they shall, replied the other, Down with him! Down with him! Upon which the mastiffs sprang upon him and laid him flat on the ground, where they held him gasping for life.

NOW COMFORT, as I have said, left SINNER at the gate of Paradise, and returned to the vessel, and CAUTION followed him. The former getting on board the boat *Temporary Absence*, related to DIVINE INFLUENCE the whole state of the case. DIVINE INFLUENCE well knowing the dangers of the country, and pitying the ignorant and rash zeal of SINNER, arising from his inexperience, immediately sent off RESTRAINT and his comrades to his assistance, but ordered them to keep behind the trees till their help was absolutely needful.

This injunction was laid upon them, that SINNER might not in future carelessly incur danger, from presumption of a rescue. They therefore armed themselves, and through the wood they went, following the sound of the dogs. Keeping out of sight, and remaining quite silent, they heard all that passed between REPROACH and SINNER; and when the dogs sprang upon him, rushed forward and laid about them so effectually, that the dogs and their master were quickly put to the rout. REPROACH indeed took to his heels the moment he saw them, being ashamed of his cowardly conduct. He had followed SINNER all the way from Babylon, having especial orders for that purpose from the Governor.

SINNER, although he perceived the dogs were gone, and that all was quiet, was nevertheless for the present afraid to rise, and lay pondering how it was, and who could have been his deliverers, for as yet they had not discovered themselves; or, thought he, it may be all a feint, and then he perspired again for fear. At length it crossed his mind, that DIVINE INFLUENCE was not only a person of high authority, but great goodness also, and therefore, hoped he, wretch as I am, He would not bring me out into the wilderness to slay me. Perhaps friends are nearer than I imagined. Upon which he rose, and would have called out, but the darkness, and the uncertainty of what might happen, rendered him fearful of doing so. However he walked on, until the path brought him into that by which he had gone to the gate. Here, to his joy, he saw at some considerable distance the gate itself, rendered visible by the light shining from within. But knowing that he could not be now admitted, he took the direction towards the ship. RESTRAINT and the others observing this, and knowing that no subject of the Governor of Babylon dared to set foot in the path leading directly to the gate, returned as fast as they could and got on board. Some time after came SINNER, calling to be taken in also. The boat therefore was sent off, and SINNER hearing the sound of the oars, and anxious to lose no time, hurried down to the beach to be as near as possible. The boat not coming so soon as he expected, he began to be alarmed, especially as the tide was setting in very fast from the *Gulf of Despondency*; so fast indeed, that it was hard for vessels to withstand it, unless they had good anchorage and strong cables. Here he stood in the dark till the water had surrounded him, and actually rose up to his middle, and he feared he should be carried away; but before he quite lost his footing, and when it was nearly breast high, the boat came and took him in. COMFORT was in it, and spoke kindly to him, but what with his weariness, and sense of the dangers he had gone through, he took little notice of what was said. At length coming a little to himself he cried, Ah! I believe it is all over with me now. Hope for the best, replied COMFORT, daylight approaches. Come, man, we are at the ship.

This announcement afforded him a mixture of joy and alarm: joy that he had escaped the dangers of the wood, alarm at not knowing what he could say for himself to the Captain, still less to DIVINE INFLUENCE.

Some may think it strange that the Captain should be so much under the control of DIVINE INFLUENCE; but the truth is, he wished to be much more so: for next to the King's Son, DIVINE INFLUENCE held the highest station in the kingdom, and was High Admiral of the Seas: therefore the more EVANGELIST had of his company, the better he was pleased; and all those captains who despise his advice, are inwardly no great enemies to the Governor of Babylon.

Well, they got poor SINNER on board, but in a very chilly and disconsolate state. The sun also rose so beclouded as to afford him no perceptible warmth. Where is DIVINE INFLUENCE? said SINNER, though he trem-

bled as he inquired. He went away, said one, in a vessel that passed a little before the boat was along-side. Now this was so far from being welcome news, that SINNER's heart sank within him; for, thought he within himself, it is owing to his displeasure against me that he is gone. So he said no more.

In a little while EVANGELIST rose, and coming up to him, said, Well, SINNER, how is it with you now?

SINNER. I scarcely know, Sir.

EVANG. Well, well, be not too much discouraged. You see the sun does not shine always. It is cloudy now, and may remain so some time.

Now SINNER expected a salutation of so very different a nature, that he almost suspected his ears had deceived him; so timidly looking up, he said, Sir!

EVANG. It is good to know how to be abased, and how to abound. When you went ashore I saw your spirits were rather too high, and was fearful how it would end.

SINNER. Good Sir, I expected I should have incurred your displeasure.

EVANG. O no, I am not displeased, though I am truly sorry you did not pay strict attention to the advice of CAUTION. When you left the ship at Babylon, before the gate, I confess I was both angry and grieved; and had ELIAS himself been there, I am convinced he would not have looked very pleasantly. (James v. 17.) But for the present you had better turn in and get some rest. I see we are just about to enter the *Gulf of Despondency*, where there frequently is blowing weather.

SINNER therefore lay down and went to sleep, but his rest was disturbed with repeated starts and sighs, and at length he rose again but little refreshed.

I now observed the tide was on the turn, for the vessel was swinging round towards the gulf. So they weighed anchor and fell down with the current; but the wind not being fair, caused some considerable motion of the ship. As they entered the gulf, the swell increased. In a short time, SINNER turned very pale; which EVANGELIST observing, said, Well, how do you find yourself now, SINNER?

SINNER. Oh! when I set out, I did not expect this.

EVANG. No, very few settlers-out; but I told you, you were a fresh-water sailor. You must not expect a smooth sea always; but you are not singular. Many whom DIVINE INFLUENCE has employed me to conduct from Babylon have thought as you did, but found themselves woefully mistaken. However, in time they became thorough seamen.

Here the discourse ended for the present, for, the wind blowing one way and the tide flowing another, the swell was so great, that SINNER became very sick; which COMFORT perceiving, called out, Cheer up, man, it will do you good. SINNER just raising his eyes, found that the lofty trees of Paradise were out of sight, and the land at a great distance. After a while he once more beheld the trees, on which he said, Alas! are we going back again?

CAUTION. Do you wish to go back again?

SINNER. O no, no; but I fear we shall be lost. Surely we are drifting back towards Babylon.

COMFORT. Be assured we are not: we make but little way it is true, because though the tide is for us the wind is against us; we are therefore compelled to tack, and it is that which brings us in sight of the trees again.

SINNER. I thought the wind enabled you to pursue the voyage.

COMFORT. Yes, so it does when it blows from the right quarter: we can also make tolerable way with a side wind, but this is directly in our teeth, and should it thus continue, it will be long before we get out of sight of the gulf.

This was very disheartening to poor SINNER, and what he did not expect to hear from COMFORT, who however added, No wind continues always in the same point, so take heart. If you were in the *Gulf of Despair*, you would find it much worse.

SINNER's sickness now increased so exceedingly, that he was quite unable to converse, and sat down full of gloomy apprehensions, especially at seeing, accordingly as they tacked, that one side or the other of the vessel was under water. The trees, and even the shore itself, were at length out of sight. COMFORT seeing that SINNER disregarded all that was said, now left him to himself. Upon which he fell into the following lamentation. Oh! how justly do I now suffer! How often did I hear the warnings of EVANGELIST, before I thought them worthy of my notice! How far might I have now been on my voyage! How ignorantly did I presume that I could work my passage! How ungratefully did I attempt to go on shore again! What a filthy condition have I been in ever since! What an opportunity I lost at the gate of Paradise! How have I lost my right to the promise given there!

S. J. B*****.

(To be continued.)

EDWIN AND ALICIA,

Or the Infant Martyrs. By Miss S. Sherwood. 18mo. cloth gilt, pp. 124. London, Thomas Ward & Co.

MRS. SHERWOOD has gained just celebrity by her various religious publications. They indicate a superior, elegant, and pious mind, and conferred lasting obligations on the rising youth of our country. The same talents and correct religious feeling are indicated by this first publication of Miss S. Sherwood, which we have read with deep interest. This affecting story refers to the bloody reign of terror in the days of Queen Mary; and Edwin was preserved from the fire at Smithfield, after having been brought to the stake, by the announcement of the death of the queen, and the proclamation of Elizabeth. We only wish that some particulars had been given of the persons who form the chief characters in the story, from Fox or some other of our ecclesiastical historians; because, in its present *modernized, polished* form, it bears some resemblance to the popular works of fiction, as if it were purely a work of imagination, without any foundation in truth.

We have no doubt but it will be read with many tears of sympathy with the *Infant Martyrs*. That such scenes were actually witnessed in the reign of Mary as are described in this narrative, we shall give a short story from Fox, concerning a distinguished female.

MISTRESS ANN LACY.

"In the number of good gentlewomen being in trouble and danger for God's word, is not to be omitted the memory of one Mistress Ann Lacy, widow in Nottinghamshire, who was in great danger in Queen Mary's time, inasmuch that a process was forth against her, and she was ready to have been apprehended, being so nearly pursued, that she was driven to hide her Bible and religious books in a dunghill. M. Lacy, her brother, was then justice of peace: but to whom (as I have heard) she was but small beholden. Nevertheless, where kindred faileth, yet God's grace never faileth such as stick to him; for in this mean time, as the process came out against her, Queen Mary died, and so she escaped. — *Acts and Monuments*, vol. iii, p. 920.

DOMESTIC LOVE.

SHOULD sorrow ever hring to thee

The burden of thy tears,
And thou be doom'd to weep the scenes
Of unforgotten years:

How will thy memory smile to think

That hope has been repaid,
And that some joys are treasur'd up
Where they will never fade?

I had a dream of hope in youth,

A long, long dream of love!

I will not say how well its truth

Has been my lot to prove;

But far within my deepest heart

Some joy will aye remain,

Bound up too strongly with my life

For earth to rend in twain.

No—Time can never take away,

Till reason leave her seat,

Nor even then, the memory,

So holy and so sweet!

For virtuous, true, and ardent love

Is next to heaven akin;

And where such faith obtains the heart,

Such grace the soul may win.

Oh! altar of Domestic Love!

Far, far too seldom sung;

And all too sacred e'er to dwell

Upon th' unhallow'd tongue!

Ordain'd by Heaven to be to man

The highest bliss on earth;

The portal may't thou prove to scenes

Of more exalted worth.

American Liberator.

2 CHRON. XX, 15.

"Be not afraid nor dismayed by reason of this great multitude,
for the battle is not yours, but God's."

In Jehovah's strength and might

Judah now may safely go;

God the Lord will for them fight,

He will vanquish every foe.

In his service now enrol,

Then the mightiest hosts must flee:

Yes, poor trembling, doubting soul,

Jesus will your Captain be.

When you march the desert o'er,

Satan may in ambush hide;

But you know your Captain's power,

In his strength you may confide.

Yes! though hosts encamp around,

Thick though fiery darts be cast,

Yet will you with joy be crown'd,

Jesus must prevail at last.

At last! Oh! hasten happy hour,

Fears depart—no more dismay:

Then in peace, all conflicts o'er,

Christ we'll praise through endless day.

W. F.

That action is not warrantable, which either blushes
to beg a blessing, or having succeeded, dares not pre-
sent thanksgiving. — *Quarles*.

London: Printed and Published by C. WOOD AND SON, Poppin's Court,
Fleet Street; to whom all Communications for the Editor (post paid)
should be addressed;—and sold by all Booksellers and Newsmen in the
United Kingdom.

THE CHRISTIAN'S PENNY MAGAZINE.

N^o 120.

PUBLISHED EVERY SATURDAY.

SEPTEMBER 20, 1834.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POFFIN'S COURT, FLEET STREET.



JONAH CAST INTO THE SEA.

JONAH'S MIRACULOUS PRESERVATION.

THE CHRISTIAN'S PENNY MAGAZINE was established for the purpose of counteracting the influence of infidelity, and advancing the cause of true religion, especially among the humbler classes of our countrymen, who, by the happy influence of Sabbath schools, have been led to cherish the habit of reading. This twofold object has been steadily kept in view; and the most respectable and delightful testimonies of approbation have been given as to its efficiency. In promoting this noble purpose, the illustration of those passages of the Scriptures which are "hard to be understood," has been a principal object, annihilating the profane cavils of infidel sceptics.

JONAH'S MIRACULOUS PRESERVATION has been a frequent subject of impious ridicule. This, however, is not peculiar to our days of daring infidelity: Mr. Stackhouse, in his valuable "History of the Bible," remarks, "In the whole compass of the Old Testament, I know of no passage that has been made so popular a topic of banter and ridicule, and which the lovers of infidelity, in all ages, have so much delighted to descant upon, as the story of Jonah's continuing three days and three nights in the whale's belly. The story indeed, at first

Vol. III.

hearing, sounds surprisingly; and therefore we need not wonder that the wit and sagacity of a Porphyry, or a Julian, found some plausible exceptions against it, which our modern retailers and malicious improvers of their objections, have endeavoured to decry as a wild romance, or at best but a parabolic representation of something else."

Mr. Stackhouse thus states the objection of infidels. "That a man, thrown into the sea, with all his clothes on, should, in the very nick of time, meet with such a fish as was never heard of before, large enough to swallow him up quick, and, without hurting a hair of his head, to keep him in his stomach for so many days and nights alive;—that in this narrow and gloomy prison he should be able to breathe and live and be nourished; thence send up his prayers to God, and thence promise himself a deliverance in due time;—this is an account of things so very absurd, that there is no possibility of believing it. For admitting that Jonah got safe and sound down the whale's throat, yet how could he subsist there without air, or continue any time without being parboiled? The stomach, we know, would do its office; and therefore we cannot but think, that in a few hours, much more in three days, the man must, of course, have been totally dissolved, and his body con-

2 Q

verted into the body of the fish : or, if digestion was not so quick, he must, at least, when cast upon the shore, have been sadly sadden, and unfit to be sent on another expedition."

Infidels, it should be remembered, reject the Holy Scriptures; but in doing this, they believe what is far more wonderful than the miracle of Jonah's preservation. For they imagine, that the several books of the Bible, with all their astonishing *histories, laws, doctrines, revelations, and promises* — instructing us in the character and perfections of our Almighty Creator, and inviting us to anticipate the resurrection of the dead, and a future state of immortal glory for the righteous — could have been *invented and written*, in such accuracy, elegance, and simplicity, adapted to all classes of mankind, by uninspired men, in a dark age, and with a design to deceive the world! Such a *belief* in the *miraculous* talents of ignorant men, far exceeds the admission, by a true Christian, of the Almighty interposition to *chastise, deliver, and instruct* the disobedient prophet, Jonah.

Pious men, who regard the Holy Scriptures as the inspired word of the Lord, will turn their ears from profane infidels to the testimony of God. The inspired penman says, "Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights." *Jon. i. 17.* In *Matthew xii. 40*, the fish is called a *whale*; but in the original Hebrew and Greek, the words simply signify (what it is rendered in the book of Jonah) a *great fish*; and the Almighty having prepared such a fish, for such a purpose, is a sufficient answer to every objection.

Probably, however, a few remarks, partly from our best commentators, will be thought desirable on this subject, to meet and overthrow the objection on other grounds: they shall therefore be given.

Archbishop Abbot observes, from Augustine, respecting the miraculous preservation of Jonah, Why should they who believe other miracles of God's book, make scruple of this matter? Every part of Scripture is of undoubted verity. Could the belly of the whale be hotter to the prophet than the fiery furnace to the three children in Daniel? God saved them in the one, and he saved him in the other. Is it more to bring a living man, after three days, from a fish, than it was to raise a dead Lazarus, after four days, from the grave? In like sort, Christ Jesus being dead for so long a time as Jonah lay in this fish, came again from his sepulchre; which miracle, saith Augustine, we should not believe, if the faith of the Christian feared the scorns and taunts of the pagans. Jerome says, Those who make question here, are either faithful or infidels, Christians or unbelievers. If Christians, the truth of that Word, which is inspired by God, must prevail here as elsewhere. If infidels, then no marvel, for they deny both the Old and the New Testaments. Yet they believe fables of their own forgery. Abbot further urges, that all who fear God, and acknowledge him to be the Creator of heaven and earth, and that he made all things out of nothing, cannot doubt on this matter: for grant him to be Almighty, lay that once down for a ground, and every thing will follow that he shall be pleased to will. This is the faith of the Christians, this belongeth to all God's children. He then shows, that in many circumstances, as impossible things as this is, are done every day amongst us; but our custom is to continue and pass by the strangest matter, if it once grow common amongst us.

Naturalists have observed, that the throat or swallow of a common whale will scarcely admit the arm of a man, much less a whole human body; but others have remarked, that though this is the fact when the fish is dead, it may not be the case with that monster when living. Bishop Jebb supposes, that it was really in the

cavity of the month of the whale that Jonah was preserved; and the remarks of that prelate seem supported by that enterprising and experienced whalefisher, Captain Scoresby, in his account of the Arctic Regions. He states, that when the mouth of the *Balæna mysticetus*, or great common whale, is open, it presents a cavity as large as a room, and capable of containing a merchant ship's jolly-boat full of men, being *six or eight feet wide, ten or twelve feet high (in front), and fifteen or sixteen feet long*!

Commentators, however, generally agree with the celebrated Bochart, a French Protestant divine, that the great fish was a particular species of shark that swallowed Jonah; the *aqualus carcharias*, or white shark, for its voracity termed *lamia*, by some naturalists, and which is a native of the seas in hot climates.

Nierembergius speaks of a fish taken near Valencia, in Spain, so large, that a man on horseback could stand in its mouth; the cavity of the brain held *seven men*; its jawbones, which were kept in the Escorial, were *seventeen feet long*; and two carcasses were found in its stomach.

Pontoppidan, in his History of Norway, refers to the "great fish" of Jonah, in speaking of the monsters of the North Sea, and interprets it of the shark. This monster has been sometimes taken, when there has been found the body of a man, and even of a man in armour, as is testified by many writers. Some interpret "the great fish" of a crocodile — and such were anciently found in the river Nile and its mouth, of a monstrous size, from *thirty to forty feet long*. In the belly of one of these terrible creatures, there was found a *woman with all her clothes on*, after it had been caught in the East Indies, as is mentioned in Harris's Voyages and Travels.

MONSTROUS SKELETON OF A WHALE EXHIBITED IN LONDON.

Probably many of our readers saw that prodigious skeleton of a whale exhibited a few years ago in a pavilion at Charing Cross, in London; some particulars of which may serve to illustrate the miracle of Jonah's preservation, and at least the wonderful works of God. The following is a copy of the announcement of the proprietor of this astonishing exhibition.

"This whale, commonly called, in English, the Greenland whale (or *Balæna musculus*), was found dead, floating on the coast of Belgium, at the distance of twelve miles from Ostend, on the 3d of Nov. 1827, by a crew of fishermen; this boat being too weak of tonnage and sail, to move so enormous a mass, hauled two other boats to their assistance, and the three together towed the whale on shore, and arrived in sight of Ostend harbour at four o'clock next morning, being then high water. At the moment the whale was just going to enter the harbour, the cable with which it was fastened to the boats broke, and it was cast upon the sands on the east side of the harbour. It was there that all the preparatory operations were made for the dissection of the animal.

The following are the Dimensions of the Whale:—

Total length of the animal	95 feet.
Height of ditto	18
Length of the head	22
Height of the cranium	4½
Length of the vertebral column	69½
Number of the vertebrae	62
Number of the ribs, 28 — length of ditto	9
Length of the fins	12½

Total length of the fingers.....	4½ feet
Width of the tail	22½
Length of ditto.....	3
Weight of the animal when found, 240 tons, or.....	480,000 lbs.
Weight of the skeleton only, 35 tons, or.....	70,000
Quantity of oil extracted from the blubber, 4,000 gallons, or.....	40,000
Weight of the rotten flesh buried in the sand, 85 tons, or.....	170,000

The upper jaw was fitted up with 800 *funons*, or whalebones, and from the calculations made by Monsieur le Baron Cuvier and the Professors of the King's Gardens in Paris, this enormous animal must have lived from 900 to 1000 years—the cartilages of the fingers of the fins being quite ossified."

HEATHEN TRADITIONS CONFIRM THE MIRACULOUS PRESERVATION OF JONAH.

Heathen writers are known to have borrowed greatly from the facts of Scripture history, which had reached their ears by imperfect tradition. Æneas Gzæmus, a Greek writer, records the story of Jonah, but refers it to Hercules, employing the very term to denote "the great fish" which is used by the Greek interpreters, and the apostle Matthew. "As Hercules is also reported, when he was shipwrecked, to have been swallowed by a whale (*Gr. ketos*, a great fish); and yet to have been saved." That Hercules should have been substituted for Jonah, can excite no just astonishment, since Tacitus himself acknowledges, that to advance the fame of this distinguished favourite, they do not hesitate to ascribe to him whatever is extraordinary or noble in history, to whomsoever the real praise is due. They plunder every other celebrated character, of whatever country, of all his merit, to adorn their failed hero with the spoils stolen from truth, and honestly belonging to others.

Stackhouse remarks, "Nor is it only in the sacred records that we meet with this history of Jonah; but in the fables related in several heathen authors, both in verse and prose, we find evident footsteps and memorials of it. Hercules was the great champion of the Grecians, and his fame they were wont to adorn with all the remarkable exploits that they could hear of in any nation. 'Tis not improbable, therefore, that the adventure of his jumping down the throat of a *sea dog*, which Neptune had sent to devour him, and there concealing himself for *three days*, without any manner of hurt, save the loss of a few hairs, which came off by the heat of the creature's stomach, was founded upon some blind tradition, which these people might have of what happened to Jonah. Nor can the known story of Arion, thrown overboard by the seamen, but taken up by a dolphin, and carried safely to Corinth, be justly referred to any other original; since, besides some resemblance in their names, and no great disparity in the times wherein they lived (which are both circumstances that make for this hypothesis), the supposed difference in their respective callings can be no manner of objection to it, because the same word in the Hebrew tongue signifies both a *prophet* and a *musician*. And, therefore, it is remarkable, that as Arion played the tune, wherewith he charmed and allured the fish to save him, before he jumped overboard; so Jonah, when he found himself safely landed, uttered what is called *prayer* indeed, but is, in reality, a *lofty hymn*, in commemoration of his great deliverance, as appears by this specimen: 'The waters compassed me about, even to the soul; the depth closed me round about, and the weeds were wrapped about my head. I went down to the bottom of the mountains: the earth

with her bars was about me for ever: yet hast thou brought up my life from corruption, O LORD, my God.' Jon. iii, 5, 6."

JONAH A TYPE OF JESUS CHRIST.

Our blessed Lord, reproving the infidelity of the scribes and pharisees, refers to the miraculous preservation of Jonah, whom he seems to represent as a type of himself: "But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas; for as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here." Matt. xii, 39—41.

Whether we regard this miracle as constituting Jonah a type of Christ or not, our Saviour assimilating his preservation in the heart of the earth to the preservation of the penitent prophet in the heart of the sea, is very remarkable and instructive. The following parallels have been suggested, which will doubtless be regarded as peculiarly edifying to pious persons:—

NOAH.	JONAH.	JESUS.
In the water, is preserved by Divine power,	In the water, is preserved by Divine power,	In the earth, is preserved by Divine power,
In his Ark,	In his Fish,	In his Tomb,
in which he was,	in which he was,	in which he was,
1. Part of a first year.	1. Part a first day.	1. Part of a first day.
2. The whole of a second year.	2. The whole of a second day.	2. The whole of a second day.
3. The beginning of a third year.	3. The beginning of a third day.	3. The beginning of a third day.

ORIENTAL SUNRISE.

THE rising and setting of the sun are most splendid in the East. For if they want the beautiful variety of clouds that adorn our western horizon, they certainly exceed in glorious magnificence. The blaze of gold, the sea of chrysolite, that immediately precede his appearance, and follow his disappearance, the exquisite variety of colours, which imperceptibly blend into each other, and gradually fade away and disappear before the brilliancy of day, or melt into

"The last green light,
Ere evening yields the western sky to night,"

exceed, in exquisite loveliness, all that can be conceived; and it is beautiful to see immediately afterwards—

"The stars in their beauty come forth on high,
And through the dark blue night
The moon ride on triumphant, broad and bright."

The Orientals appear to have equally poetical conceptions with ourselves, as to personifications of the appearances of Nature. Some of the Hindoo philosophers consider the stars to be beings, borrowing their light from the sun; while others assert they derive it from the moon, and believe each to be under the influence of some celestial spirit. Were we not Christians, we might well ask, What idea can exceed in beauty and sublimity the supposition, that "the stars are the souls of men, raised to this high dignity in reward of their virtues?" How delightful would it be to imagine, that from the blue ethereal sky the soul of a beloved friend may look down upon us, and that, whilst gazing at the planetary sphere, we may be watching him in his mansion of bliss! By the aid of the gospel of Christ, we may follow our pious friends even to the throne and presence of God!

FRUITS OF SABBATH SCHOOLS.

BENEFICIAL as Sabbath schools are perceived to be to the whole community, the following, from a recently published volume of "Anecdotes of Sunday Schools," by the Tract Society, will still more powerfully illustrate their utility.

The Rev. T. T. Biddulph, of St. James's Church, Bristol, mentioned from the pulpit, about 1818, that a boy, some years before, behaved so ill in the St. James's Sunday school, that neither kindness nor severity appeared to have any effect upon him. At length the teachers were, very reluctantly, obliged to expel him. For several years, they heard nothing of him. Lately, a clergyman (who was then a teacher in the school), was sitting in his study, in a distant country village: a sailor knocked at the door. On being admitted, he said to the clergyman, "I suppose you have forgotten me, Sir?" "Yes," said the Rev. Henry Poole, "I have, if ever I knew you." "Do you remember a wicked boy named James Saunders?" "Oh, yes," said he, "I have cause to remember him; he gave me much trouble and anxiety. What do you know of him?" "I am the lad." "You are grown so, and so much altered, I could not have believed it. Well, James, what account can you give of yourself?" "A very sorry one, Sir. When I was expelled the school, I left the city, and wandered I scarcely knew or cared where. At length I found myself at the seaside. Weary of living by lying and stealing, I got on shipboard; and after sailing in various parts of the world, I was shipwrecked in a hurricane in the bay of Honduras. After swimming till my strength failed me, I gave myself up for lost. In the middle of a dark night I came to my senses, and found myself on a rock, half covered with water. I looked around me, and called out for my shipmates, and found that two of them were circumstanced like myself, every moment expecting a watery grave. For the first time since I left the school, you, Sir, started into my mind. I thought of your kindness, of my base ingratitude, and some of the sacred truths you took so much pains to fix in my memory, particularly that passage in Numbers xxiii, 9: 'From the top of the rocks I see him.' In my extremity, I looked to the Saviour, of whom I had heard so much, but whom I had so long slighted and despised. I knelt down, up to my waist in water, and cried mightily that God would be the rock of my heart, and my portion for ever. I found your words true, 'that praying breath was never spent in vain.' On the day breaking, we discovered some pieces of wreck, on which we ultimately succeeded in reaching the shore. Then many precious truths you had taught me from the Bible came fresh into my memory, though I had almost forgotten, during my career of iniquity, even that there was such a book. I thought, Sir, that you would be glad to find that all your care and anxiety on my behalf was not lost: I therefore walked from my ship, to thank you, in the best manner I can, for your former kindness to me." Knowing the cunning adroitness of the lad, Mr. Poole was half inclined to discredit him. He inquired the name of his captain, to whom he wrote, and ascertained his conduct had been so correct and exemplary, that whenever he knew James Saunders was on deck, he made himself perfectly easy, knowing that the duties of the ship would be faithfully attended to. Many months afterwards, Mr. Poole received a letter from the captain, saying, that poor James Saunders, in a distant part of the world, was seized with a fever; that during its progress he sent for the sailors, read to them while he was able, out of the Bible, exhorted them to cleave to the Rock of ages that never moves, to take example by him, though one of the vilest of sinners, who had found mercy and grace to help in every time of need; and

commending them all to Jesus, he fell asleep in Him, without a struggle—a monument of saving grace and redeeming love.

The new school-rooms at Bristol, accommodating from five to six hundred children, being in debt several hundred pounds, some gentlemen of the committee, and other friends to the institution, had lent the money wanted, upon loan, in sums to suit their convenience, and had received bills for their various amounts, bearing interest. The next day after narrating the above incident, Mr. Biddulph received from a member of his congregation a letter, enclosing one of these bills for fifty pounds, requesting Mr. B. to burn it, as the above anecdote had amply repaid both the principal and the interest of it. Another of the congregation, who held three similar fifty pound bills, sent them with a like request. Surely this is encouragement for every person connected with Sunday schools to persevere amidst discouragements! This case furnishes a signal instance of the prevalence of prayer, and the utility of storing the youthful mind with portions of Scripture, even though it should appear to be casting the precious seed on stony ground. It may, in God's own good time, bring forth abundantly, to the praise of our adorable Immanuel, "God with us," to whom be all the glory. Sunday school teacher! "In the morning sow thy seed; in the evening, withhold not thine hand, for thou knowest not which shall prosper, this or that." When thy head hangs down like a bulrush, and thou art ready to retire with trembling, disgust, and dismay, think of James Saunders; adopt the motto of the Israelites of old—"Faint, yet pursuing," and "go forward," leaning on your beloved Redeemer.

ANCIENT IRISH CUSTOM.

THE very ancient custom of lighting fires on the summit of the highest hills, on Midsummer eve, prevails throughout the whole of Ireland. In many parts, the young people dance round the fires, and in some reclus districts, the inhabitants drive their cattle round them, under a superstitious hope of its preserving them from pestilence and accidents. In populous places, abounding in elevated spots, the effect produced by these numerous fires, possesses an indescribable air of mysterious grandeur.

It is generally admitted, that the practice is unconsciously derived from the heathen sacrifices to the god Beal; and although historians had not informed us of the mythology of the Pagan Irish, and that Beal (the sun) was their chief god, it would, nevertheless, be clear from this custom, which the lapse of so many centuries has not obliterated. The sun was there propitiated by sacrifices of fire; one on the first of May, for a blessing on the seed sown; the next, at Midsummer, for ripening the fruits of the earth; and a third, on the last day of October, as a thanksgiving for harvest-home. The first and last of these are entirely dropped, but that on Midsummer eve is duly celebrated to this very hour.

Bonfires, on the Midsummer eve, are still made in several parts of England.

LITERARY INTERCOURSE BETWEEN ENGLAND AND FRANCE.

THE number of volumes annually exported from France to England, amounts to near 400,000; that is, one volume for every 55 inhabitants; France received from England 80,000 volumes, or one for every 400 inhabitants.

ON THE MORAL CHARACTER OF CHRIST.

No. III.

MOTIVES TO ENGAGE US IN IMITATING CHRIST.

In my preceding observations, I endeavoured to show the reasons which exist why we should follow the example of our Redeemer. It might seem at first that the present topic is very similar; but I have in view now an enumeration of those additional encouragements, which it has pleased God to afford, in order the more strongly to urge us to this duty.

It must be matter of great satisfaction to Christians, especially those who are learned and philosophical, to perceive that the religion they profess is in every respect a reasonable one, and eminently calculated for the use and advantage of moral and accountable agents. It does not require a man to pursue an arduous line of conduct, merely on the authority of its divine origin, but endeavours to win him to the paths of virtue by making them appear the most desirable for the present life, besides leading him through the mediation of Christ to the eternal glory of God.

1. The love of approbation is so manifestly a principle intended to a certain extent to influence our conduct, that he must be foolish indeed who attempts to eradicate it. The objection which the Scriptures contain against the conduct of some great men of the Jewish nation, who believed Christ but were afraid to own it, was, not that they loved the praise of men, but that they loved it *more* than the praise of God. So long therefore as we take care to avoid this excess, I apprehend we are by no means wrong in endeavouring to secure the approbation of the wise and good of our species. So many promises are contained in the Bible, of respect and honour being the inheritance of that wisdom, the beginning of which was the fear of the Lord, that it will be needless to enumerate any of them. Now then we may confidently affirm, that fickle as the world is in many respects, yet that its sincerest approbation is conferred on the virtuous. Shining talents and the lustre of famous deeds, may for a while attract its notice; but where true virtue is wanting, the possessor of these dazzling qualities soon finds himself forgotten or despised. And if this is the truth concerning the generality of the world, how much more so is it with respect to the honourable, the pious, and the amiable! It is the approbation of such as these which is in fact desirable, and which is sure to be bestowed on all whose conduct bespeaks the sincerity and integrity of their principles. When therefore the Saviour bid his disciples and the whole world follow his example, his command was strengthened by the consideration, that every virtuous man would approve the line of conduct they pursued. And to the present day the same inducement is held forth; and whatever may be said of the persecutions, which they who will live godly in Christ Jesus are called to undergo, of this I am sure, that their character is on the whole a subject of admiration, and even of envy, by those very persons whose conduct seems to favour an opposite opinion.

2. But these are considerations wholly inadequate of themselves to form sufficient motives for any one to enter on the Christian life. Many of the duties in which we are called to engage, are private, consisting in resistance to our internal enemies, and struggles with wishes and desires unknown to, and uncared for by the world. To supply therefore this most important necessity, we have abundant assurance that the eye of our Redeemer is ever fixed upon us, and that his approbation follows every struggle on the side of virtue. We are also cheered by the reflection, that our peculiar failings are known to him, and that he can make allow-

ances which the world could not, and that his judgment concerning our behaviour will be influenced to the utmost by considerations such as these. I feel therefore that I have all the argument on my side, when urging our readers to take the Saviour for their pattern. I assure them, that from the moment they make this wise resolution, they will become the objects of the Saviour's care, tenderness, and love: that they are not engaging in a work under the direction of one who has no pity for human frailty; but that their Master once felt all their sorrows: that by experience he has learnt the bitterness of the cup of temptation and woe, and is by this means rendered peculiarly able and willing, not only to succour, but to comfort and save all who are in tribulation, difficulty, or temptation. If this inducement is disregarded, it must be on principles the reverse of those which in ordinary matters govern human conduct. He is esteemed the best master who has himself been a servant, and has acquired a knowledge and respect for the feelings of servants. Surely then I can offer you no more likely person as your guide than the Man of sorrows, who was acquainted with grief. But I am not ignorant that the generality of mankind on this point are infidels: they will not believe that their Redeemer will take an interest in their individual concerns. If any such peruse this paper, let me urge them candidly to read Heb. ii, 17, 18; iv, 15; and then say if their Saviour is a careless one, or one not likely to listen to them. The dangerous and fatal errors and immoralities which a belief of this most clearly revealed doctrine would prevent, make me most anxious that it should have due prominence on the present occasion.

3. But it may be said, This is very well, and the approbation of such a friend must be desirable; but of what avail is that to me, unless to sympathy he can add power, and to willingness, ability to save. I admit the justness of the argument, and hope my readers will have thought of it before, because I am so well prepared to answer it. You will find, on a very cursory examination of the Bible, that it everywhere holds out assurances of more than human aid being communicated. Assuming the incompetence of man to walk in the blessed steps of a sinless Saviour, it tells him, that if he will ask for ability it shall be granted to the utmost extent. O how compassionate has our Divine Redeemer shown himself in this respect! Anticipating the doubts and fears that many a contrite sinner would endure, he appeals to the strongest affections of our nature; and having racked invention, as it were, to find an impossible case of parental unkindness, assures mankind, that in the same degree in which God is superior to man, is he *more* willing to bestow the Spirit on them that ask him, than earthly parents are to supply the bodily wants of their children. It is in vain to seek for assurances more encouraging than these; and he must be incredibly blind who can admit a single doubt to deter him from entering the path of Christian duty. Again therefore I feel the strength of my position. I am not engaged in urging you to do impossibilities. I assure you of the co-operation of one able to save to the uttermost all who come unto God by him.

O make but trial of his love,
Experience will decide,
How blest are they, and only they,
Who in his grace confide.

4. Who is there that has not felt a thrill of something more than human pleasure, when told of the advent of Jesus in power and glory—of the time when the weapons of warfare shall be laid by for ever, and the kingdom of peace be established in the world? And who has not said, with the vision of glory floating before him, "Let me die the death of the righteous, and let my last end be like his!" I believe all mankind feel

this wish at some period of their life. But it becomes them to bear in mind the condition on which all this glory is to be bestowed. None can hope to share it but such as have been imitators of Jesus in this life. *To him that overcometh the crown is to be given. The faithful unto death are to enter eternal life.*

With this I conclude. If endless years of happiness and pleasure cannot plead with you, of what avail can my weak words be? If the glad company of happy spirits now round the throne of God, nor the melody of their celestial voices, nor the contemplation of boundless regions of knowledge and boundless heights of virtue, nor the thought of dwelling for ever in the light of Jesus, nor the language of his grace and the promise of his glory and the expectation of being sharers of his exaltation, — can move you to make him your pattern, I despair of being able to accomplish it. Yet, oh yet, listen to the persuasive eloquence of happy spirits; cast your eyes on you fair world, that woos you to its peaceful courts; let a Saviour's love move you to take pity on yourselves; and seek the Lord for he may be found, call upon him for he is near.

B. Z.

SPANISH CLERGY.

THE following is the state of the Spanish clergy, with the number of that body, according to a census taken in 1826, the latest period at which a census has been made.

Archbishops and bishops.....	61
Canons	2,363
Prebends	1,869
Parish priests	16,481
Superior incumbents	17,411
Inferior incumbents.....	9,411
Postulans	3,467
Candidates for livings	27
Hermits	11,300
Monks	61,327
Nuns	31,400
Curates	4,923

Total ecclesiastics.....150,519

Of which, the Secular Clergy amount to ... 57,892

Regular Clergy

..... 92,627

This Table gives one clergyman for every 91 inhabitants; whereas in Italy there is only one in 200; in France, one in 280; in England, one in 350; in Austria, one in 609. In addition to the above members, there were 15,015 sacristans, &c., 3,225 servitors of churches, 20,346 lay members performing divers religious functions, and 7,393 secular ladies; which make a total of 186,498 individuals belonging to the church or its dependencies. Without including these last classes, the Spanish clergy is two or three times more numerous than that of Italy or France: it is four times that of England, without difference of worship: it is seven times larger than that of the Netherlands and Austria, in proportion to the population of those countries.

In calculating the fixed revenues of the Spanish clergy, from the cadastral bases of the twenty-two generalities of Castile and Arragon, we find them to be as follows:—

	Francs.
Patrimony.....	19,565,000
Houses	6,230,000
Lands	109,792,000
Cattle	9,143,000
Fixed Salaries	5,154,000

Total149,884,000

In this calculation is not included ecclesiastical property without revenue, such as the numerous edifices occupied by the clergy, and those which are employed for public worship. On this point it is taken for granted, that the statement made by Cabarrus, that their real property might be valued at 3,125,000,000 of francs, is correct. This is just one-fourth of the territorial capital of Spain, which, in 1809, was valued by the Chamber of Contributions at 12,500,000,000 of francs. Independently of this fourth of the territorial value of the entire kingdom, the clergy possess other branches of revenue to a large amount, which have been estimated by the minister, Martin de Garay, and other economists, as follows:—

	Francs.
Ecclesiastical tithes	81,000,000
Casual	31,850,000

Total112,850,000

This sum, joined to the above net proceeds, carries the amount of the annual receipts of the Spanish clergy to 262,850,000 francs, which is 1,750 francs for each of its members; whereas, even under the old regime, in 1789, when the French clergy had 405,000,000, each ecclesiastic had but 1,300 francs.

French Paper.

ILLUSTRATION OF SCRIPTURE.

"The Chaldeans made out three bands, and fell upon the camels, and have carried them away; yea, and slain the servants with the edge of the sword."—
JOB 1, 17.

ORIENTAL CUSTOMS have continued similar to what they were three thousand years ago, down to the present time. The following will strikingly illustrate the reference in the book of Job.

"Letters from Erzerum, received at Constantinople on the 18th, have brought intelligence that a caravan, consisting of six hundred and eighty loads of goods, chiefly English, had on its way to Persia been plundered by a Koordish tribe. After a short but bloody engagement, the travellers, and the troops which escorted them, finding further resistance useless, took to flight. Four hundred and fifty loads were taken by the enemy; the want of beasts of burden obliged them to abandon the rest."

When shall the blessed period arrive, in which all shall know the Lord, from the greatest even unto the least? "Have respect unto the covenant, O Lord, for the dark places of the earth are full of the habitations of cruelty."

INSCRIPTION FOR A SUN-DIAL.

MORTAL! while the sunny beam
Tells thee here how time is gliding,
Haste the moments to redeem,
For eternity providing.

Winters pass, and springs renew,
In maturity advancing;
Youth to pleasure sighs "Adieu!"
In the fields of childhood dancing.

Manhood sinks to hoary age,
And a night that has no morning;
Oh! let Wisdom now engage,
Hear her dictates, and take warning.

Wisely still the moments use;
Man is every moment dying.
While this tablet you peruse,
O remember time is flying.

Death-Bed Testimonies.

COLLECTED BY THE LATE REV. WILLIAM BUTTON.

No. XV.

REV. THOMAS BRAND,

Died December 1, 1691, aged 56.

Mr. BRAND was one of the ministers silenced by the Act of Uniformity in 1662. He was eminent for his devotedness to God, and his extraordinary benevolence to man. In 1635 he was born at Leaden Rooding in Essex. His father, who was a dignitary of the church, sent him to Merton college, Oxford. From the university he went to the Temple, being designed for the law: but afterwards, applying himself to divinity, he became one of the brightest mirrors of piety and charity, and one of the most fervent and useful preachers of the age. His zeal was neither for nor against any party, but for the vigorous promoting of those doctrines wherein all sound divines are agreed, and of that holiness which all commend but too few practise. As he himself was apt to teach, so he urged others to be swift to hear. He never was without some project of doing good, and could as easily have ceased to live as cease to attempt to be useful to souls. Besides his own weekly catechizing at home, and in all the schools which he erected, he hired persons in distant places to catechize children, and others who were desirous to learn; and once a month, or oftener, he rode from place to place to catechize them himself; and to encourage those who did well, he rewarded some with books, and others with money. He would frequently say that he never experienced more of the goodness of God in any duty than this. His charities were computed to amount to more than three hundred pounds per annum, which in those days was a very large sum.

Dr. Samuel Annesley wrote his life, and preached his funeral sermon; from the latter of which is extracted an account of the last moments of this devoted servant of God; and is as follows:—

"About three years before his death, he being wet in a journey about his Master's work, cast him into a violent fever, which may be called his last sickness, for he never well recovered it, as it was followed with a complication of many grievous diseases. Sometimes his legs swelled, threatening a dropsy; sometimes great pain in his side, as if he had a pleurisy; sometimes all over him, as if he had rheumatism; but especially he was afflicted with an asthma, which made him unable to walk; to go up a pair of stairs was almost death to him. These things gave contrary indications, and therefore made his cure the more difficult.

"Though he was lingering almost three years, yet he was never observed to have any unquiet emotion of mind, but had always a serene and humble submission to the sovereign will of God. He often bewailed his own imperfections and small knowledge of God and Christ, and expressed his longing desires of seeing God face to face.

"A little before his death he often said, 'What is this world! 'Tis not worth a straw. O my God! I would be with Thee. O how I long to be with Christ, my dear Redeemer! O my God, bring me to Thyself!' This he spoke with great earnestness. He insisted much on the glory to be revealed, and desired one to read to him John xvii, 22, *And the glory which thou gavest me I have given them*, &c.—the very hearing of which threw him into an ecstasy of joy. He also insisted much on those words, *I will be your God*. 'What greater gift could he give?' said he, 'He gave himself. He gave all.' Then he was rapt into a serious amazement and deep admiration, and cried out, 'Oh! my

God, my God, what is sinful man! Worm man! What manner of love is this! Love indeed! Oh, I cannot express it!' He desired one to read of Christ's love, in the 14th, 15th, 16th, and 17th chapters of St. John.

Awhile after, speaking to one about family prayer, he said, '*A camel may as well go through the eye of a needle, as a man that prays not in his family go to heaven*.' He prayed much for the enlargement of Christ's kingdom. The evening before he died, this person was with him, during which time he enjoyed such foretastes of heavenly joys, that made him earnestly cry out, 'Oh, let me be with Thee!—with Thee, O my God! Oh, how I long for heaven! Oh, welcome, death! Oh, happy death, that will put an end to all my troubles and conflicts; one moment in Abraham's bosom will make amends for all—turn sorrow into joy. What a dreadful appearance will there be at the great day! What a sad thing it will be to be disappointed at last, and come short of heaven! O my Redeemer liveth! I have served a good Master. I would not desire life for a moment, unless it was to promote the interest of Christ. If God would give me my choice what I would ask, I would not ask life; nay, I have prayed to God that I might die.' 'Why so?' said a bystander. 'That I may (said he) be with God.' Upon which he cried out, 'O my God, I would come to Thee; let me live with Thee!' About nine o'clock, sitting in a musing posture, he suddenly started up and prayed, with such ardency of affection, with such power and joy, that amazed all the family, expressing his admiration of God's goodness and *distinguishing* love, and begged to be made more and more meet for the inheritance of the saints in light. When he had done, being asked the reason of his sudden motion, he answered, 'Twas to rouse up my soul to heavenly meditation.'

As he was going to bed, he said, '*There will be a cry at midnight—Prepare! prepare!*' Which accordingly fell out; for though, when he went to bed, he was no otherwise affected than formerly, he was immediately taken with a vomiting of blood, which in a few hours carried him off to his God.

DR. ISAAC WATTS,

Died November 25th, 1748: aged 75.

THE following account of the last hours of this truly eminent servant of God, is extracted from Dr. David Jennings's Funeral Sermon for him, from Heb. xi, 4: *By it, he being dead, yet speaketh*.

His last sickness was rather a decay of nature worn out with age and labours, than any particular distemper: therefore it was lingering and long; the springs of life were unbending by degrees, till at length the earthly tabernacle fell quite to decay, and was put off by the immortal spirit. The active and sprightly powers of his nature failed him, that is, they were gradually doing so for two or three years before his decease; yet his trust in God, through Jesus the Mediator, remained unshaken to the last. He has been heard to say, 'I bless God I can lie down with comfort at night, not being solicitous whether I awake in this world or another.' And again, 'I should be glad to read more, yet not in order to be more confirmed in the truth of the Christian religion, or in the truth of its promises; for I believe them enough to venture an eternity upon them.' When he was almost worn out and broken down with his infirmities, he observed, in conversation with a friend, that he 'remembered an aged minister used to say, that the most learned and knowing Christians, when they come to die, have only the same plain promises of the gospel for their support, as the common and unlearned: and

• Prayerless heads of families will do well 'to lay up this saying in their hearts.'

so, said he, I find it." "It is the plain promises of the gospel that are my support; and I bless God they are plain promises, and do not require much pains and labour to understand them; for I can do nothing now but look into my Bible for some promise to support me, and live upon that."

When he has found his spirit tending to impatience, and ready to complain that he could only live a mere animal life, he would check himself thus: "The business of a Christian is to bear the will of God as well as to do it: if I were in health I could only be doing that, and that I may do now. The best thing in obedience is a regard to the will of God; and the way to that is, to get our inclinations and aversions as much mortified as we can." With such a calm and peaceful mind, with such a blessed and lively hope, did this faithful servant of Christ wait for his Master's summons, till the long-wished-for period came, and then he went to rest from his labours, where his works will follow him.

THE BETTER WORLD.

"After this I looked, and behold a door was opened in heaven."
Rev. iv. 1.

How fair is earth in the robes of spring,
Or in summer's beauties blossoming;
Or when autumn pours her golden store,
Till the full lap of nature can hold no more.

How grand from the mountain's height to see
The ocean rolling in majesty;
Or to gaze at the orient sky so bright,
When the sun springs up his eastern height.

How beauteous is heaven's extended blue,
While million stars look meekly through,
And the stately moon with silvery ray,
Bids midnight darkness flee away.

But there is a world beyond the skies,
Which faith in the light of truth describes;
Where the lov'd ones who bade us a long farewell,
With cherubs and seraphs for evermore dwell;

Where the Lamb once slain doth glorious shine;
Where flow full rivers of love divine:
Not all that's beauteous, grand, and fair,
Can once with that bright world compare.

And a door there is to this world of love,
And a sinner may hope all its joys to prove:
A stranger on earth is a citizen there;
Each mourner for sin in its bliss shall share.

Arise, my soul, and earth's trifles spurn,
For treasures in heaven intensely burn:
The Saviour is there, who delights to bestow
His own rich joys on his church below.

O 'tis his own voice that bids me come,
And tells me that in his heart there is room.
I pass through the veil and bow down at his throne,
I'm in his lov'd presence, my heaven is begun.

ACROSTIC.

TO A YOUNG FRIEND.

B right as the forms that haunt the poet's dream,
A rt thou, fair Margaret, and thy Christian mind,
N oble and undefil'd, doth well beseeem,
K indly harmonious, all thy charms combin'd.
S o lustre lends the gem the gold wherein enshrin'd.

W. B.

ANSWER TO LINES ON THE PURSUITS OF LIFE.

(See Christian's Penny Magazine, June 7, 1834.)

O say not *all* pursuits of life are vain:
Man has a great, a noble race to run;
And though he oft may travel on in pain,
The end is sure, the journey once begun.
For each sad moment, years of bliss succeed;
And for the sorrows of a day,
Ages of joy shall pass away,
And not a single sigh our bliss invade.

The happiness which *we* pursue
We may in measure meet with here:
'Tis not a false, misguiding fire,
And farthest off when we believe it near.
We follow, and we never tire;
The more enjoy, the more desire.
Each glimpse we from the mountain view
Enhances still the wish'd-for prize,
Whose glory captivates our eyes.
It is a crown to be bestow'd by God,
The purchase too of our Immanuel's blood.

Here are no visions all unblest,
Here are no hearts with cares oppress;
What we have gain'd we cannot lose.
Here are no harpies to devour.
Who would not such a portion choose,
True riches which are in our power?
And those alone are truly great,
Those only shine in regal state,
Whom heaven and earth unite to bless,
Whom Jesus will at length confess,
And send his Holy Spirit forth to guide,
To bear them safely through the swelling tide.
Be these the poor and lowly ones of earth,
Or be they princes, nobles, chiefs by birth,
Whatever cares they now may know,
Though pain and sorrow be their lot,
All shall be in an hour forgot.
Then must we not the Christian's state admire,
Nor ever be content, but to his joys aspire.

S. HOPKINS.

THE WORKS OF HANNAH MORE.

Vol. III, containing *Strictures on the Modern System of Female Education*, with Notes.

Vol. IV, containing *Hints towards forming the Character of a Young Princess*.

12mo. cloth, pp. 368, 404. London, Fisher & Jackson.

MRS. HANNAH MORE'S WORKS form an invaluable treasure in the family library: but of all her writings, the two volumes here announced we think most truly instructive. The third volume especially should be thoroughly studied by every young person who is preparing for the duties of governess or instructor of young ladies; and she will gain much that is truly excellent and useful from volume iv. The third volume should be carefully read by every young lady in finishing her education, as it contains a precious treasure of practical Christian wisdom. Parents will do wisely to make a present of this volume to each of their daughters.

Keep thy faith, and it will keep thy joy. — *Ward.*

London: Printed and Published by C. WOOD AND SON, Popplin's Court, Fleet Street, to whom all Communications for the Editor (post paid) should be addressed; — and sold by all Booksellers and Newsmen in the United Kingdom.

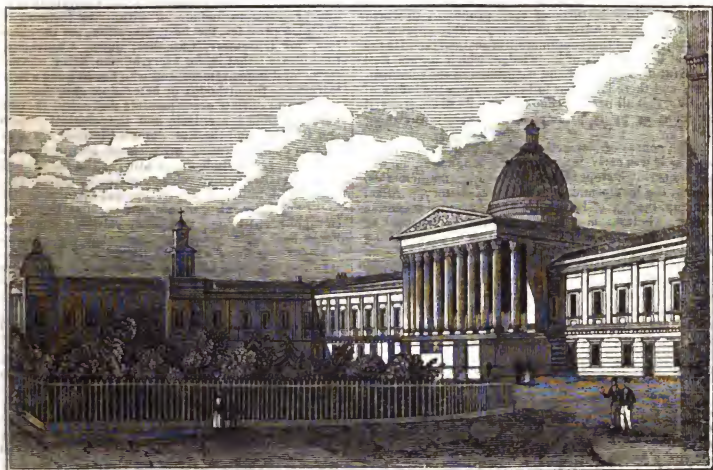
THE CHRISTIAN'S PENNY MAGAZINE.

N^o 121.

PRINTED EVERY SATURDAY.

SEPTEMBER 27, 1834.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POPPIN'S COURT, FLEET STREET.



THE LONDON UNIVERSITY.

THE LONDON UNIVERSITY.

LONDON UNIVERSITY has occasioned a new era in the national education of Great Britain. It originated principally with the Dissenters, who have been excluded, except upon terms which they have regarded as degrading, from the advantages to be derived from the national universities at Cambridge and Oxford. His Royal Highness the Duke of Sussex afforded his generous patronage to the Institution: but as it was thought likely to supersede, to a great extent, the national universities, while theology was not included in its studies, several zealous churchmen projected the establishment of a rival seat of learning in London; and hence originated King's College — both of which will doubtless become blessings to the country and to the world.

London University has been erected in Gower Street, a situation peculiarly favourable, being equally removed from the busy and confined part of the metropolis, and from the fashionable and idle; whilst it is not inconveniently remote from either extremity. The building was commenced on the 30th of April, 1827, when His Royal Highness the Duke of Sussex laid the first stone, in the presence of a large concourse of noblemen and gentlemen. The design is by William Wilkins, Esq., R.A.

Vol. I. I.

When completed, it is intended to consist of a central part, and two projecting wings. The first portion only of this is at present finished. It extends from north to south 430 feet, with a depth, from east to west, including the two semicircular theatres, of about 200 feet. The elevation is at once classical and chaste, having a bold and rich portico of the Corinthian order, in the centre, elevated on a plinth, to the height of the first story (nineteen feet), and is approached by numerous steps, which are arranged to produce a fine effect. Twelve Corinthian columns support a pediment, in the tympanum of which is to be an allegorical basso-relievo. Behind this pediment is a cupola, finished by a lantern light, in imitation of a Grecian temple, crowning and ornamenting a grand octagonal vestibule, or saloon. North of this is the museum of natural history, 118 feet by fifty, and twenty-three feet in height, opening to the museum of anatomy, which latter communicates with two rooms for professors, and to one of the large theatres, or lecture-rooms. East of the vestibule is a large hall, and the south is the great library (corresponding in size, &c. with the museum of natural history), the small library, rooms for the librarian, for apparatus, and also another large theatre. The ground floor consists of rooms for lectures, the professors'

2 R

offices, laboratory, museum, a spacious cloister, 213 feet by 24, rooms for the anatomical school, &c. In the basement are other apartments for the anatomical schools, for the chemical laboratory, the students' common room, kitchen, stewards' room, refreshment rooms, &c.

Serious jealousy of this Institution was at first cherished, and interested persons laboured to excite popular prejudice against it; in consequence of which the following letter was published in September, 1828.

"This important Institution has so far advanced to maturity in what relates to the needful preparations for instruction, that its medical classes were opened in October, and those of general literature in November. The introductory lectures of each professor, to which there was a free admission of all respectable applicants, were indicative of that combination of zeal and talent in the different departments of knowledge, which augurs well for the future reputation and usefulness of the establishment; and there is reason to believe, from the influx of students, that all previous doubts as to its necessity, and objections as to its principles, are rapidly vanishing away.

"The course of instruction will, it appears, comprehend, as it was early intimated, the languages, ancient and modern, European and Oriental; mathematics, physics, the mental and moral sciences, history, political economy, the law of England, and the medical sciences: in short, whatever is usually regarded as constituting general knowledge. I have no intention of pronouncing a eulogium upon the Institution; but cannot help, in this place, pointing out one of its advantages, in relation more especially to missionary operations. Several of the most distinguished missionaries of the different Societies, during their transient visits on account of health, or for other reasons, to their native country, have remarked upon the great cost and time necessary to the acquisition of Eastern languages, after the arrival of the missionary at the place of his destination; and partial attempts have been made, and plans devised, for obviating this difficulty. I cannot but hail, therefore, the appointment of professors in Oriental languages in the new University; because, if our Missionary Societies should determine, as we trust they will, to give their students a year's preparatory instruction, at least, in Hindoostanee, Sungskrit, or other languages, the opportunity of doing so is now afforded in an effective manner, and at a very cheap rate.

"It is obvious, from a reference to the various branches of knowledge proposed to be included in the University course of education, that *theology* is not included; and I am aware that many pious persons have cherished objections against the Institution on this account. Probably, however, those objections originated in a want of due consideration, and have been perpetuated by a prejudice founded in misapprehension. It has been said, that religion is *excluded*. The use of this term, in the present instance, appears to me to be improper, if it is meant to be insinuated, that the council, or the supporters of the Institution, either have acted, or manifested any design of acting, in hostility to religion. There may be very substantial reasons in not including theology in the system of education, without the existence of any feeling of opposition to any of its essential principles. Individuals have been noticed and denounced as infidels, who have taken an active part in its councils; it has, therefore, been presumed, that it is calculated to promote infidelity or irreligion. But it is forgotten that there are others whose names are sufficiently notorious in the Christian world, to whom they have a right to look for a counterbalancing influence, were it necessary to exert it, and to whom they would not look in vain; and the writer has, moreover, the

private authority of one of its first founders, whose intimate and constant association with the council, from the earliest period, and with the individuals of it before the council itself was formed. I have his,—that is, Dr. Cox's,—authority for asserting, that no question respecting religion or theology was ever treated but with the profoundest regard to the general feeling of the Christian world; and that no reason ever existed for the omission of theology from the course of instruction, but a conviction, that it would be alike impracticable to incorporate it advantageously into the system, and detrimental to its real interests were this attempt to be accomplished. The fact is plainly this: Oxford and Cambridge exclude Dissenters; the University of London proposes to include *all* within its fostering care. The plan provides the best education, at the cheapest rate, for Dissenters, Catholics, Jews, Churchmen, if they please; that is, for every human being who wishes for mental improvement, and who has as good a right to learning as the orthodox or heterodox churchmen.

"But to obviate every possible difficulty, the council have sanctioned Mr. Dale and the clerical professors, and Dr. Cox and the Rev. Joseph Fletcher, as Dissenters, in communicating *extra-mural* instructions to different classes of students, or others; the former in divinity, the latter in the evidences of the Christian religion, Biblical literature, and ecclesiastical history.

"I beg leave, also, to inform you, that the *library* is in rapid preparation; that many valuable donations in books have been presented; and that the council are desirous that those who have libraries of their own, or who can otherwise afford it, should make contributions in this form. Books of reference, and books of history, are particularly requested."

RELIGIOUS INSTRUCTION IN THE LONDON UNIVERSITY, FOR SESSION OF 1828-29.

Arrangements were made for the religious instruction of the students, according to the following announcement for the session of 1828-29:—

"We the undersigned professors in the University of London, who are clergymen of the Established Church, having from the period of our appointment entertained the intention of providing religious instruction for those students who are members of our church, do hereby give notice, that final arrangements have been at length made, with the full approbation of the council, for that purpose.

"An Episcopal chapel has been obtained contiguous to the University, where accommodation will be afforded to the students for attendance at divine service, and where a course of Divinity Lectures will be regularly delivered during the academical session. Parents, and others interested in this arrangement, may learn further particulars by applying to Mr. Taylor, 30, Upper Gower Street.

"THOMAS DALE, M.A., Camb.

"DIONYSIUS LARDNER, LL.D., Dublin."

"We the undersigned, being Protestant Dissenting ministers, have, with the sanction and approbation of the council, united in the formation of a plan for delivering lectures in the immediate neighbourhood of the University, during the academical session, on the Evidences and General Principles of Revelation, the Elements of Biblical Literature, and the leading facts of Ecclesiastical History. Parents, and others interested in this arrangement, are respectfully requested to apply to Mr. John Taylor, bookseller to the University, 30, Upper Gower Street.

"F. A. COX, LL.D., Hackney.

"*Librarian to the University.*"

"JOSEPH FLETCHER, M.A., Stepney."

July 7, 1828.

HISTORY OF THE BOHEMIAN AND MORAVIAN BRETHREN.

By A. Bost, Geneva; translated from the French, and abridged. With an Appendix, continuing the History to Zinzendorf's death, and Sketch of the present state of the Moravian Church. 18mo. cloth, pp. 430. London: Religious Tract Society.

ECCLESIASTICAL HISTORY is far too little studied, even by intelligent Christians in our country. Probably no branch of reading and study would be found more truly interesting to young Christians, the children of pious parents, and the senior scholars in Sunday schools, than well written works of this class. In this department, the Religious Tract Society have contributed some valuable additions, not only in their Church History, six volumes which come down to the Reformation, but by the Missionary Records, Works of the Reformers, and Christian Biography.

The "History of the Bohemian and Moravian Brethren," we have no doubt, will be prized equally with any of those above-mentioned, and in several respects, perhaps, preferred. We give it our warmest recommendation; and, as a specimen of the manner of the work, we give the first chapter entire, as it is so remarkable for its exhibition of the rise of corruptions in the Christian church.

EARLY HISTORY OF THE BOHEMIAN AND MORAVIAN BRETHREN,

From the commencement of the Christian era, to A. D. 1373.

The brethren of Moravia are descendants of a people, who, like the Vaudois of Piedmont, never bowed beneath the Romish yoke, but may be traced through the Greek church, directly to the primitive church. Let us briefly notice the origin of this Society, which has been known in Christendom, during the last four centuries, by the name of the United Brethren.

As early as the days of the apostles, the gospel was preached in Illyria and Dalmatia, Rom. xv, 19; 2 Tim. iv, 10; and, in the second and third centuries, we read of bishops and martyrs in those countries. For some time, the Christians in Illyria, as elsewhere, lived dispersed among their heathen neighbours. By degrees, however, the Christian religion spread over those countries, so that, in the year 680, Illyrian bishops were expected at the general council of Constantinople, and they were absent only because they refused to countenance the worship of images. It was not, however, till the ninth century that the Moravians embraced Christianity as a nation, by the instrumentality of the preaching of Cyril and Methodius, two pious and learned Greek ecclesiastics, who were introduced by the king's sister. Cyril is said to have been the author of that translation of the Bible which is still used among the Slavonians who remain attached to the Greek Church.

Christianity gradually spread from Moravia into Bohemia; but in the latter country, those who received the gospel suffered cruel persecutions from their countrymen who continued in heathenism. Their places of worship were shut up; preachers were prohibited from teaching; and for more than ten years they endured every kind of cruelty and oppression, until they were relieved by the interposition of the emperor Otto I. But he only interposed with the design of subjecting them to the church of Rome, and from that period another contest arose, which lasted for several centuries.

One event, which contributed much to advance the Romish religion in that country, was a visit of the sister

of the grand duke of Bohemia to Rome. The bishops and priests she had hitherto seen in Bohemia lived in humility and poverty, like their Master, and were diligently employed in teaching the people in their native tongue, without pomp or ostentation; but the splendour of the papal court, and the Latin worship, replete with imposing ceremonies, had such an effect upon her, that on her return to Bohemia, she could not rest till she induced her brother to form the fatal resolution of introducing the Romish religion into his dominions. This occasioned a succession of troubles, and of bloody persecutions for several centuries.

As the states of Bohemia opposed this innovation, the grand duke endeavoured to introduce it by degrees. He constituted a bishopric at Prague, the capital of Bohemia; nominating a German Roman Catholic as bishop, and ordering the Latin ritual to be used in public worship. The Bohemians strenuously resisted this latter encroachment upon their rights. At first, some concessions were made, but what one pope granted was revoked by another. The contest, on this point alone, continued more than a century, until it was terminated by pope Gregory VII, who returned the following answer to prince Wratislau, upon his making renewed efforts to obtain for the Bohemians their former liberties:—"Gregory, bishop, and servant of the servants of God, sends greeting and benediction to the Bohemian prince Wratislau. Your highness desires that we would give permission to your people to conduct their church service according to the old Slavonian ritual: but know, dear son, that we can by no means grant this your request; for, having frequently searched the Holy Scriptures, we have there discovered, that it has pleased, and still pleases Almighty God, to direct his worship to be conducted in hidden language, that not every one, especially the simple, might understand it. For if it were to be performed in a manner altogether intelligible, it might easily be exposed to contempt and disgust; or if imperfectly understood by half-learned persons, it might happen, that by hearing and contemplating the word too frequently, errors might be engendered in the hearts of the people, which would not be easily eradicated. Let no one pretend to quote as a precedent, that formerly exceptions were made in favour of new converts and simple souls. True it is, that in the primitive church, much was conceded to upright and well-meaning people; but much injury was done, and many heresies thereby created; inasmuch, that when the Christian church spread more and more, and became more firmly established, it was plainly perceived, that, from the root of such ill-timed indulgence, many errors had sprung up, which required great labour and pains to destroy. Therefore, what your people ignorantly require, can in no wise be conceded to them; and we now forbid it, by the power of God, and his holy apostle Peter; and exhort you, for the sake of the honour of Almighty God, that you oppose such levity of sentiment by every possible means, in conformity to this our command. Given at Rome, in the year 479."

Such was the imperious language held by the popes to kings and princes in that and the following centuries. By this insolent procedure, the aversion of the Bohemians against the rites of the Romish church was increased; but worn out by the repeated and increasingly severe mandates of the popes, they began to relax in their zeal for purity of doctrine and worship; when, in the year 1176, at a most seasonable period, a considerable body of the Vaudois emigrated to Bohemia, who encouraged them to cleave firmly to the truth, as they had received it in the beginning.

Many of the Waldenses, when persecuted by the church of Rome, took refuge in Bohemia; and it is even said that Waldo himself accompanied the exiles thither,

and died in that country. The Waldenses and Bohemians having united, enjoyed rest and peace for some time; Divine worship was conducted among them with regularity, their assemblies being held in some places privately, in others more publicly; they maintained good order and discipline; administered help according to their ability, particularly to their dispersed brethren in distant countries; and sent missionaries to England, Hungary, Brandenburg, Pomerania, and other places. Thus they proceeded quietly and unobserved for about two centuries; when being betrayed, by the indiscreet conduct of two of their preachers, a dreadful persecution arose, and almost all of them were obliged to flee into the neighbouring kingdoms, as we shall see hereafter.

To return more particularly to Bohemia and Moravia, the endeavours of the Roman pontiffs, till towards the middle of the fourteenth century, were principally directed to the introduction of the Latin ritual into the church service of Moravia and Bohemia. But in the reign of the emperor Charles IV, an attempt was made to enforce the general adoption of all the corruptions and abuses of the Western church. With this view, in the year 1350, the bishopric of Prague was raised to an archbishopric by the pope and the emperor, and a university founded, which was furnished with Italian and German professors. These men not only introduced the Latin language and popish ceremonies into the churches, but prohibited the marriage of the clergy, and denied to the people the use of the cup in the sacrament of the Lord's supper. Such as desired to receive both the bread and wine, according to the institution of our Saviour, were now obliged to partake of it in their dwellings, or in remote and hidden places; many upright ministers being yet found, who were willing, notwithstanding abuse, and at the risk of their lives, to administer it in this form. Those nobles indeed, who feared to lose the favour and emoluments of the court, were by degrees persuaded to adopt all the opinions and forms of the Romish church; but yet, even among such as outwardly joined her worship, there were many, both in Bohemia and Moravia, who secretly opposed the prevailing errors. It also pleased God to raise up several men of high station in the church, who bore a public testimony against the prevailing corruptions, both in churches and colleges, and even the castle church at Prague. Among these, John Militach, a master of arts, and a learned and pious man, born of a noble family in Moravia, was distinguished. In 1360, he was appointed minister of the castle church at Prague, where he found such acceptance, that he often preached three times in one day, to crowded and eager auditories, in the Bohemian, and also, to accommodate strangers, in the German language. By his spiritual exhortations, and his exemplary conduct, many were influenced to forsake their wicked course of life; this was the case even with three hundred prostitutes, who lived together, and for whom, after their conversion, he procured the means of an honest subsistence, turning their house of infamy into a church, which was called St. Mary Magdalene. He used to say, that these poor sinners, who had been brought to true repentance, were far superior to the self-righteous inhabitants of the nunnery. He also established a seminary at Prague, for the instruction of young men in scriptural divinity; and, in general, by the bold and fearless manner in which he delivered his doctrines, both from the pulpit and by his writings, caused many people in Bohemia and other countries to withdraw from the communion of the church of Rome. The emperor Charles IV esteemed this man highly; but the hatred of the pope against him was greatly increased by his visiting Rome, whither, as he himself writes, his conscience urged him to go, in order to bear

his public testimony against the doctrines and dissolute lives of the popish clergy; for which, on his return, he was cast into prison, by Ernest, archbishop of Prague. The prelate, however, was soon after obliged to release him, for fear of the people, by whom he was highly respected, and he went and preached in Moravia, Silesia, and Poland. Persecution followed him even into this remote country; for the pope sent an order to the archbishop of Gnesen, to use the utmost rigour in putting the ecclesiastical laws in force against this excommunicated heretic. The cruel edict arrived too late; for it had pleased the Lord to call his faithful servant, whom he had blessed with such success in advancing his kingdom, into everlasting joy, by an easy and happy death.

Some years before Militach, and afterwards in conjunction with him, Conrad Stikno distinguished himself at Prague, by boldly preaching the gospel. He was a native of Austria, where, at that time, many faithful confessors of the truth lived in peace. From the pulpit he zealously reprobated the vices of his day; sparing neither the clergy nor the court, nor fearing the loss of fame or life. His discourses frequently produced great effect. Having once with great zeal declaimed against the pomp and indecency of dress then in fashion, the ladies of rank at Prague were so affected, that they immediately laid aside their vain and gaudy attire, and substituted a dress more simple and becoming. Like Militach, he exhorted his hearers to the proper and devout celebration of the Lord's supper; and to receive both the bread and wine. He died in 1369, and was interred in the burying ground belonging to the castle church, leaving his name in blessed remembrance, as a faithful witness of the truth.

Of the same spirit was his contemporary, Matthew Janowsky. He had studied divinity at Paris, and was the favourite confessor of the emperor, but also a zealous preacher against the abuses and sins prevailing in the church. As he enjoyed the emperor's confidence, he besought him to attempt the reform of the church by a general council. The emperor answered, that this power belonged exclusively to the pope of Rome; to whom therefore he immediately applied. The pope was so much exasperated by the proposal, that he did not rest till he had compelled the emperor to banish his faithful friend Janowsky. Being, however, soon permitted to return to his native country, he closed his useful life in peaceful retirement. On his death-bed, he comforted his friends with the hopes of better times. "The rage of the enemies of the truth," said he, "seems now to prevail, but it will not always continue so; for there shall arise a mean people, without sword or power, whom the adversary shall not be able to withstand." He added, that only one of that company should see it. The brethren remark, that one among them, named Wenecslaus, lived to so great an age, that sixty years after, he was a witness to the formation of the church of the United Brethren, and became a member of it. Janowsky departed this life in the year 1394.

It is worthy of notice, that about this time, when so many servants of Christ appeared in Bohemia, that John Wickliff, the great witness to the truth, arose in England, and boldly opposed the corrupt principles prevailing in the Romish church. He was born A. D. 1324, and died 1384.

The most celebrated of the witnesses for the truth, whom God raised up in Bohemia at this sad period, was the martyr, John Huss. As the unity of the brethren traces its origin from the descendants of this faithful witness, we shall, in the next chapter, give a few particulars of his history.

WHAT IS THE PROPER MEANING OF THE MILLENNIUM?

MANY have recently proposed this question, and we have therefore much pleasure in answering an "INQUIRER."

Millennium signifies a *thousand years*; and these are spoken of in the book of Revelation, many, both in ancient and modern times, have supposed, that during that period there would be not only a universal prevalence of religion; but that Jerusalem should be rebuilt, and flourish in unparalleled glory—the *bodies* of all the saints departed in all preceiling ages would be raised from the dead—and that Jesus Christ would personally descend again on earth, and reign gloriously as its universal sovereign.

Many divines of great reputation in the past century, in Great Britain, held this notion, both of Churchmen and Dissenters; grounding their opinion principally on the following passage.

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a *thousand years*, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the *thousand years* should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a *thousand years*. But the rest of the dead lived not again until the *thousand years* were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a *thousand years*."—Rev. xx, 1—6.

Mr. Buck has collected the opinions of the best writers on this subject, and makes the following edifying remarks.

"This passage all the ancient Millenarians took in a sense grossly literal, and taught, that, during the Millennium, the saints on earth were to enjoy every bodily delight. The moderns, on the other hand, consider the power and pleasures of this kingdom as wholly spiritual; and they represent them as not to commence till after the conflagration of the present earth. But that this last supposition is a mistake, the very next verse but one assures us; for we are there told, that "when the *thousand years* are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth;" and we have no reason to believe that he will have such power or such liberty in "the new heavens and the new earth, wherein dwelleth righteousness." We may observe, however, the following things respecting it: 1. That the Scriptures afford us ground to believe that the church will arrive to a state of prosperity which it never has yet enjoyed. Rev. xx, 4—7; Psal. lxxii, 11; Isa. ii, 2, 4; xi, 9; xlix, 23; Dan. vii, 27. 2. That this will continue at least a *thousand years*, or a considerable space of time, in which the work of salvation may be fully accomplished in the utmost extent and glory of it. In this time, in which the world will soon be filled with real Christians, and continue full by constant propagation to supply the place of those who leave the world, there will be many thousands born and live on the earth, to each one that has been born and lived in the preceding six thousand years; so that, if they who shall be born in that thousand years shall be all, or most of them

saved (as they will be), there will, on the whole, be many thousands of mankind saved to one that shall be lost. 3. This will be a state of great happiness and glory. Some think that Christ will reign personally on earth, and that there will be a literal resurrection of the saints (Rev. xx, 4, 7); but I rather suppose that the reign of Christ and resurrection of saints alluded to in that passage is only figurative; and that nothing more is meant than that, before the general judgment, the Jews shall be converted, genuine Christianity be diffused through all nations, and that Christ shall reign, by his spiritual presence, in a glorious manner. It will, however, be a time of eminent holiness, clear light and knowledge, love, peace, and friendship, agreement in doctrine and worship. Human life, perhaps, will rarely be endangered by the poisons of the mineral, vegetable, and animal kingdoms. Beasts of prey, perhaps, will be extirpated, or tamed by the power of man. The inhabitants of every place will rest secure from fear of robbery and murder. War shall be entirely ended. Capital crimes and punishments he heard of no more. Governments placed on fair, just, and humane foundations. The torch of civil discord will be extinguished. Perhaps Pagans, Turks, Deists, and Jews, will be as few in number as Christians are now. Kings, nobles, magistrates, and rulers in churches, shall act with principle, and be forward to promote the best interests of men: tyranny, oppression, persecution, bigotry, and cruelty, shall cease. Business will be attended to without countenance, dishonesty, and covetousness. Trades and manufactories will be carried on with a design to promote the general good of mankind, and not with selfish interests, as now. Merchandise between distant countries will be conducted without fear of an enemy; and works of ornament and beauty, perhaps, shall not be wanting in those days. Learning, which has always flourished in proportion as religion has spread, shall then greatly increase, and be employed for the best purposes. Astronomy, geography, natural history, metaphysics, and all the useful sciences, will be better understood, and consecrated to the service of God; and I cannot help thinking, that by the improvements which have been made, and are making, in ship-building, navigation, electricity, medicine, &c., 'the tempest will lose half its force, the lightning lose half its terrors,' and the human frame not near so much exposed to danger. Above all, the Bible will be more highly appreciated, its harmony perceived, its superiority owned, and its energy felt by millions of human beings. In fact, the earth shall be filled with the knowledge of the Lord as the waters cover the sea. 4. The time when the Millennium will commence cannot be fully ascertained; but the common idea is, that it will be in the seven thousandth year of the world. It will most probably come on by degrees, and be in a manner introduced years before that time. And who knows but the present convulsions among different nations; the overthrow which popery has had in places where it has been so dominant for hundreds of years; the fulfilment of prophecy respecting infidels, and the falling away of many in the last times; and yet, in the midst of all, the number of Missionaries sent into different parts of the world, together with the increase of Gospel ministers; the thousands of ignorant children that have been taught to read the Bible, and the vast number of different societies that have been lately instituted for the benevolent purpose of informing the minds and impressing the hearts of the ignorant;—who knows, I say, but what these things are the forerunners of events of the most delightful nature, and which may usher in the happy morn of that bright and glorious day when the whole world shall be filled with his glory, and all the ends of the earth see the salvation of our God!"

SCRIPTURE GAZETTEER.

(Continued from p. 270.)

NAZARETH (*separated, or sanctified*), a little city in the tribe of Zebulun, in Lower Galilee, to the west of Tabor, and to the east of Ptolemais. This city is much celebrated in Scripture for having been the usual place of residence of the Saviour of the world for the first thirty years of his life. Nazareth was, for a considerable number of years, only an insignificant village; but Adamantius, a writer of the seventh century, says, that in his time there were two great churches to be seen at Nazareth; one in the midst of the city, built upon two arches in the place where our Saviour's house had stood. Under these arches was a very fine fountain, which furnished water to the whole city, and from whence water was also drawn for the use of the church. The second church was built in a place where the town stood when the angel Gabriel revealed to the Virgin Mary the mystery of our Lord's incarnation. The Church of the Incarnation is said to exist to this day. Mr. Maundrell tells us there is a convent built over what is said to be the place of the annunciation; for, according to the Roman legend, the chamber where she received the angel's salutation was, about five hundred years ago, removed from Nazareth, and transported by angels to Loretto, then a small village in the pope's dominions, but now become a bishop's see. Calmet's opinion upon the different translations of this famous house of Loretto is, that they were no other than so many different buildings made upon the model of the church of Nazareth, just as in several places, sepulchres have been built upon the model of that at Jerusalem.

NINEVEH (*handsome, or agreeable*), the capital city of Assyria, founded by Ashur, son of Shem (Gen. x, 11), or, as others read the text, by Nimrod, son of Cush. Nineveh was one of the most ancient, most famous, most potent, and largest cities of the world. It was situated upon the banks of the river Tigris, and was (according to Diodorus Siculus) forty-seven miles in circumference, and surrounded with lofty walls and towers; the former being two hundred feet in height, and so very broad, that three chariots might drive on them abreast; and the latter two hundred feet in height, and fifteen hundred in number; and Strabo allows it to have been much greater than Babylon. This city underwent many revolutions, and was at last totally destroyed in the seventh century by the Saracens. Modern travellers assure us that the ruins of this city may still be seen on the eastern banks of the Tigris, opposite to the city of Mosul.

NOPEH (*honeycomb*), or Memphis, a very famous city of Egypt, and till the time of the Ptolemies, who removed to Alexandria, the place of residence for the kings of Egypt. It was situated about the parting of the river Nile, where the Delta begins. Towards the south of this city stood the famous pyramids, two of which were esteemed the wonders of the world; and in this city was fed the ox Apis, which Cambyes slew, in contempt of the Egyptians worshipping it as a god. The kings of Egypt took great pleasure in adorning this city, till the Arabians made a conquest of it under the caliph Omar. Grand Cairo is situated near the place where the ancient Memphis stood. The prophets often speak of this city, and foretell the miseries it was to suffer from the kings of Chaldea and Persia, &c. See Isa. xix, 13; Jer. xli, 14.

O.

OLIVES, MOUNT OF, was situate to the east of the city of Jerusalem, and parted from the city only by the

brook Kidron and by the valley of Jehoshaphat, which stretches from the north to the south. The Mount of Olives had three summits: the middle is that from which our Saviour ascended into heaven. The summit which is most to the north is the highest of the three, and is commonly called Galilee. Mr. Maundrell tells us, that he and his company going out of Jerusalem at St. Stephen's gate, and crossing the valley of Jehoshaphat, began immediately to ascend the mountain, at different parts of which the following places were pointed out to them. Being got two-thirds of the way, they came to certain grottos with intricate windings and caverns under-ground, which were called the sepulchres of the prophets. A little higher up were arched vaults under-ground, standing side by side, and built in memory of the apostles, who are said to have compiled the creed in this place. Sixty paces higher they came to the place where Christ is said to have mentioned his prophecy concerning the final destruction of Jerusalem; and a little on the right hand to another, where he is said to have dictated, a second time, the Lord's Prayer to his disciples. A little farther is the cave of a saint called Paigria: a little above that a pillar, indicating the place where an angel gave the blessed Virgin three days' warning of her death: and, at the top of all, the place of our blessed Lord's ascension.

P.

PALESTINE signifies, properly, the country of the Philistines, which comprehends all that part of the Land of Promise extending along the Mediterranean sea from Gaza southward as far as Lydda to the north; but in a more general sense it is taken for the whole country of Canaan.

PAMPHYLIA, a province of Asia Minor, which gives name to that part of the Mediterranean sea which washes its coasts (Acts xxvii, 5). On the south it is bounded by the Mediterranean, and on the north by Pisidia, having Lydia to the west, and Cilicia to the east.

PAPHOS (*which boils*), a celebrated city of Cyprus, lying on the western coast of the island, where Venus (who from hence took the name of Paphia) had her most ancient and celebrated temple; and here the Roman proconsul, Sergius Paulus, whom St. Paul converted to Christianity, had his seat of residence. Acts xiii, 7.

PARTHIANS (*horsemen*), the same with the Persians, known in Scripture by the name of Elamites, till towards the time of Cyrus. They were called Persians in the time of the prophets, and Parthians about the time of our Saviour; however, the name Parthians we meet with only in the Acts of the Apostles (ii, 9), where they are mentioned distinct from the Elamites, though they originally made but one people.

PATMOS (*mortal*), an island of the Ægean sea, one of the Sporades, whither the apostle and evangelist St. John was banished, in the year of Christ 94. Rev. i, 9. It was in this island that he had his revelations. The greater part of interpreters think that he wrote them in the same place during the two years of his exile; but others are of opinion, that he did not commit them to writing till after his return to Ephesus. The island of Patmos is between the island of Icaria and the promontory of Miletus; it is now called Patino, or Pactino, or Patnol, or Palnosa. Its circuit is twenty-five or thirty miles. It has a city called Patnol, with a harbour, and some monasteries of Greek monks. A cave is shown where it is pretended St. John wrote the book of Revelations.

Death-Bed Testimonies.

COLLECTED BY THE LATE REV. WILLIAM BUTTON.

No. XVI.

REV. GEORGE CAMPBELL BROADBELT,

Rector of Aston Sandford, and Minister of Loudwater, Bucks.

Died June 13, 1801.

On the 6th of March, 1801, he caught a cold, which brought on an intermitting fever, but from which no dangerous consequences were apprehended; on the contrary, he was thought to be in a state of convalescence; when on the 30th of April, being in conversation with a young friend, he had a fit of coughing, which was not more violent than usual, but which occasioned the rupture of an arterial vessel on the lungs, and followed, as might be expected, by a great discharge of blood, and reduced him to such debility, that his outward man gradually decayed, and dissolution followed with slow but certain strides.

The alarm of the family on this unexpected event, may be more easily imagined than described. Medical assistance was immediately procured, and all that could be done was no doubt effected. But what avail the exertions, the tears, or even the prayers of friends, opposed to the "I will" of Christ? When he says, "Father, I will that they whom thou hast given me may be with me where I am that they may behold my glory," who *would* hinder, and who *can* oppose? So it seemed to be in the present case.

It deserves remark, that prior to this awful occurrence, Mr. Broadbelt had, in conversation with several persons, expressed his comfortable enjoyment of the sensible presence of the Almighty. At one time he said, "I have seen much of heaven, and have had a glimpse of the invisible world. I shall have a great deal to tell my people if I speak again from the pulpit; but they must have it by little and little."

On the morning of the day in which he broke the blood-vessel, he used these remarkable words: "I do not know how it is, but I feel something within me, that I seem more likely to be a dead man than a living one; but perhaps it may not be just yet."

The nature of his complaint rendered his speaking much both dangerous and painful. For some days none but his family were permitted to see him, as the least agitation renewed the spitting of blood. His voice was sometimes scarcely audible, but the sentences he occasionally uttered were truly spiritual and full of God. To Mrs. Broadbelt he repeatedly declared, "I am on the Rock Christ, I am safe: Christ is very precious." He added, among other things, "If a man put his trust in Christ, and that fails, then all the perfections of God must fail also: but though heart and flesh fail, God is the strength of my heart, and my portion for ever." To a near relative he said, "If people do not live the gospel, they cannot expect to die the death of the righteous. O think much of Christ and his great salvation. Abraham, Isaac, and Jacob, our fathers, all died; but as to them, so to all who are in Jesus, it is only falling asleep. I shall soon be around the throne, beholding my dear Redeemer, and singing praises to the Lamb for ever." He spoke comfortably to all around him, and with great emphasis towards the last, exclaimed, "*All my trust is in the imputed righteousness of Christ*" — "Live all to the glory of God." He then added, "I must go;" and in about an hour afterwards he sweetly breathed out his soul into the bosom of his Saviour and his God.

DR. SAMUEL WILTON,

Pastor of the Independent Church at the Weigh-house, Little Eastcheap, London.

Died April 3, 1778, aged thirty-four years.

The Rev. Samuel Palmer, of Hackney, preached the funeral sermon for this excellent man, from 2 Tim. i. 12, *For I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day.* From this sermon the following account of the last moments of Dr. Wilton is extracted.

It might well be expected that a man who lived so holily and usefully, would die joyfully and triumphantly. It is my felicity to be able to assure you that he did so. From the state of his constitution he apprehended, as his friends generally feared, that he was not long for this world, and he often expressed it with that composure which became one who had the lively hope of a better. As soon as he was seized with the disorder which in six days put a period to his life, he was persuaded that it would prove mortal. He therefore with great calmness set his house in order, by settling some temporal affairs; *for his eternal ones had been settled long before.* He was for several days a good deal delirious, but in the afternoon of the day in which he died, he had a lucid interval, and gave delightful evidence to his mourning friends, that he was ripe for glory. He said to an intimate acquaintance, who came from the city to visit him (after having spoken with great composure about some secular affairs), "You now see me in the near view of death, and I rejoice in the prospect. It has been my delight to preach the gospel of Christ, and promote his glory. I am not afraid to die, for I know whom I have believed, and I am persuaded," &c. He then said, "You will go to prayer with me. Let us offer a few more petitions to God before we enter the world of praise, from which I am at no great distance." Soon after, some other friends coming into the room (for he had that day expressed his willingness to see all that would venture to see him*), he put on a pleasing smile, which gave him an appearance almost more than human. He addressed himself particularly to them, and broke out into a prayer in which he affectionately remembered them all, and concluded with saying, "Come, Lord Jesus, come quickly." One of them expressing some hope and desire that he might yet be recovered, he asked, in the language of reproof, "Do you wish me to come back again into the wilderness? No—I do not wish to return one step—I am not afraid to die." He humbly lamented his Imperfections, though he expressed his satisfaction in having laid himself out for promoting the honour of his great Lord, and said, "I have had my doubts, but my hope is well founded: I have had such manifestations of the love of God, that I cannot, do not doubt." He then expressed the most lively and delightful views and foretastes of heavenly happiness, in such transporting language as astonished the hearers, and such as they are not able to repeat, so as to give any idea to others of the delightful scene: we must therefore leave it, and wait for heaven to complete the narrative. Having expressed a desire to see his intimate friend and brother (who has now the affliction of addressing you) "once more" (as he expressed it) "before we meet in glory," I was immediately sent for, and readily went, but found nature was almost exhausted. On my approaching his bed, and saying, "This is the most painful meeting we have ever had," he very cheerfully answered, "We shall soon meet again." When I congratulated him upon the strong consolation he had enjoyed, he signified in broken lan-

* His disorder was the putrid fever.—S. J. B.

guage the continuance of it, and then repeated the words on which I have been discoursing, "I know in whom I have believed," &c. Hereupon his delirium returned, and the symptoms of his dissolution came speedily on. For a considerable time he struggled hard, apparently under great agony, attended at times with doleful groans; but even these were mingled with *Hallelujahs*, which he frequently repeated, till at length nature was entirely spent, his breath gradually failed, and just at the midnight hour I saw him sweetly fall asleep in Jesus.

ELEGY ON WILLIAM WILBERFORCE, ESQ.

On the decision of many members of both Houses of Parliament, that the remains of Mr. Wilberforce should be interred in Westminster Abbey.

MR. EDITOR,

The First of August in this year being the day of Negro Emancipation, every thing connected with that glorious event must be a source of delightful recollection to the benevolent heart; and as the following lines, to the memory of one who was their faithful and persevering friend, have not yet, to my knowledge, been in print, I fancied they might find a place in your agreeable publication.

INGARETHA.

Lo! that brave champion, who hath held the shield
Of love and pity o'er an injur'd race,
For half a century, who on the field
Of ceaseless effort, ceaseless victories grace,
Has fall'n at length! the conquest scarce achiev'd,
The bonds of tyranny as yet unbroken;
But from the ocean of opinion heav'd,
England accords him now a worthy token
Of approbation, sympathy, regard,
Amidst the most elect, the greatest, best
Of all her children, it is her award
The ashes of a Wilberforce shall rest!
And with the plaudits in his native clime,
Which outwardly the high and noble pay,
Is there a senseless heart that does not chime
In unison, and feel as much as they?
Where is the bier which can for mourners boast,
Not Britain — Europe merely — but the band
Of countless brethren from wide Afric's coast?
Who else will in all future time command
Such veneration, gratitude, from them?
From every worthy heart such sure esteem?
That ev'n the prejudic'd that now condemn
May leave a race of children who shall deem
Those actions glorious, interest alone
(Blind from position solely) can deny,
Who, their forefathers' insults to atone,
Shall gladly join the universal cry —
"Honour the man who combats for distress!
Honour in the superlative degree
The kind, benevolent! and we confess
The unassuming WILBERFORCE was he!"

AARON'S BELLS AND POMEGRANATES.

By each pomegranate did a bell appear:
Many pomegranates, many bells there were.
Pomegranates nourish, bells do make a sound:
As blessings fall, thankgivings must abound.

CHARLES.

THE BUD;

A Collection of Poems, partly Scriptural, partly Miscellaneous. By R. R. of Blackheath. 24mo. cloth, pp. 72. London, Harvey and Darton, 1834.

"COLLECTIONS OF POEMS" are superabundant; and it is manifest that there is no lack of true poetical genius. But it is probable, that many of our poets publish their effusions prematurely. An ancient painter, on being questioned respecting his delay in finishing one of his pieces, replied "ETERNITATI PINGO" — "I paint for eternity." In reviewing and retouching his work, that by its perfection his production might immortalize his name, this painter furnished an admirable lesson and example to poets. "The Bud" indicates talents, piety, and taste, which are deserving of cultivation, and the volume itself is worthy of its young author. As a specimen we give

THE DESTRUCTION OF THE ASSYRIANS." Isaiah xxxviii.

The night was calmly bright and clear,
When Asshur's sons, with sword and spear,
Encamp'd round Judah's city wall,
That city they had doom'd to fall.
Silence was in the warrior's camp,
And nothing, "save the distant tramp
Of those who watch'd the army round,"
Was heard — no other living sound.
Midnight came; — all slumber'd on,
The moon's pure light resplendent shone,
And o'er the silent landscape threw
A lustre of a silvery hue;
When, lo! an angel swept the land,
Disease and death were in his hand;
And onward swift he held his way,
To where the sleeping warriors lay.
He pass'd, and all was silent: still
The moonbeams shone on Zion's hill;
But in that space the hand of death
Robb'd many a warrior of his breath.
Morning came — the trumpets sound
To call the drowsy soldiers round;
The trumpet sounded long in vain,
No warrior hasten'd to the plain.
In dread amaze the herald went,
And rush'd in haste from tent to tent;
In vain to wake the guards he tries,
Eternal slumber seals their eyes;
And pale and lifeless as the clay,
Extended there each warrior lay,
Who dar'd to raise his weapon high
Against the chosen of the sky.
Where is thy pride, Assyria, now?
Thy stubborn neck must bend and bow;
For God, with one almighty blow,
Hath laid thy power and glory low.
O sons of Judah! shout with glee,
Oppressed ye no more shall be:
Assyria's power hath fallen low,
Thy God hath triumph'd o'er thy foe.

The poor man's penny is a plague in the rich man's purse. — *Rp. Hull.*

London: Printed and Published by C. WOOD AND SON, Poppin's Court, Fleet Street; to whom all Communications for the Editor (post paid) should be addressed; — and sold by all Booksellers and Newsmen in the United Kingdom.

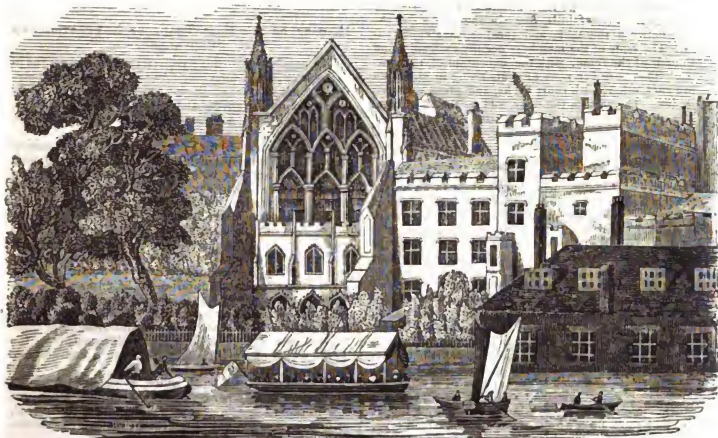
THE CHRISTIAN'S PENNY MAGAZINE.

No 122.

PUBLISHED EVERY SATURDAY.

OCTOBER 4, 1834.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POPPIN'S COURT, FLEET STREET, LONDON.



VIEW OF THE HOUSE OF COMMONS, FROM THE THAMES.

THE HOUSE OF COMMONS.

LIBERTY, civil and religious, is the glory of Great Britain, and this depends, under Divine Providence, upon the Commons House of Parliament. Hence the House of Commons has been called, with peculiar propriety, **THE BULWARK OF GREAT BRITAIN.**

Political matters are not the proper subjects for deeply engaging the readers of the Christian's Penny Magazine; but still it may be worth while to reflect, that, as it has been declared, "The power of an independent House of Commons to refuse supplies to the Crown, and of honest Juries to protect their fellow-subjects from vexatious accusations or unjust punishments, are the sheet anchors of civil liberty. As long as the House of Commons and Juries are independent, and do their duty, the English must remain a free, and consequently a prosperous people."

The House of Commons, in Old Palace Yard, was formerly a chapel, founded by King Stephen, and dedicated to St. Stephen the Martyr. It was rebuilt in 1347 by Edward III., and converted into a collegiate church.

After the Reformation, Edward VI. assigned it to the Commons' House of Parliament for the sessions of its

members, to which purpose it has ever since been appropriated.

The chapel, as re-edified by Edward III., was so exceedingly beautiful, that persons possessing good taste must deeply lament its having been defaced in the first instance, when the old house was formed within it: the more recent alterations have injured it in a still greater degree. At the time the walls were unmasked within, by removing the wainscot to make these latter alterations in 1801, a great part of the ancient decorations remained. Both the sides and roof were then seen to be most curiously wrought, and ornamented with a profusion of gilding and painting, presenting superb and beautiful specimens of the fine arts as they existed in the reign of Edward III. The gilding was particularly firm and highly burnished, and the colours vivid, both the one and the other being as fresh in appearance as if but just executed. One of the paintings had considerable merit, both as to design and execution: the subject was the Adoration of the Shepherds, and the Virgin was neither devoid of beauty nor of dignity. The west front of this chapel is still to be seen, and has a fine pointed arch window. Between this and the lobby of the House is a small vestibule, in the same style.

The old house was formed within the chapel, chiefly by a floor raised above its pavement, and by an inner roof, considerably below the ancient one. In 1800, on the union with Ireland, the building was enlarged, by taking down the entire side walls, except the buttresses that supported the original roof, and erecting others beyond them, so as to give room for one additional seat in each of the recesses between the buttresses thus formed. A gallery runs along the west end, and the north and south sides are supported by slender iron pillars, crowned with gilt Corinthian capitals. The whole interior is lined with brown well-polished wainscot.

The speaker's chair stands at some distance from the wall, and is highly ornamented with gilding, having the royal arms at the top. Before the chair is a table, at which sit the clerks who take minutes of the proceedings, read the title of bills, &c. In the centre of the room, between the table and the bar, is a capacious area. The seats of the members occupy each side, and both ends of the room, with the exception of the passages. There are five rows of seats rising in gradation above each other, with short backs, and green morocco cushions. The seat on the floor, and on the right hand of the speaker, is called the Treasury Bench, because there many of the members of administration usually sit. The side immediately opposite is occupied by the leading members of the opposition.

No members have any particular seats, except those for the city of London, who have a right to sit on the speaker's right hand, a privilege of which they seldom avail themselves except on the first day of a session. The speaker sits with his hat on, unless upon particular occasions. All the members must be seated, except the one addressing the chair; but they wear their hats or not at pleasure, unless when they are speaking.

The privilege of reporting the debates is by courtesy; and even so late as the last century, it was not permitted to give the names of the members who spoke on any question, but to give them fictitious, generally Roman names. So important is a report of the proceedings in parliament thought, that one of the daily papers expends between two and three thousand pounds every session in procuring it; and such is the rapidity with which the intelligence is communicated to the public, that should a debate close at four o'clock in the morning, a report of it, that shall fill a whole newspaper in small type, will be published within four hours afterwards.

The gallery of the House of Commons is accessible to strangers by means of orders from the members, or by a donation of 2s. 6d. to the door-keeper.

Beneath the House of Commons, in passages or apartments appropriated to various uses, are considerable remains of an under chapel of curious workmanship; and a side of a cloister, the roof of which is scarcely surpassed by the exquisite beauty and richness of Henry VII.'s chapel in Westminster Abbey.

CULTIVATION OF THE HUMAN MIND.

THE human mind is not a mere vessel into which knowledge is to be poured. It is better compared to a bee, fed during the first periods of its existence by the labours of others; but intended, ere long, to lift its wings in the active employment of collecting sweets from every field within its reach. To such excursions, and to the accomplishment of such purposes, the mind should be early and sedulously allured. This is the only way to give it energy and strength. Without the active exercise of its powers, neither body nor mind can acquire vigour. Without bodily exertions, Goliah, six cubits high, would have been only a gigantic boy; without mental efforts, Newton would have been merely an infant of days.

STATISTICS OF THE BRITISH COLLIERIES IN THE NORTH.

COALS are known to constitute the principal material of the riches and superiority of Great Britain. Without these, our wonderful manufactures, chiefly dependent on this most useful mineral, would decline and perish; and, in like manner, all the improvements in the arts, by which the means of diffusing the Gospel of Christ are so happily increased, would become extinct.

Our readers, therefore, not only as patriotic Britons, but as philanthropic Christians, are interested in the collieries of our country. The following statistical notices, therefore, of the Newcastle and Sunderland collieries will be read with considerable interest.

HISTORY OF THE COAL TRADE OF NEWCASTLE AND SUNDERLAND.

The number of working collieries on the river Tyne in the year 1829 was forty-one; on the north side, twenty-three, and on the south side, eighteen; on the river Wear, six on the north, and twelve on the south side, making eighteen; the whole number on both rivers being fifty-nine.

The collieries on the Tyne are capable of raising double their present quantity of coals, with the same machinery, but not with the same number of men. Those on the Wear are capable of raising one half more. The reason why these collieries do not work to their full extent is, that there is not a sufficient market to take off the quantity of coals that could be so raised.

Comparing the quality of the produce of the Tyne and the Wear, a much greater proportion of superior coals comes from the collieries on the latter river.

Within the preceding fifteen years, the number of collieries on the Wear have increased, and collieries of larger power have come into action during that time. Several new collieries have also been opened on the Tyne, whilst on the Tees there has been a considerable increase in the export of coals.

In some cases, the coal which is obtained from the pit is about ninety per cent.; and according to the present improved system of working the mines, all the coal, or nearly all, is got out of the earth; that which remains behind being scarcely worth mentioning.

The amount of money capital required for winning (as it is technically called) a certain tract or field of coal, altogether depends on circumstances. There are collieries in the north which have cost from ten or twelve thousand to 150,000*l.*, exclusive of the craft required for the shipment of coals; by this is meant the expense of sinking the pits, the establishment of machinery, and every thing requisite for putting the coal on board the craft, whether into keels or barges, or into ships. This sum includes railways, waggons, and machinery of every description.

Collieries are usually won by adventurers. On the Tyne there are only five proprietors out of the forty-one collieries on that river who work their own mines; and on the river Wear, there are only three; all the rest being in the hands of lessees or adventurers.

The aggregate money capital employed by the coal owners on the river Tyne amounts to about a million and a half, exclusive of the craft in the river. Some of these persons are owners of the craft, but many hire keels or barges. The money capital employed on the Wear is estimated at from six to seven hundred thousand pounds.

The wages of the colliers, if they could have full employment, are ample; but there is not full employment for them; fourteen shillings a-week is their lowest

wages; but they could earn five shillings per day if they had work to enable them so to do.

The coal owners have not the power of reducing the colliers' wages at their option, as the miners are hired in the month of April, in each year, for twelve months, at certain rates and wages, and they have no opportunity of altering them till the year expires.

There are a great number of well-meaning persons who have expressed great anxiety, arising from an apprehension that the time was rapidly approaching when the coal mines of England would be exhausted, and that future generations would be deprived of the solace and comfort of a good coal-fire. In order to allay this natural anxiety, the following estimate of the extent and produce of the coal mines of two counties in England only, and the proportion excavated, is given on the authority of Mr. Hugh Taylor, colliery agent to the Duke of Northumberland. It may be proper to observe, that this estimate does not include the coal fields of Yorkshire, Cumberland, Lancashire, Staffordshire, Warwickshire, Monmouthshire, Gloucestershire, Somersetshire, or Wales.

The Durham Coal Field.—From South Shields, southwards to Castle Eden, 21 miles; thence westward to West Auckland, 32 miles; north-east from West Auckland to Eltringham, 33 miles; and thence to Shields, 22 miles, being an extent of area of 594 square miles.

Northumberland Coal Field.—From Shields northward 27 miles, by an average breadth of 9 miles, being 243 square miles—

Durham.....	594
Northumberland.....	243
Total square miles.....	837

Portion Excavated.—In Durham, on the Tyne, say 39 square miles; on the Wear, 40 square miles—making 79 square miles.

In Northumberland, say 13 miles by 2, equal to 26 square miles, making the total excavated in those two counties to be 105 square miles; thus leaving 732 square miles of coal in the counties of Durham and Northumberland only, yet to be excavated.

Estimating the workable coal strata at an average thickness of twelve feet, the solid contents of one square mile will be 12,390,000 tons, and of 732 square miles—9,069,480,000 tons. Deduct one-third for loss by small coal, interceptions by dikes, and other interruptions, 3,023,160,000, there remains 6,046,320,000 tons—a quantity adequate to supply the present vend from Newcastle, Sunderland, Hartley, Blythe, and Stockton, of 3,500,000 tons annually, for a period of one thousand seven hundred and twenty-seven years.

It will be understood, that this estimate of the quantity of coal in Durham and Northumberland can only be an apt approximation, especially as the south-eastern coal district of Durham is yet almost wholly unexplored; but the attempt is made, in the hope that no apprehension need be entertained of this valuable mineral being exhausted for many future generations.

There is also a considerable extent of coal field in the northern and southern districts of Northumberland; but the foregoing comprises that which is continuous, and most suitable and available for exportation.

We will next advert to the number of men and ships employed in the coal works on the rivers Tyne and Wear. The returns from the Tyne, as given below, are official; but those from the Wear are by an approximate calculation.

The number of persons employed under ground in the works on the Tyne are,—men, 4,937; boys, 3,554; together, 8,491.

Above ground,—Men, 2,745; boys, 718; making to-

gether 3,463; which, added to the number employed under ground, will make a total of 11,954, which, in round numbers, may be called 12,000.

In the works on the river Wear there are 9,000 men and boys employed; which, with the 12,000 employed in the works on the Tyne, make the number engaged in digging and raising coal, and delivering it to the ships on the two rivers, to be 21,000. From the best calculations that have been made, by men eminently qualified, it would appear, that averaging the coasting vessels that carry coals to the size of 220 London chaldrons each vessel, there would be 1,400 vessels employed, which would require 15,000 seamen and boys to navigate them.

SUMMARY.

Ships of 220 London chaldrons.....	1,400
Navigated by seamen.....	15,000
Pitmen, and people employed above ground	21,000
Keelmen, coal boatmen, casters, and trimmers.....	2,000

Making the total number of persons employed in the coal trade on the rivers Tyne and Wear.....	38,000
--	--------

This enumeration does not include returns from Blythe, Hartley, or Stockton, or from Scotland, but is strictly confined to the coal works on the rivers Tyne and Wear.

In the year 1827, according to the Custom House returns, there were 606 collier ships belonging to the port of Sunderland, the tonnage of which amounted to 102,454 tons; and the number of ships that cleared out in that year with coals was 7,518. The town of Sunderland is principally, if not entirely, supported by the coal trade; and there are variety of manufactures of different descriptions dependent upon it.

The quantity of coals exported to foreign countries from Sunderland, on an average of four years, was 34,000 London chaldrons, and those sent coastwise, 1,050,000 London chaldrons.

The quantity of coal worked depends upon the quantity required for the market; but the proportion between the quantity worked and the quantity sold has been thus calculated:—taking 700,000 as the whole quantity worked, then 500,000 of that quantity is exported to London and elsewhere; 100,000 is consumed by the collieries, and sold from the pits for land sale and home consumption; and 100,000 is wasted.

The quantity of coals consumed in England and Wales is calculated as follows:—In manufactures, 3,500,000 London chaldrons; in household consumption, 5,500,000, making 9,000,000 London chaldrons consumed from inland collieries; the quantities sent coastwise on both sides of the island is 3,000,000 chaldrons, making 12,000,000 in all.

POPISH SAINTS AND MIRACLES IN THE DARK AGES.

THE following anecdote is transcribed from "Turner's Modern History of England," and appears there as a note. The description of Poggius reminds one of some characters in Dryden and Gil Blas. "Antonius Panensis was a fat man, with a long beard, an Augustinian, who was often sent by pope Eugenius as his ambassador to the king of Arragon. He obtained the name of saint by his crafty ostentation. He declared that he could fast eight days, without any food but the sacrament. As a trial, he consented to be secluded in a solitary place, without either meat or drink, taking only

the eucharist for his diet. He came out of his confinement, not only no thinner for his abstinence, but even more plump, and drew the admiration of all for this visible miracle. But a little before his death, a companion in his fraud revealed the secret. He used to take with him into the cell, under his garments, an oblong leathern bag, full of the best wine, and another with crusts and biscuits. His candles, which he had with him for lights, were made of sugar, smeared over with wax, and on these he secretly fed, dipping his bread in the wine. I was myself astonished how his face could be so ruddy, after so long a fast, till I heard this explanation. He got great celebrity for this miraculous sanctity."

ILLUSTRATIONS OF THE "CREED OF THE HEART."

CHRISTIANITY consists not in cold speculations, however ingenious; nor in public professions, however loud and ceremonious: but in "faith, which worketh by love." Perhaps it would be too much to expect that Christians would cordially agree in any written declaration of their belief, excepting as this is contained in the Holy Scriptures. Uniformity in expression has not been found: the statements of belief will necessarily vary, according to the degree of illumination possessed, or the diversified circumstances and capacities of individuals. But the **CREED OF THE HEART** is essentially the same in every child of God, and in every age of time, whatever may be his denomination, or the external forms of his worship.

Essential agreement as to the realities of Christianity may be exhibited, and will fully establish and justify the definition of the church of God, as given by Lord Bacon, and illustrate the declaration of the apostle: "*With the heart man believeth unto righteousness.*" The great Lord Bacon says, "There is a universal catholic church of God dispersed over the face of the earth, which is Christ's spouse, and Christ's body; being gathered of the fathers of the old world, of the church of the Jews, of the spirits of the faithful dissolved, and the spirits of the faithful militant, and of the names yet to be born, which are already written in the book of life." The creed of the heart is the essential faith of this church of God, agreeably to the definitions of Commissioner Whitelocke and Dr. Watts.

Bulstrode Whitelocke declares, "I have ever thought there has been but one true religion in the world, and that is the work of the Spirit of God in the hearts and souls of men, and they who have been led by it, have been the good people in every dispensation of God to the world." In Dr. Watts's invaluable sermons on the "Inward Witness to Christianity," he says, "The gospel of Christ is like a seal or signet, of such inimitable and divine graving, that no created power can counterfeit it; and when the Spirit of God has stamped this gospel on the soul, there are so many holy and happy lines drawn or impressed thereby, so many sacred signatures and divine features stamped on the mind, that give certain evidence both of a heavenly signet and a heavenly operator."

From this religion it is that we have the "Creed of the Heart," producing a substantial agreement and harmony among the people of God, notwithstanding various or numerous speculative differences. In illustration of our favourite doctrine, we shall now cite the testimonies of the disciples of Christ, living in successive ages of the church: persons of different communions, contradistinguished churches, and the several ranks in society. This brief list will include fathers, reformers, confessors,

and Puritans; Catholics and Protestants, Calvinists and Arminians, Episcopalians, Independents, and Quakers; all united, having "fellowship with the Father, and with his Son Jesus Christ."

TESTIMONIES.

1. St. Clement, bishop of the Christian church at Rome, died about A.D. 83. In a letter to the Corinthian church, he alludes to the favour of God towards the Israelites, saying, "They were all, therefore, greatly honoured, not for their own sakes, nor for their own works, nor for their own righteousness, which they themselves wrought, but through his will. And we also, being called by the same will in Christ Jesus, are not justified by ourselves, neither by our own wisdom, prudence, or piety, nor by the works which we have done in holiness of heart; but by that faith by which Almighty God hath justified all men (*believers*) from the beginning."

2. St. Polycarp, bishop of the church of Smyrna, was martyred A.D. 167. At the close of a letter to the Philippian, he says, "Now the God and Father of our Lord Jesus Christ, and he himself our everlasting High Priest, the Son of God, even Jesus Christ, build you up in faith and in truth, and in all meekness and benignity, in patience and long-suffering, in forbearance and charity; and grant unto you a lot and portion among his saints."

3. Irenæus, bishop of the church at Lyons, in France, where he suffered martyrdom, about A.D. 208. He says of the barbarous nations who received the gospel, "They believe in Christ Jesus without paper and ink, having the doctrine of salvation written on their hearts by the Holy Spirit; and faithfully keeping up the ancient tradition concerning one God the Creator, and his Son Jesus Christ. Those who have received this faith without Scripture, are barbarians as to their manner of speaking, compared with us; but as to their sentiments and behaviour, they are wise, and very agreeable to God, persevering in the practice of justice and charity."

4. St. Cyprian, bishop of the Christian church at Carthage, in Africa, was beheaded as a martyr, A.D. 260. In an account which he gives of his conversion, he says, "After the filth of my former sins was washed off by the laver of regeneration, and Divine life infused itself from above into my heart, now purified and cleansed; after, through the outpouring of the Holy Spirit from heaven, the new birth had made a new creature indeed; immediately, and in an amazing manner, dubious things began to be cleared up, things once shut up to be opened, dark things to shine forth: what before seemed difficult, now appeared feasible; and that was now evidently practicable which had been deemed impossible. I acknowledged that which was born after the flesh, and had been enslaved by wickedness, was of the earth; but the new life, now animated by the Holy Spirit, began to be of God. Of God it is, of God, I say, even all we can do; thence we live, thence we have strength, thence conceiving and assuming vigour, though as yet placed below, we know beforehand the vestiges of our future felicity."

5. St. Chrysostom was for a short time bishop of Constantinople, from which he was banished, and died, A.D. 407. Distinguishing the characters of mankind, he says, "A natural man is he who lives in the flesh, and hath not his mind as yet enlightened by the Spirit; but hath only that innate human understanding with which the Creator hath endued the minds of all men. The spiritual man is he who liveth by the Spirit, having his mind enlightened by Him; having not only an innate understanding, but further, a spiritual understanding

graciously bestowed on him, with which the Holy Spirit endues the minds of believers."

6. St. Augustine, bishop of Hippo, in Africa, one of the most eminent of the fathers of the church, died A.D. 430. Those who oppose the doctrine of election, call Augustine the author of Calvinism. His devotional pieces have been famous in all ages. The following is part of one of his prayers: "O Holy Spirit, love of God, who proceedest from the Almighty Father, and his most blessed Son, powerful Advocate, and sweetest Comforter, infuse thy grace, and descend plentifully into my heart: lighten the dark corners of this negligent dwelling, and scatter there thy cheerful beams; dwell in that soul that longs to be thy temple: water that barren soil, overgrown with weeds and briars, and lost for want of cultivating, and make it fruitful with thy dew from heaven. I believe that in whomsoever thou dwellest, the Father and Son do likewise come and inhabit that breast.— And, oh! happy is that breast which is honoured with so glorious, so divine a guest, in whose company the Father and the Son always come."

(To be continued.)

MISSIONARIES' KIND ATTENTION TO SOLDIERS IN INDIA.

DR. BUCHANAN, in his "Ecclesiastical Memoirs," published *thirty years* ago, remarks, "Of a thousand soldiers in sickly India, there will generally be a hundred who are in a declining state of health; who, after a long struggle with the climate and with intemperance, have fallen into a dejected and hopeless state of mind, and pass their time in painful reflection on their distant homes, their absent families, and on the indiscretions of past life; but whose hearts would revive within them on their entering once more the house of God, and hearing the absolution of the gospel to the returning sinner." We were reminded of this statement on reading the following interesting paragraph of a letter from the Rev. Mr. Munday, of the London Missionary Society, in the Chronicle for this month:—

"I met with much that is calculated to encourage; and hope that health and strength will long be continued. In fact, I need strength now more than ever, as work seems continually to multiply upon me. The 44th regiment arrived here about fifteen days ago. It contains eight hundred men;—out of this number, there are five hundred Catholics; and amongst the remaining three hundred, who are Protestants, there are many really pious men. They frequently call on me for religious conversation; and I am anxious to see and show kindness to them. Poor fellows! they have many temptations in this country, many trials, and but little comfort; and they seem to enjoy religious ordinances more than any class of men I know. A party of them meet for prayer in my vestry every night. They requested me to preach to them twice a-week, beside my Sunday services. This I could not do; but have engaged to give them one service on the Friday evening. I commenced last Friday, and my chapel was quite full; there was not an empty seat; it was truly delightful to see them, and quite cheered my heart."

Every soldier, embarking for a foreign colony, ought to be furnished with a copy of the Holy Scriptures; and, we would add, also a copy of the "Sailors' and Soldiers' Pocket Companion," containing as it does such a mass of interesting matter on the evidences of Christianity, with a comprehensive devotional directory. The friends of sailors and soldiers would confer on them a great favour by such a cheap, but desirable present.

CHRISTIAN INSTRUCTION SOCIETY.

We have great pleasure in giving publicity to the following announcement of a Course of Lectures on Mechanics, to be delivered at Barbican Chapel, by Ministers in connection with the above Society, on Tuesday evenings, at eight o'clock.—*EDITOR.*

Oct. 7.—The Nature and Worth of the Soul. Rev. J. Woodwork.

Oct. 14.—The Moral Government of God. Rev. E. Steane.

Oct. 21.—The Insufficiency of Reason, and the Necessity of Revelation as a Guide to true Religion. Rev. J. P. Smith, D. D.

Oct. 28.—The Divine Inspiration of the Holy Scriptures. Rev. A. Fletcher, M. A.

Nov. 4.—The Holy Scriptures the only rule of Faith and Practice. Rev. J. Burnet.

Nov. 11.—The Doctrines and Precepts of the Holy Scriptures Evidences of their Inspiration. Rev. J. Styles, D. D.

Nov. 18.—The Fulfilment of Prophecies a Demonstration of the Inspiration of the Holy Scriptures. Rev. J. E. Giles.

Nov. 25.—The Inspiration of the Holy Scriptures attested by Miracles. Rev. J. Young, M. A.

Dec. 2.—The Delineation of Personal Character afforded in the Holy Scriptures an Evidence of their Inspiration. Rev. J. Robinson.

Dec. 9.—The Evidences of Christianity derived from the Character of its Divine Founder. Rev. J. P. Dolson.

Dec. 16.—The Evidence of Christianity derived from the Resurrection of Christ. Rev. J. Blackburn.

Dec. 23.—The Evidence of Christianity arising from its Influence in the Formation of Character. Rev. C. Stovel.

Dec. 30.—The Evidence of Christianity from its Triumph and Progress in the World. Rev. J. Morrison, D. D.

PILATE'S APPEAL, IMPROVED.

"Behold the man!"—John xix, 5.

PILATE said this to move the pity of the Jews, hoping that their cruelty would be satisfied without the death of Jesus: but we are called upon to behold him to excite our wonder, increase our love, and call forth our praises. This is the most wonderful object God can exhibit to us. Earth, ocean, rolling worlds, or ranks of angels, are trifles, compared with this mysterious MAN. This Man, where the lines of infinite wisdom meet, where the treasures of infinite love are deposited, by whom omnipotence puts forth its noblest energies, and through whom holiness shines in its fullest lustre. This Man, whose heart is the throne of mercy, and whose bleeding wounds are the channels for grace to flow down in streams of blessedness. This Man, who is God's fellow, and a brother. This man, the hiding-place and the fruitful branch, whose cross provides a refuge for the guilty, and food for the perishing. Surely the best employment a sinner can be engaged in is beholding him. Salvation, health, peace, joy, come unto the soul with every penitent, believing, hopeful look; while sin appears in its native ugliness, the world diminishes to its real nothingness, and God appears in all the infinite beauties of his gracious and holy character.

True repentance is a continued war against sin, and a permanent inward shame for its defilements, until death sounds the retreat.

SCRIPTURE GAZETTEER.

(Continued from p. 310.)

PERIZZITES (*people dwelling in villages*) the ancient inhabitants of Palestine, mingled with the Canaanites. There is also great probability that they themselves were Canaanites, but having no fixed habitations, sometimes dispersed in one country and sometimes in another: they were for that reason called Perizzites, which signifies scattered, or dispersed.

PERSIA (*that divides, or a horseman*), an ancient kingdom of Asia, bounded on the north by Media, on the west by Susiana, on the east by Carmania, and on the south by the Persian gulf. The Persians became very famous from the time of Cyrus, the founder of the Persian monarchy. Their ancient name was Elamites, and in the time of the Roman emperors they went by the name of Parthians.

PHARPAR (*that produces fruits*), or Pharpar, is one of the rivers of Damascus, or rather it is an arm of the Barrady, which waters the city of Damascus and the country about it. 2 Kings v, 12.

PHŒNICIA (*purple, or palm tree*), a province of Syria, the limits whereof have not been always the same. Sometimes its extent has been defined, from north to south, from Orthosia as far as Pelusium. At other times its southern limit has been Mount Carmel and Ptolemais. It is certain that, from the conquest of Palestine by the Hebrews, its limits were narrow; it had nothing of the country of the Philistines, which took up all the coast from Mount Carmel, along the Mediterranean, as far as the borders of Egypt. It had also very little extent on the land side, because the Israelites, who had all Galilee, shut it up to the Mediterranean sea. Sometimes the Greeks comprehended all Judea under the name of Phœnicia. Neither is Phœnicia to be met with in any of the canonical books of the Old Testament in Hebrew, which always reads Canaan. See Mark vii, 26.

PHILIPPI (*city of Philip*), one of the chief cities of Macedonia, lying to the north-west of Neapolis, and formerly called Dathos, but afterwards it took its name from Philip, the celebrated king of Macedonia, who repaired and beautified it. In process of time it became a Roman colony. St. Paul came hither, and converted a number of the inhabitants, and afterwards sent an epistle to the church there, which is received as one of the canonical books of Scripture.

PHILISTINES (*dwellers in villages*), a people of Palestine, who came thither from the island of Caphtor. See Caphtor, and Canaan.

PISGAH (*eminence*), a mountain beyond Jordan, in the country of Moab. The mountains Nebo, Pisgah, and Abarim, make but one chain of mountains near mount Peor, over against Jericho, upon the road from Livias to Esbus, or Heshbon.

PISON (*changing*), or Phishon, one of the four great rivers that watered the terrestrial Paradise. Calmet supposes it to be the Phasis, a famous river of Colchis. See his Dictionary.

PONTUS (*the sea*). The province of Pontus in Asia Minor is bounded by the Euxine sea to the north, Cappadocia to the south, Paphlagonia and Galatia to the east, and the Upper Armenia to the west. It is thought St. Peter preached in Pontus, because he addresses his first epistle to the faithful of this province, and to those of the neighbouring provinces. 1 Pet. i, 1.

R.

RABBAH (*powerful, or contentious*), or Rabbath, or Rabbath-Ammon, or Rabbath of the children of Ammon, afterwards called Philadelphia, the capital city of the Ammonites, situated beyond Jordan. It was a considerable city in the time of Moses, who tells us there was still to be seen there the iron bedstead of King Og. Deut. iii, 11. Ptolemy Philadelphus gave it the name of Philadelphia. It was not far from the fountain of Arnon.

RAMOTH (*eminences*), a famous city in the mountains of Gilead. It is also called Ramoth Gilead, sometimes only Ramoth, and sometimes Ramoth Mispah, or the Water Tower. Eusebius says that Ramoth was fifteen miles from Philadelphia, towards the east.

RIEGIUM (*rapture*), a city of Italy, in the kingdom of Naples. St. Paul landed here when he went to Rome, in the year of Christ 61. Acts xxviii, 12—14.

RIBLAIH (*quarrel*), a city of Syria, in the country of Hamath, which, according to St. Jerome, was the same which was afterwards taken for Antioch of Syria. The situation of this city was one of the most agreeable of all Syria, and the kings of Babylon were always desirous to make their abode here.

ROME (*strength*), the capital of Italy, mistress of the Roman empire, was founded by Romulus and Remus, in the year 3966 of the Julian period, in the year of the world 3266, before the vulgar Christian era 748, towards the end of the reign of Hezekiah king of Judah. This city is so well known, that we shall not attempt to give any description of it here, but refer our readers to the Christian's Penny Magazine, vol. i, p. 210, 219.

S.

SABEANS (*captivity*), a people of Arabia, who were descended from Saba; but, as there are several known by the name of Seba, or Sheba, who were heads of people or tribes, there are several Sabeans distinguished, who dwelt in different parts of Arabia. The queen of Sheba is supposed to have dwelt in Arabia Felix.

SALAMIS (*shaken*), was once a famous city in the island of Cyprus, opposite to Seleucia on the Syrian coast; and as it was the first place in the island where the gospel was preached, it was in the primitive times made the see of the primate or metropolitan of the whole island. In the reign of the emperor Trajan it was destroyed by the Jews, and rebuilt; but afterwards being sacked and razed to the ground by the Saracens, it never recovered its former splendour. It is said to have arisen from Famagusta, which was the chief city of the isle when the Turks took it from the Venetians in 1570. Paul came to this city in company with Barnabas, in the year 44 of the vulgar era. Acts xiii.

SALEM (*perfect, or peace*). The name of Salem is given to Jerusalem, Psal. lxxvi, 2.

SAMARIA (*his guard, throne, or diamond*), the capital city of the kingdom of Samaria, and of the ten tribes. It was built by Omri, king of Israel, who began to reign in the year of the world 3076. He bought the hill of Samaria of Shemer, from whence this city took its name of Samaria. Salmuneser, after having carried away captive all the people of this country, sent other inhabitants in their stead, of which the most considerable were called Cushites, a people descended from Cush, and who are probably of the number of those people which the ancients knew by the name of Seythians. These people were taught, by the command of Esarhaddon, the religion of the Jews; but the Jews would never consent to unite with them in the worship of the true God. In the time of Alexander the Great, San-

ballat, the governor of the country, got permission to build a temple on mount Gerizim, which from that time they always frequented, as the place where the Lord intended to receive the adoration of the people. This was the cause of the greatest hatred between the Jews and the Samaritans, inasmuch that the Jews would have no kind of communication with them. John iv, 9, 20.

MY SCRAP BOOK.

LEAF XXXIX.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—SAXENA.

THE VOYAGE.

(Continued from p. 294.)

(From the original MS of the late Mr. Isaac James, of Bristol.)

THUS he continued moaning, till his soul began to choose strangling, and death rather than life. Job vii, 15. But God, not willing to try him above what he was able to bear, sent a more favourable wind, and when they came to run before it, SINNER found his sickness began to abate, but he did not recover entirely till they were out of the gulf. At the mouth of it they came to an island, in which was a great market for spices; and as soon as the anchor was cast, SINNER obtained leave to go on shore, and the land air and delicious taste of the spices perfectly restored him. CAUTION, however, warned him to be on his guard, and remember what happened at Paradise. At this island he again met with DIVINE INFLUENCE, who told him he must not expect either HIMSELF or EVANGELIST to accompany him always; for, said he, it is the will of the KING, that I should sometimes leave you, to try you, that he may know all that is in your heart (2 Chron. xxxii, 31); and EVANGELIST must endeavour to rescue other thoughtless Babylonians from the wrath that hangs over them. SINNER on hearing this was very much discouraged, and falling on his knees cried, If thy presence go not with me, let me not leave hence.

Then said EVANGELIST, SINNER, consider what great things have been done for you already, and what love DIVINE INFLUENCE has manifested; consider also what love the PRINCE himself has exhibited; for it is owing to him that the KING has condescended to admit such rebellious Babylonians into his kingdom. Now he keeps a Register, in which he writes down the names of all those who leave Babylon for his sake: this is called the BOOK OF LIFE, and I have good reason to believe your name is entered in it; if so, thou shalt not go into perdition with that great city Babylon, which reigneth over the kings of the earth. Rev. xvii, 8, 18.

I have indeed, as you observe, said SINNER, received great things already, and many proofs that I am not utterly despised; therefore, as it is the Lord, let him do what seemeth him good. You speak, replied EVANGELIST, the language of ELI, when bitter tidings reached him; and you yourself must expect through much tribulation to enter the kingdom. Acts xiv, 22. But let me tell you, if you continue in the right course, although you should perish at sea, you would not be finally lost.

SINNER. No! How can that be?

EVANGELIST. Because the time is coming when the sea will give up her dead, according to a most sure word of prophecy, to which you will do well to take heed.

Now beyond the Gulf of Dependancy was another great gulf, called Despair, subject to dreadful storms, and in which many mariners have perished, and that finally, for the prophecy just mentioned does not relate

to this gulf. Indeed, vessels here are often in such distress from raging winds, that multitudes of poor wretches have through mere terror jumped overboard and drowned themselves.

The vessel in which SINNER was now to proceed was called the TRIAL, and DIVINE INFLUENCE, considering how much he had lately suffered, kindly permitted him to stay in the island till there was a fair wind and tolerably smooth sea, lest his soul should be discouraged because of the way. In this gulf there are also some terrible sea monsters, but excepting in stormy weather, they seldom appear above water; yet such is their fierceness, that they not only bite asunder the cables, but endeavour to gnaw in two the very anchors themselves; in which if they succeed, the vessels are immediately driven among the rocks and go to pieces. None but those who have seen these monsters, can form the least notion of their horrible forms and appearance. But more about them hereafter. In a few days, the wind being fair for sailing, they weighed anchor and hoisted sail, for anchors are often lost hereabouts. SINNER returned thanks to EVANGELIST, and more especially to DIVINE INFLUENCE, for the many and great benefits he had received. After which they sailed, and steadily kept on their course, till, being past the gulf, they were in the main ocean, steering for the Cape of Good Hope. CONSCIENCE was on board, and not quite so drowsy as he had been lately. One day he asked SINNER whether he had paid for his passage?

SINNER. No, I have not.

CONSCIENCE. How then?

SINNER. Because I hope the Prince of the country where we are going has paid it.

CONSCIENCE. What ground have you for this hope?

SINNER. EVANGELIST informed me that the Prince had deposited an immense sum in the treasury for such very purposes.

CONSCIENCE. Yes, so I have heard myself; but then it is for passengers in general: what reason therefore have you for supposing that there is a particular provision made for you?

SINNER. I scarcely know, and yet I hope there is.

CONSCIENCE. But what if you should deceive yourself?

While SINNER was considering what he should answer, the wind shifted, so that they were compelled to put about the vessel, and began to return towards the gulf. This, being ignorant of sea affairs, he did not at first perceive, but sat in a state of dejection, till one of the sailors, named DOUBT, came up to him and said, This is bad work, master!

SINNER. Bad work! What is bad work?

DOUBT. Why, we make no way at all; nay, we are setting back to the gulf, and if we are overtaken by a storm there, all the money in the world will not save us.

This reminded SINNER of the supply he had received from DIVINE INFLUENCE, called *Holy Dependence*, and he drew it out from his pocket, not without a thought of throwing it overboard, supposing it could be of no further use; he therefore sat looking at it, when CONSCIENCE said, What have you there?

SINNER. My money.

CONSCIENCE. What, that which DIVINE INFLUENCE gave you? Pray what are you going to do with it?

SINNER. Why what is its use?

CONSCIENCE. What use! Do you then think that DIVINE INFLUENCE would bestow that which was of no use?

SINNER now felt so self-condemned, that he could not look him in the face; he therefore fixed his eye on the figure of the Lamb slain, which was impressed on the coin, and at last said, I wish I could read the inscription. One on board, named FAITH, happening to

hear this, stept up and said, I believe I can : let me try. He did so, and the words were, in the language of Canaan, *Ye are bought with a price.* 1 Cor. vi, 20. After what had just passed between him and CONSCIENCE, this was so suitable a relief, that he sprang upon his feet, and cried, Though I perish I will keep my money about me, and it will be seen whose I am and whom I serve. At this very instant the wind shifted round once more, in consequence of which they got again into their right course, and began to fetch up the way they had lost ; which so rejoiced SINNER that he began to sing, FAITH and COMFORT joining him, and even CONSCIENCE took courage to do the same.

Our canvass fill'd with rising breeze,
How pleasantly we plough the seas ;
The swelling billow rolls us on,
And every doubt and fear is gone.

So sails the Christian ; but not so
Did I, poor worthless Sinner, go ;
An adverse wind threw back the sail,
Increasing to a stormy gale.

The skillful seamen with dismay
Beheld the vessel lose her way,
And cried, Alas ! this course pursued,
The fatal gulf will soon be viewed.

But now, not lost, amidst my fear,
The Captain's cheering voice I hear,
Put round the ship, the wind is fair,
Urge on your course and leave despair.

That dreadful gulf left far behind,
May I at last salvation find ;
And though I perish in the sea,
The price is paid, and paid for me.

.....

Here, I am sorry to say, the Manuscript abruptly breaks off ; and whether Mr. James proceeded further in his design, I am at present uncertain : but as his very voluminous and curious MSS, both original and collections, are all in my possession, and as I have in many instances found that he has commenced a subject in one volume, perhaps in the middle of it, and continued it in others, I am not without hopes that he has done so with this Allegory, though up to this time it has eluded my search.

As it is my intention (D. V.) to frequently enrich "My Scrap Book" with extracts from these valuable MSS, and as the character, learning, and reputation of the pious and laborious author and collector of them, though well known to those engaged in antiquarian and ecclesiastical researches, may not be so familiar to some of the readers of the Christian's Penny Magazine, a very brief biographical notice of him will perhaps not be unacceptable, and shall therefore be inserted in my fortieth leaf.

S. J. B*****.

THE HEAVENLY WIND.

JOHN III, 8.

FORTH from his treasures nature's Lord
Calls out the slumbering breeze ;
The winds obey his high award,
And murmur through the trees.

We hear, we feel the cooling air,
But fail to grasp its laws ;
Effects proclaim its presence here,
But show us not the cause.

From treasures of eternal love
The Spirit's breeze doth haste ;
Dry, withering bones his virtue prove,
And meet in close embrace

Upon the lowest depths of woe
He breathes th' immortal air ;
Its quickening virtues soon appear
In penitence and prayer.

All lofty looks before him fall,
All tow'ring thoughts are slain ;
While raptur'd angels loudly sing,
" A sinner's born again ! "

Born to a life of holiness,
Born to approach the throne ;
Born to partake Immanuel's bliss,
And deck his glorious crown.

REFLECTIONS ON THE SEA,

Written on the Marine Parade, Hastings.

THE sun has sunk beneath the reach
Of penetrating vision's glance ;
The waves roll murmuring o'er the beach,
And wash the western shore aslake.

The seaman spreads his swelling sails,
To catch the gay propitious breeze ;
The child its father's vessel hails,
As through the surf she glides with ease.

The invalid, in search of health,
Slow paces o'er the long parade,
Contriv'd with skill, and rais'd by wealth,
For visitants to promenade.

The cliffs majestic rais'd on high,
O'erhang the briny flood below,
Deep ting'd with green, as far as eye
Can scan the fluid billows flow.

I sit me down where Neptune skirts
The southern shore of Britain's isle ;
The white-fring'd tide ebbs from the heights
Which bound the coast to Beachy's pile*.

The vast expanse of sea and sky
Now courts my gaze, now strikes my breast
With awful wonder, as I try
In contemplation's shade to rest.

The variegated vault of heaven,
Here streak'd with light, there clad in gloom,
Portending showers spontaneous given,
To deepen nature's verdant bloom.

There, too, where sky and ocean seem
To touch, and ev'n beyond, in thought,
My spirit flies, and soars to Him
Who call'd this ponderous globe from nought.

How great his power ! his wisdom deep !
My soul, adore his love profound !
Creation speaks at every step ;
How " soft and silent is the sound ! "

But far above perception's gaze,
Redemption spreads its glories bright :
Here faith beholds in Jesu's face
Immortal, ever-living light.

* Beachy Head, a bold promontory standing out into the sea eighteen miles west of Hastings.

Quaker Street.

J. R. B.

All thy help is to look of thyself an object of confusion, and to look on Christ an object of consolation.—*Ward.*

London : Printed and Published by C. WOOD AND SON, Poppin's Court, Fleet Street ; to whom all Communications for the Editor (post paid) should be addressed ;—and sold by all Booksellers and Newsmen in the United Kingdom.

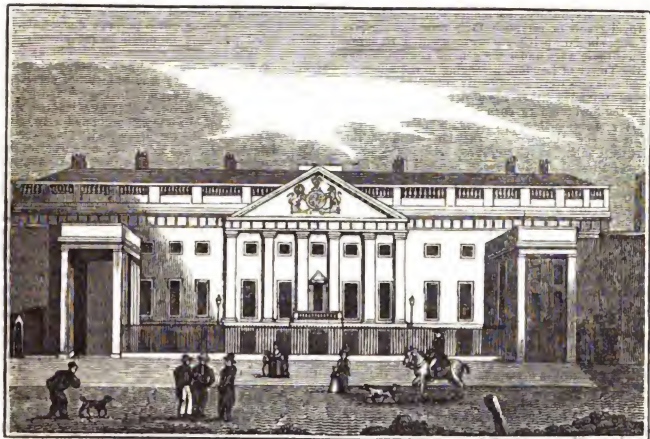
THE CHRISTIAN'S PENNY MAGAZINE.

123.

PUBLISHED EVERY SATURDAY.

OCTOBER 11, 1834.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POPPIN'S COURT, FLEET STREET, LONDON.



THE ROYAL MINT, TOWER HILL, LONDON.

THE BRITISH ROYAL MINT.

"*MONEY answereth all things,*" is the language of Divine Inspiration, to mark its vast utility in the affairs of human life, nearly three thousand years ago, in the land of Israel. If money were of such immense importance to the kingdom of Solomon, in whose reign and kingdom commerce was in its infancy, of how much more consequence must money be in the unparalleled traffic and commerce of Great Britain!

THE MINT, or place where gold and silver is coined into money, under a master and officers appointed by the Government, is an ornament to the metropolis, and a place of great interest to the nation.

Probably it will be interesting to many of the readers of the Christian's Penny Magazine to learn, that although there is so much said in the Old Testament relating to money and its uses, coining was unknown to the ancients. Mr. Horne, in his invaluable "Introduction to the Scriptures," speaking of the "Commerce and Navigation of the Hebrews," remarks, "The coinage of money was of late date among the Persians, Greeks, and Romans. The Persians had none coined before the reign of Darius the son of Hystaspes, nor had the Greeks (whom the Romans most probably imi-

VOL. III.

tated) any before the time of Alexander. We have no certain vestiges of the existence of coined money among the Egyptians before the time of the Ptolemies; nor had the Hebrews any coinage until the government of Judas Maccabæus, to whom Antiochus Sidetes, king of Syria, granted the privilege of coining his own money in Judea. Before these respective times, all payments were made by weight; this will account for one and the same word (*shekel*, which comes from *shakal*, to weigh) denoting both a certain weight of any commodity, and also a determinate sum of money."

Coining is a certain evidence of the advancement of trade and commerce. But the Britons had an extensive coinage as early as the reigns of the emperors Augustus and Tiberius Cæsar, in whose reigns our blessed Saviour tabernacled on earth. Cunobeline was an independent British prince of that period, between the first and second invasion of the Romans: and we have no fewer than *forty* coins of Cunobeline alone, in gold, silver, and copper, which are all of different dies or stamps, demonstrating, at least, so many coinages in that reign, besides those of the other princes in Britain. The figures that were first stamped on the coins of all nations were those of oxen, horses, sheep, and hogs, indicating that they had used cattle as the medium of exchange; but

2 T

now the precious metals served as a substitute and representative of all commodities. Figures of cattle, shaded with trees, representing the woods in which these animals were pastured, were stamped upon the most ancient coins; and some of the gold coins found at Kanibire in Cornwall, and described by Dr. Borlase, are of this kind, and are therefore believed to be some of the most ancient coins of Britain. Many of the most ancient British coins that have the representation of a human head, with an inscription on them, refer to the reign of Cunobeline, as part or the whole of such inscription contains an abbreviation, or the whole of the king's name.

British coining would require a volume to detail the particulars of its history; as nobles and prelates obtained royal grants to establish their own appropriate Mints, and similar privileges were granted to large towns; but these were under the general control of that within the Tower of London, belonging to the king.

Several coinages were not directly subordinate to the crown, and founded either upon usurpation, or upon grants of the Sovereign to corporate bodies. Of these several are mentioned as in the hands of the barons in the reign of Stephen. Athelstan confined the ecclesiastical mint to Canterbury, where the archbishop was allowed *two* moneyers, and the abbot *one*; and to Rochester, where the bishop was authorized to employ a single moneyer: but in these, and in all succeeding grants from the crown, while the profits of the coinage were assigned to the church, the dignitaries in question were forbidden to use any dies but what were received from the Tower of London, and for the use of which they were compelled to pay a rent to the master of the mint. In later times, however, certain ecclesiastics were permitted to add distinguishing signs, or mint marks, to their money, or, at least, on the smaller coins; for it was one of the articles of impeachment against Wolsey, that he inserted a cardinal's hat on the larger ones.

Connected with the various provincial mints were exchanges, established in certain large towns, for the purpose of receiving in the old, and distributing new coins. Here also bullion and plate were purchased in the name of the sovereign; foreign coin exchanged for that of the kingdom, or supplied to travellers and merchants, according to public tables of their value.

The series of coins from the metropolis and other ecclesiastical mints, terminates in the reign of Henry VIII. Cranmer and Lee, the archbishops of Canterbury and York of that period, being the last who exercised this privilege: but it was not until the reign of Queen Mary that the subordinate royal mints were finally abolished. The coinage has ever since been exclusively carried on at the Tower, with the exception of a short period in the reign of Charles I; another in that of his son; and during the great recoinage immediately after the Revolution, when mints were put in operation in York, Chester, Exeter, Bristol, and Norwich. To these exceptions may be added, the "new era" in the reign of George III, when an immense copper coinage was conducted by Mr. Boulton, at the Soho, near Birmingham.

The New Mint, represented in our Engraving, was erected under the direction of Mr. Smirke, Jun. For the completion of this great undertaking, there were grants of money made by Parliament, from 1806 to 1810, amounting in the whole to 261,977*l.*; and it is believed to be far the most convenient for its apartments and offices, and the most perfect and effective in its machinery, of the kind in the whole world.

Coining at the Mint is performed with the most astonishing expedition. There are *twelve* cutting machines, worked by a steam engine: each machine will cut out

60 pieces in a minute, of course the twelve will produce 720 in a minute, or 43,200 in an hour. In the *coining-room* there are *eight* coining presses. These machines are worked with the utmost accuracy, and with such rapidity, that each will produce about 60 in a minute; and on the average, allowing for the necessary delays in work 40 pieces of money to each press, 320 sovereigns, or shillings, will pass through the eight machines in a minute, or 19,200 in an hour!

Coining is not only carried on with amazing despatch, but with the most astonishing exactness. Dr. Lardner, in his "Cabinet Cyclopædia"—"Useful Arts—Manufactures in Metal," vol. iii, says, "The extreme exactness required and attained in the weight of coins at the Royal Mint, by means of the sizing machines, has already been mentioned. It is perhaps more difficult to attain equal precision in much larger pieces; at all events, it is a point not always attended to by foreign numismatists. Dr. Gregory once mentioned, in a lecture, that 'two scientific Englishmen, of considerable eminence, had just been before complimented by a medal of, he believed, 10*l.* value, by a learned society abroad, on account of some elaborate and very valuable researches. When the medal arrived, it was accompanied, as the lecturer was informed, by pieces of silver coin, of more than 1*l.* in value, that the medal, which was cast too small, might, by such 'make weight,' want nothing of its declared worth.' Who can imagine that any London or Birmingham medallist would have been guilty of such miscalculation?" "This case," the Dr. justly added, "may be contrasted with the results of the operations of the British Mint, in which he had been assured, that on a recent examination, when sovereigns were put to the test as to their weight, it was found, that out of 1,000, 500 were quite correct; 200 varied only by half a grain; 100 more, three-quarters of a grain; and the remaining 100 varied altogether a grain." This is an instance of surprising accuracy; especially when the various processes through which every single coin passes are taken into consideration.

QUANTITIES OF GOLD AND SILVER COINED AT THE ROYAL MINT OF GREAT BRITAIN.

In the twenty years from 1790 to 1809, both inclusive, the amount of gold coined was 21,493,640*l.* 3*s.* 6*d.* The greatest amount in any one year was 2,967,504*l.* 15*s.* 0*d.* in 1798. The silver coined during the same period amounted only to 1,216*l.* 15*s.* 2*d.* In the twenty years from 1810 to 1829, both inclusive, the coinage of gold amounted to 45,387,423*l.* 8*s.* 4*d.*, the greatest amount in any one year being 9,520,758*l.* 13*s.* 10*d.* in 1821. During the same period, 9,149,411*l.* 4*s.* 1*d.* was also coined in silver; 2,436,297*l.* 12*s.* 0*d.* of which was coined in 1827.

The value of the gold coined at the Mint in each of the three years 1830, 1831, 1832, was as follows:—

In 1830.....	£ 2,387,881
In 1831.....	598,547
In 1832.....	3,737,065

Total.....£ 6,723,493

Of this sum, 3,903,199*l.* was coined for the Bank of England; 2,364,059*l.* for private persons; and 12,708*l.* for the Bank of Ireland.

From the 6th of August, 1831, to the 9th of February, 1832, there was received into his Majesty's Mint, in standard gold, 12,365 lbs. 11 oz. 14 dwts. 15 grs.

Let thy tongue take counsel of one eye rather than two ears.—*Quarles.*

ON THE MORAL CHARACTER OF CHRIST.

No. IV.

THE OBEDIENCE OF JESUS TO HIS EARTHLY PARENTS.

The right of parents to exact obedience from their children, is one established by all the laws of nature, and ratified by the oracles of God. It will be found, that in proportion to their neglect or observance of this duty will be the happiness or misery, the general rectitude or general impropriety in conduct of all mankind. We are often met by sad spectacles of disobedience resulting from a mode of conduct similar to that of Eli, who restrained not the mad passions of his sons; while most of the instances of virtue and true excellence, which gratify and charm us, will be found to have their origin in the kind and effectual influence which parental authority and love exerted in directing the youthful thoughts and actions of their children in the paths of holiness and true religion.

Important, however, as the duties as well as the influence of parents may be, those of children must be regarded with no less care and attention. Let me, then, request those of our readers who yet are blessed with parents to direct and comfort them, to follow me in the few observations which the contemplation of our Redeemer in the character of a child will occasion.

But little is recorded of the early life of Jesus; and I do not intend simply to take into consideration his conduct during the years of infancy and youth, but the whole that we are informed of the method in which he performed the important relation of a child to his earthly parents.

1. Our Lord's obedience was intelligent. He knew well the nature of the claims which his parents had upon him, and the means by which he could, with the greatest propriety, obey and please them. And this is the kind of service which alone can be depended on with any degree of confidence. Where a man makes his duty his study, we may be sure he will endeavour to perform it. Such did our Saviour. His conduct did not result from the impulse of the moment, but from patient investigation into the demands of God's laws.

And this, little children, is what I could earnestly wish you would practise more than it has been my lot to see your fellows do. I request you to *think* of the debt you owe your parents; to *think* of the means by which you can please them best. Thus you will lose the slavish and unmanly motive which the fear of correction affords, and act in such a way as to secure the approbation of your Redeemer, who was once a little child.

2. Submissive. Notwithstanding the amazing knowledge, power, and holiness of our Lord, we find him content to obey the precepts of his parents, and be subject to them. We may observe, also, that he continued to reside with his mother until entering on his ministry, if not afterwards. We never hear of his assuming any degree of authority in the house; but, on the contrary, he always acted with great modesty and propriety. Again, therefore, the young have a pattern set before them. It is truly lamentable to see the airs which young persons are wont to assume, and the marked indifference, with which they listen to the warning voice of their parents. It is considered humiliating to be obedient; and, therefore, regard to a parent's feelings is never included in the proper requisites for true morality; and the future behaviour shows how little time has been spent in such studies. To these persons, it will be an argument of some weight to bear in mind, that they are pursuing a course just the reverse of that sanctified by the footsteps of the Redeemer, and it is for them to reflect what the end of these things will be.

3. The situation of our Lord was in some respects

very different from that in which his followers are placed. He possessed the power of working miracles, and was an ambassador from God. It is clear, that in neither of these capacities could he owe any deference to his mother's wishes, seeing that she was wholly incompetent to direct him in the use of such stupendous powers. We find, however, that with the weakness common to nature, she did venture to interpose her authority on each of these points, and our Lord's conduct under the circumstances, deserves due attention; to save it from being misunderstood.

When requested by his mother to change the water into wine, his comprehensive mind saw the evil that would result to himself, as well as to mankind at large, if he suffered any persons to suppose they had a right to direct the use of his miraculous powers. He therefore decidedly tells his mother, that she has nothing to do with him in his character of Messiah, and as such refuses to do the miracle by her orders; but as a son he yields to her request, and does it for the sake of affording her satisfaction.

On another occasion, his mother ventured to interrupt him in the midst of his public duties, while surrounded by listening crowds. In order to convey to her in the mildest, but, at the same time, firmest manner, that this intrusion was improper, he uses a mode of speech truly sublime. In the energy of his devotion to the cause of salvation, he forgets all the far lesser ties which bind man to man. Compared to eternity, what are the pursuits of time? Who is my mother, or my brethren? And then to teach mankind the heart-cheering truth, that he came as a brother born for adversity, he exclaims, looking to those whom he addressed: "Behold my mother and my brethren! I esteem these as much as I do them: I have a Father in heaven, and all of us are his children."

In both these instances, the attentive reader will, I doubt not, discover much more than I have pointed out; while none will suppose themselves justified in supporting any thing like the assumption of superiority, seeing that in the whole of our Lord's conduct as a son he was exemplary in the highest degree, and even granted wishes which his mother had no right to ask, and which he was under no necessity to grant.

4. He was an affectionate Son. Though all that has been observed before goes to prove this point, yet there is one circumstance deserving peculiar notice, as a specimen of the noblest disinterestedness. When hanging on the painful tree, in the endurance of the bitterest agony, under the influence of ideas and thoughts of the most intense importance to mankind, and in the very act of accomplishing the great work of human redemption, his eye fixed on his aged mother weeping at the foot of his cross, to think that such a son should suffer such a death. His pains were too great to admit of any conversation; and yet in two short sentences he made arrangements for her comfort when he should be with her no more. There is something so natural, yet so beautiful, in this, that it demands our sincerest approbation, and most cordial imitation.

From these few remarks, our readers will be able to discover the nature of our Lord's conduct. I shall now add only two remarks, expressly addressed to our young friends.

1. If Jesus Christ, the Lord of Life and Glory, possessed of infinite knowledge, power, and holiness, was content to obey his parents, how much more are you bound to do so, who are by nature sinful and ignorant, and who must depend in almost every thing on the assistance of these kind protectors of your infancy? Learn to be humble and docile; to treat every command of your parents with the greatest respect, and to yield to it a prompt and cheerful obedience; thus shall you se-

curt the esteem of all, and the approbation of your own heart.

2. The present subject affords you encouragements beyond what are generally set before you. You have always thought of Jesus as a public teacher, as a worker of miracles, a preacher of righteousness. It is true he was all this; but *you* should not forget that he was also a child, the same age, the same stature, the same in all respects as yourself. And is not this a reason why you should trust him? Can you suppose that he has forgotten the years of childhood, or that he did not feel the sorrows of childhood? Ah, no! he knows them all, and can commiserate with every one, however young or simple he may be.

Dear children! I urge you to believe this: I urge you to make a friend of Jesus. And as you pursue your course, sincerely striving to obey your parents, if you should find difficulties, be not afraid of taking them to him. Make him the depository of all your cares—the friend in whom you confide all your secrets. Be sure that he loves you; contemplate the affection with which he once embraced “young children;” contemplate the tenderness with which he always mentions them; and go to him in your difficulties, fearing nothing. Thus only can you effectually secure strength to imitate his example of obedience, and thus shall you become one of those little children, of whom he said, “of such is the kingdom of heaven.”

B. Z.

ARABIAN AND PERSIAN TRADITIONS CONFIRM THE HOLY SCRIPTURES.

SHEIK SAID, the author of the celebrated *Gulistan*, says, “God gave to Adam the robe of honorary purity; to Edris (Enoch) pre-eminence in teaching; a victorious soul to Noah; he hung the toolen of dignity from the head of Hûd (an Arabian prophet, whose history may be found in the *Koran*); he girded Abraham, the friend of God, with the sword-belt of attachment; he wrote the diploma of sovereignty in the name of Ismael; put the seal of royalty on the finger of Solomon; the shoe of intimacy on the foot of Moses; the turban of pre-eminence on the head of Jesus.”

This great poet's constant aim seems to have been the inculcation of true wisdom: take for example the following fable. “Young man, attach not thy heart to this world, or its creatures, but to God, who is the supreme good. No son of Adam had a longer life than the sage Lokman. When the angel of death came to him, he found him weaving a basket in an ozier ground. He asked, ‘O wise Lokman, why didst thou never build thyself a house?’ ‘Azrael,’ replied the sage, ‘he must be a fool who would form such a wish while thou wert pursuing him.’”

The great Persian poet Ferdousi, who was born in the year 916, studied the works of the *Gnebres*, or Fire-worshippers, whose lawgiver, Zerdusht, or Zoroaster, was by some supposed to be the prophet Daniel, or at least to have been one of his disciples. From his chief work, the *Shah-namêh*, or hero-book of Iran, a history in verse, collected from the ancient chronicles of Persia, this passage is given. “At this time,” the reign of Gushtasp, or Darius Hystaspes, “sprang up in Iran a tree, of which the leaves were counsel, and the fruit was wisdom. An old man appeared on the earth, in his hand the staff of Aud (the same as Hûd, the prophet of ancient Arabia), and blessed was his footstep. His name was Zerdusht, and his arm smote the ill-working Ariman. To the Shah of the world he spake thus: ‘I am a messenger of heaven, and will show thee the way of the Lord. In Paradise I have kindled

my fire-offering, and the Creator said to me, Take this flame with thee: behold the heaven above, and the world beneath; I produced them without water, and without earth. See man, whom I have made, and know that no one is like me, who am the preserver of all. Now that thou knowest all this to have come from me, honour me as the Creator of all. From him who speaketh with thee receive faith, and teach his ways and his laws, as the great Architect teaches thee. Choose wisdom, use all things earthly as trifling, and learn that faith is the true life, and without it majesty is worthless.’ Gushtasp and Serir listened to his words, also Zohrasp at Balk. The great and wise of all places came to the Shah to seek conversion, the idol-worship was suppressed, and the worship of fire founded in its stead. The fire temple at Bersin was erected, and worship and holy rites were there established. A holy cypress of Paradise he planted before the door of the fire temple; and it was written on its high-sprouting branches how Gushtasp had declared for the true faith, and placed this tree in testimony that his soul was growing up in the right way.”

In the sixth chapter of Ezra, Darius acknowledged “the true faith,” ordering sacrifices to be offered to the God of heaven, and prayers to be made for the life of the king and of his sons. Confucius lived about the same time, and may have been one of “the great and wise who came to seek conversion” from the instructions of Zerdusht, whose words, as given by Ferdousi, retain so strong a resemblance to the Hebrew prophets, especially to those prophecies of Isaiah relating to Cyrus, which it seems probable the prophet Daniel would expound to those princes, Cyrus and Darius, whose prime minister he was (see Dan. vi, 28). Might not the fire-worship of after-ages be a corruption of the burnt offerings ordained by the law of that “God of heaven” whom several successive kings of the Persian empire acknowledged, as is recorded in the books of Daniel, Ezra, and Nehemiah?

LONDON YOUNG MEN'S SOCIETY.

CONVINCED of the importance of these Institutions, and of the desirableness of promoting the interests of its branch associations, we gladly give a place in the *Christian's Penny Magazine* to the following notice. — Ed.

The *Islington Association* now meets weekly, on Wednesday evenings, at eight o'clock, in the Lecture-Room of its president, the Rev. Robert Simson, A.M., Colebrook Row, near the New River, Islington — The *London Wall Association* meets weekly, on Friday evenings, at eight o'clock, at Mr. Hiley's Academy, No. 18, London Wall, near Aldermanbury. — The *Spitalfields Association* on Tuesday evenings, a little after eight o'clock, at the Sabbath School house attached to the chapel, corner of Church Street and Brick Lane, Spitalfields — The *Western*, at the Keppel Street, Russell Square, Sabbath School house, on Wednesday evenings, a little after eight o'clock; and the other three Associations as usual. There is also an open weekly meeting, for prayer, at the London Wall Association, on Monday evenings, from eight till nine. The *CHRISTIAN'S PENNY MAGAZINE* of January 4, 1834, contains the Rules of the Society, and Regulations for Associations. All the ordinary meetings are open to the public gratis, but members only are allowed to speak without special permission from the chair.

The breath of Divine knowledge is the bellows of Divine love; and the flame of Divine love is the perfection of Divine knowledge. — *Quarles*.

ILLUSTRATIONS OF THE "CREED OF THE HEART."

(Continued from p.316.)

7. JOHN WICKLIFFE, the father of the English Reformation, was born A.D. 1324, died A.D. 1384. The following citations from his works will prove the Creed of his Heart. "All that follow Christ, being justified by his righteousness, shall be saved as his offspring." "Except a Christian be united to Christ by grace, he hath not Christ the Saviour." "If God will give me a teachable heart, a persevering constancy, and charity towards Christ, towards his church, and towards the members of the devil, who tear the church of Christ, so that I may rebuke them out of pure charity, how glorious a cause shall I have to die for!"

8. JOHN HUSS, rector of the university of Prague in Bohemia, was martyred at Constance A.D. 1415. In a letter which has been preserved, he addresses his Divine Lord in the following terms, anticipating his sufferings. "O most merciful Christ, draw us weak creatures after thee; for except thou draw us, we are not able to follow thee. Give us a strong spirit, that it may be ready, and that it may be willing; and although the flesh be feeble, yet let thy grace go before us, go with us, and follow us: for we can do nothing, and much less enter into the death for thy sake."

9. THOMAS A KEMPIS was a pious Roman Catholic, whose name is respected by many on account of his book called "The Imitation of Jesus Christ." In that work he says, "He that is taught by the bestowment of divine grace, and corrected by its withdrawal, will not dare to attribute any thing good to himself, but rather acknowledge himself poor and naked. Give unto God that which is God's, and unto thyself ascribe that which is thine own: that is, give thanks to God for his grace, and acknowledge that nothing is to be attributed to thyself but sin, and the punishment due unto it."

10. MARTIN LUTHER, the great German reformer, died in peace A.D. 1540. The principal doctrine of Luther's theology was, Free justification by faith in the obedience and sacrifice of Christ. Perceiving his last moments approaching, he breathed forth an edifying prayer, of which the following is a part. "My heavenly Father, who art the God and Father of our Lord Jesus Christ, thou God of all consolation, I give thee thanks that thou hast revealed to me the Lord Jesus Christ, in whom I have believed, whom I have professed, whom I have loved, whom I have preached, whom the bishop of Rome, and all the impious crowd, persecute and put to an open shame. I beseech thee, my Lord Jesus Christ, receive my poor soul. O my heavenly Father, although I leave this life, although I am now to lay down this body, yet I assuredly know that I shall live with thee for ever, and that none shall pluck me out of thy hands."

11. JOHN CALVIN, the French reformer, is commended even by his enemies, as "a man on whom God had conferred the most eminent talents," and as exhibiting in his life a rare example of holiness. He was regarded throughout Europe as the chief of the Reformers after the death of Luther: he died A.D. 1564 at Geneva. The following is an extract from his will. "I give thanks to God, that, taking pity on me, he hath delivered me out of the deep darkness of idolatry, into which I was plunged; and hath brought me into the light of his gospel, and made me a partaker of the doctrine of salvation, of which I was most unworthy. And he hath not only gently and graciously borne with my faults and sins, for which I deserve to be rejected of him, and cast out, but hath treated me with such meek-

ness and mildness, that he hath vouchsafed to use my labours in preaching the truth of his gospel. And I witness and declare, that I intend to pass the remainder of my life in the same faith and religion which he hath delivered to me by his gospel; and not to seek any other aid or refuge for salvation than his free adoption, in which alone salvation resteth. And, with my whole heart, I embrace the mercy which he hath used towards me for Jesus Christ's sake; recompensing my faults with the merits of his death and passion; that satisfaction might be made by this means for all my sins and crimes, and the remembrance of them be blotted out. I witness also and declare, that I humbly beg of him, that being washed and cleansed in the blood of that highest Redeemer, shed for the sins of mankind, I may stand at his judgment-seat, under the image of my Redeemer."

12. PATRICK HAMILTON, one of the earliest reformers in Scotland, was related to the royal family: he was condemned and martyred the same day, A.D. 1528, lest his interest with the king should procure his pardon. He suffered joyfully, calling on the Lord Jesus to receive his departing spirit. In a judicious tract on the principal points of evangelical doctrine, he says, "Since Christ, the Maker of heaven and earth, and all that is therein, behoved to die for us, we are compelled to grant that we were so far drowned and sunk in sin, that neither our deeds, nor all the treasures that ever God made or might make, could have holpen us of them; therefore no deeds or works may make us righteous. Now, seeing he hath paid thy debt, thou needest not, neither canst thou pay it; but shouldst be damned if this blood had not been shed for thee! O how ready would we be to help others, if we knew his goodness and gentleness towards us! He is a good and gentle Lord, for he doth all for our thought. Let us, I beseech you, therefore, follow his footsteps, whom all the world ought to praise and worship. Amen."

13. JOHN KNOX, the great Scotch reformer: he died A.D. 1572. A few days before his death, he sent for all the ministers in the several churches in Edinburgh, to whom he delivered an affectionate exhortation. "That day is now at hand," said he, "which I have so often and intensely longed for, in which, having finished my labours, and gone through my various sorrows, I shall be dissolved, and be with Christ.—And do ye, my dearest brethren in the faith and labour of Jesus, persist in the everlasting truths of his gospel. Look diligently to the flocks, with whose oversight God hath entrusted you, and which he hath redeemed to himself by the blood of his Son." Perceiving his death approaching, he poured forth his soul in prayer as follows: "Lord Jesus, sweetest Saviour, into thy hands I commend my spirit. Look, I beseech thee, with favour upon this church which thou hast redeemed, and restore peace to this afflicted commonwealth. Raise up pastors after thine own heart, who may take care of thy church; and grant that we may learn, as well from the blessings as from the chastisements of thy providence, to abhor sin, and to love thee with full purpose of heart."

14. ARCHBISHOP CRANMER, martyred A.D. 1556. The following is part of a letter which he wrote while in prison to a pious lady. "The true comforter in all distress is only God through his Son Jesus Christ; and whosoever hath him, hath company enough, if he were in a wilderness all alone; and he that hath twenty thousand in his company, if God be absent, is in a miserable wilderness and desolation. In him is all comfort, and without him is none. Therefore, I beseech you, seek your dwelling there, where you may truly and rightly serve God, and dwell in him, and have him ever dwelling in you. And the Lord send his Holy

Spirit to lead and guide you wheresoever you go, and all that be godly will say Amen."

15. JAMES USHER, archbishop of the Irish church, died A. D. 1655. Addressing Dr. Barnard, he said, "Look you be not found in the outward court, but a worshipper in the temple before the altar; for Christ will measure all those that profess his name, and that call themselves his people; and the outward worshippers he will leave out to be trodden down by the Gentiles. The outward court is the formal Christian, whose religion lies in performing the outward duties of Christianity, without having an inward power and life of faith uniting him to Christ; and these God will leave to be trodden down and swept away by the Gentiles: but the worshippers within the temple and before the altar, are those who do indeed worship God in spirit and in truth; whose souls are made his temple, and he is honoured and adored in the most inward thoughts of their hearts; and they sacrifice their lusts and vile affections, yea, and their own wills, to him; and these God will hide in the hollow of his hand, and under the shadow of his wings."

(To be continued.)

MY SCRAP BOOK.

LEAF XL.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—SENeca.

A BRIEF BIOGRAPHICAL NOTICE OF MR. ISAAC JAMES, OF BRISTOL.

THIS learned, pious, and indefatigable researcher into natural, civil, and ecclesiastical antiquities, was born at Hitchin, in Hertfordshire, July 12, 1759. His alliance to so many eminent ministers was a little remarkable. His paternal great grandfather was the Rev. *Laurence Spooner*, of Curbarow near Litchfield*. His grandfather Dr. *Philip James* was twenty-seven years pastor of the Baptist church at Hemel Hempstead, Herts†. His father, the Rev. *Samuel James*, A. M. was thirty years pastor of the Baptist church, at Hitchin, in the same county. His maternal grandfather, the Rev. *John Needham*, was thirty-seven years pastor of the same church. His uncle was the Rev. *John Needham* (son of the last-

* An account of the severe persecution of this eminent Christian, during the reign of the execrable king Charles II, was published by his grandson, the Rev. Samuel James, A. M., in his "Abstract of the gracious dealings of God with several eminent Christians, in their conversion and sufferings. Taken from authentic manuscripts, and published for the comfort and establishment of serious minds." It has often been remarked that there is no other work of a similar size, that includes so many narratives of extraordinary and affecting interest. The Rev. Andrew Fuller, in a letter to a friend, speaks of it thus: "I wish you would read, if you can procure it, a little book containing accounts of the trials and experiences of several eminent Christians about one hundred and thirty years ago. One of them was a young woman of the name of Agnes Beaumont. It was published by Mr. James of Hitchin. I cannot recollect the title, but I have often read and wept over the trials of poor Agnes, whose father was for a long time set against her religion, but at last died under an acknowledgment of his great sin in opposing her." (See the whole of this letter in the *Christian's Penny Magazine*, vol. ii, pp. 262, 263.) This "Abstract" has passed through nine editions in England, and many more in America.

Mr. *Laurence Spooner* died at Curbarow, July 18, 1707, and was buried in his own orchard, where a stone was placed over his grave. This being decayed, a new one was erected in 1798. In 1802, Mr. Palmer of Shrewsbury preached a sermon over the grave, in memory of the deceased.

† See an account of Dr. Philip James, in Dr. Richards's "Cambro British Biography," pp. 367—373.

mentioned) of Bristol. Dr. *Samuel Burder* (author of "Oriental Customs," &c. &c.) is his nephew, being the son of Mary his eldest sister: and Anna, his second sister, married the Rev. *William Button*, who was forty years pastor of the Baptist church in Dean Street, Southwark. By his marriage, April 20, 1789, to Miss Jane Hall, he became son-in-law to the Rev. *Robert Hall*, of Arnaby, Leicestershire, brother-in-law to the celebrated *Robert Hall* of Bristol, and uncle to the Rev. *J. K. Hall* of Kettering, successor to the Rev. Andrew Fuller.

Having from his earliest years manifested a singularly studious and serious turn of mind, he was sent to the Baptist college at Bristol, to be educated for the ministry. There he pursued his studies with unremitting assiduity, and became eminent for his acquirements; but when his term was expired, he (from that tenderness of conscience which marked his character throughout life) began to doubt his motives for entering upon the solemn and responsible office of a minister of the gospel. In taking upon myself this sacred office, anxiously inquired he, am I induced wholly by the love of souls, or am I induced to it because study and the duties of that office are congenial with my natural disposition? After several months rigid and painful self-examination upon the subject, and frequent and earnest prayer for Divine direction, being unable to satisfy his scruples, he abandoned his first intention, and went to London; where, for several years, he betook himself to the study of medicine; but at length relinquishing it, he returned to Hitchin, and opened an academy. In this occupation he continued till the death of his uncle, the Rev. John Needham of Bristol, who having bequeathed him some property, he again went down to that city, and was soon after chosen classical tutor to the college in which he had formerly been a student. This honourable and important station, in conjunction with Dr. Ryland the divinity tutor, he filled more than thirty years.

Even from boyhood his thirst for antiquarian and ecclesiastical lore was insatiable; and for research into the origin, principles, and progress of Dissent, probably he was unequalled. The Rev. Samuel Palmer, in his postscript to the second edition of his "Nonconformist Memorial," says, "But in this place must be mentioned the special obligations which the public are under to Mr. Isaac James of Bristol, who has bestowed great pains in examining various records which had not before been consulted." Walter Wilson, Esq. also, in the preface to his "History and Antiquities of the Dissenting Churches in London, Westminster, and Southwark," while enumerating between thirty and forty of the most learned and intelligent ministers and others among the Dissenters, to whom he was greatly indebted for curious and interesting information, adds, "But there is no one from whom I have received more valuable communications than from Mr. Isaac James of Bristol, whose extensive researches into the history of Dissenters have perhaps never been exceeded." To these authors it would be easy to add the names of many others who have borne testimony to his learning, ability, and research. But although he was from principle a firm Dissenter, never was there a man farther removed from bigotry.

Both the religious and antiquarian world have great cause to lament that Mr. James was not as methodical as he was laborious; for while his MSS. are so voluminous as to fill a chest of no inconsiderable size, his thoughts, and his collections, are for the most part unhappily thrown together with very little order or arrangement. By attempting too much, he completed nothing. But that the reader may form some idea of his industry, I will transcribe the titles of a few of his MSS., upon all of which he was at work at the same

period. 1. "Historical and Topographical Remarks upon Hertfordshire; relating to its natural, civil, and ecclesiastical history; air, soil, fossils, produce and trade, rivers and mineral waters, boroughs, markets, towns, villages, churches, chapels, religious houses, palaces, castles, and seats of nobility and gentry. The British, Roman, Saxon, Danish, and other antiquities, Roman stations and military roads, camps, barrows, ruins, and other remains. Synods, councils, laws, charters, traditions, customs, and curiosities. The memorable occurrences, battles, sieges, tumults, persecutions, and martyrs. Plagues and other epidemic diseases, fires, famines, murders, remarkable trials, witchcrafts and apparitions, storms, meteors, earthquakes, and other accidents. Anecdotes of eminent natives and residents: with a chronological recital of events from the invasion of Julius Cæsar to the present time." 2. "The History and Antiquities of the Town and Parish of Hitchin, in Hertfordshire. Containing an account of the manors of Hitchin, Moremæd, Minsden, and Temple Dinsley, from the earliest historical evidence to the present time: their names, situations, rivers, soil, produce, fossils, mineral waters, and ancient remains, viz. Wilbury Hill, Roman roads, barrows, coins, &c. The rectory, vicarage, church, meeting-houses, monumental inscriptions, priory, higgins, brotherhood house, freeschools, almshouses, and charitable foundations. Biographical anecdotes of eminent natives and residents, lords of manors, lords firmars, vicars, dissenting ministers, eminent quakers, &c. Remarkable occurrences, storms, fires, plagues and other epidemic diseases. Domesday and other surveys, rentals, laws, customs, tenures, markets, fairs, trade, &c." 3. "Historical and Topographical Remarks upon Bedfordshire." 4. "Historical and Topographical Remarks on the Environs of Bristol." 5. "Topographical References to the Counties of England and Wales, as mentioned in various authors: with occasional references to Scotland, Ireland, Europe, Asia, Africa, and America." 6. "The Puritan Memorial." 7. "A General History of the Baptists, from their first formation to the present time: containing an account of their principles, conduct, and sufferings, and the lives of the most eminent men among them. With an introductory discourse, containing the evidences of believers' baptism during the first fifteen centuries in the primitive and ancient British churches, and among the Waldenses and Albigenses: with the history of immersion during the same period." 8. "A General History of the Dissenting Congregations in Bristol, from their first formation to the present time. Including a circumstantial and interesting narrative of the origin of Puritanism, and the severe persecutions of the Baptists, Independents, and Presbyterians, in that city, throughout the reign of King Charles II. From the original manuscript of Mr. Edward Terrill, a principal sufferer. With an introductory account of the rise of the Reformation in Bristol, and sufferings of the martyrs there. Copious additions to Mr. Terrill, and a variety of other particulars." 9. "Historical Remarks on the Prophecies of Daniel and John, relative to the Babylonians, Medes and Persians, Greeks, Romans, Syrians, Egyptians, Goths, Saracens, and Turks: the seventy weeks, and one thousand two hundred and sixty days; and the state of the church in different ages. With an application of the slaying of the Two Witnesses to the massacre of Paris in 1572, and the wars of the duke of Alva: the sounding of the Seventh Trumpet, to the thirty years

war in Germany: the Three First Vials to the reign of Louis XIV, and the Fourth Vial to the French Revolution. A new system of interpretation, founded on the Jewish ritual, the conquest of Canaan by Joshua, the dedication of the Temple, and the cycle of indiction. Confirmed in great part by a series of extracts from Gibbon's Decline and Fall of the Roman Empire." Connected with this great work, and which doubtless he intended to incorporate in it, are the three following.

10. "Synoptical and Chronological Tables of the Prophetic Periods of the Roman and Mahometan Empires, as foretold in Daniel and the Revelation; and of the state of the church: with the historical series of SEVEN, viz. seven churches, seven seals, seven trumpets, seven vials, seven kings, &c. according to the opinions of several different writers: with the dates of various other events mentioned in their works on these subjects."

11. "Chaldean Times of 360 days each, and Nabonassar's years of 365 days each, reduced to Julian years of 365½ days each." 12. "A General Table of Notes of Time, and Indictive Numbers, mentioned in the Old and New Testaments and the Apocrypha: with every text containing the number seven, twelve, forty, or seventy."

When it is considered that the above were *part only* of the designs he was prosecuting, it will not create surprise, however it may regret, that he left them unaccomplished.

For thirty years he had been engaged in the study of the Prophecies; and the late inestimable Rev. Robert Hall told me, that from much conversation he had had with him on the subject, he was convinced that Mr. James had a clearer insight into the true interpretation of the prophetic writings of the Old and New Testaments than any author who had hitherto written upon them; and that it was to be greatly regretted he could not be prevailed upon to devote his studies wholly to the completion of this interesting and important work, instead of suffering his other intended publications to divide his attention.

Considerable expectation was also excited by his promised History of the Dissenters in Bristol. Dr. John Evans, the editor of Dr. Richards's "Cambro-British Biography," referring to it in page 374 of that work, says, "It will be a disgrace to the wealthy city of Bristol, thronging as it is with Dissenters of every description, not to patronize so valuable a history. The writer is by his talents and liberality well fitted for the task he has undertaken. Every conscientious Protestant Dissenter will have to regret that the volume should appear after its writer's decease, when it would by himself be much more satisfactorily presented to the world." And Walter Wilson, Esq. in his History of the Dissenters of London, says, vol. ii, p. 260, "A more particular account of Mr. Fowkes may be expected from the pen of Mr. Isaac James in his History of the Dissenters in Bristol, a work that has been long looked for by the public."

He wrote much anonymously in various periodicals, but the only separate pieces which he published with his name were, 1. "Providence Displayed; or the remarkable Adventures of Alexander Selkirk." 2. "An Essay on the sign of the Prophet Jonah: intended to remove the deistical objection concerning the time of our Saviour's burial; by attempting to prove, that the prediction relates to the duration of his ministry on earth." 3. "Bunyan's Pilgrim's Progress: first part; rendered into familiar verse, with a close adherence to the original." 4. The ninth, and much enlarged edition of his father's "Abstract;" an account of which is given in a note in the preceding page.

The "Life of Selkirk" contained much curious and original information, and was warmly commended in the several reviews; but its sale was ruined by its being

* Mr. James's original intention was, to restrict his History to that of the Baptist congregations in Bristol; but after his proposals were issued, he received such numerous and urgent requests, from ministers and others of all denominations, to extend his plan to a "General History of the Dissenters in Bristol," that he at length consented to do so.

wretchedly printed, and disfigured with most miserably executed wooden cuts. His "Essay on the Sign of the Prophet Jonah," though consisting of forty-eight octavo pages only, exhibits considerable learning and research, and the highly interesting question is discussed with great logical acumen. The style is plain and popular, and for the accommodation of the unlearned reader, he has translated the passages cited from various Hebrew, Greek, and Latin authors. It is indeed so masterly a production, that I believe few have risen from a serious and an attentive perusal of it, without the conviction, that if Mr. James has not proved his hypothesis, he has adduced arguments in its support which it will be difficult to refute.

About two years prior to his decease he suffered great inconvenience by dimness of sight from incipient cataract; but on the 4th of September 1827, he began a long letter to me, and had written a folio page and a half, when he was interrupted by visitors. On the following morning he rose early and went into his study, with the intention of finishing his letter, when to his surprise and grief, he found himself unable to distinguish even the lines which he had written the previous afternoon; and from that day he never took pen in hand. Mrs. James, however, filled the remainder of the sheet, and forwarded it to me.

His figure was tall and dignified, though rather too corpulent, and his countenance handsome and expressive. In disposition he was mild, unassuming, and uncommonly affectionate, so that to know him was to esteem him. The attachment that subsisted between him and his excellent and gifted wife from the day of their union to the hour of their painful separation by his death, was all but romantic. His conversation, while it abounded with valuable information, and original and striking observations, was frequently exceedingly facetious; and of anecdotes his store was inexhaustible: old and young, therefore, eagerly sought his society. With the latter he was moreover an especial favourite, because that, in addition to the wit and sprightliness of his colloquial sallies, he also often gratified them by writing ingenious enigmas, both in prose and rhyme. Many of these facetiae have been preserved, and are greatly prized by their possessors.

On the 28th of December 1828, in the 70th year of his age, this laborious and exemplary Christian "finished his course," and by a stroke of apoplexy was summoned to receive "a crown of righteousness, laid up for him by the Lord, the righteous judge." On the 5th of January 1829, his remains were interred in the Baptist burial ground in Redcross Street, Bristol, followed by the Rev. Robert Hall, myself, several other relatives and friends, and the students of the college. The Rev. T. S. Crisp, the Divinity Tutor of the college, delivered the oration; and on the following Sabbath morning, the Rev. Robert Hall preached an eloquent and affecting funeral sermon for him at Broadmead, from that sublime passage in 1 Thess. iv, 14—18. "For if we believe that Jesus died and rose again," &c. Mr. James had been a member of the church in Broadmead nearly forty years.

After an abode of several weeks with the mourning widow, a melancholy event called me hastily back to London. She had however previously presented me with by far the greater part of the valuable MSS of her lamented husband, and my near and highly-esteemed relative.

In March last, the sudden decease of this most excellent woman called me again to Bristol, upon which occasion her sister kindly transferred to me the remainder of those MSS.

The following lines, by Mr. Charles Wesley, are so applicable to the death of Mr. James, that with them

I shall close this very brief and most imperfect sketch of his life and labours.

"My days are all vanish'd away,
Broke off the designs of my heart,
No longer on earth I delay,
Or linger as loth to depart:
Resolv'd in my Lord to abide,
This purpose I know shall remain,
And trust to be found at his side,
And Jesus eternally gain."

S. J. B****.

"SORROWFUL, YET REJOICING."

FRIEND after friend from earth departs,
Plunging us deep in sorrow;
Subdued with awful fear, our hearts
Dread each returning morrow.

In vain we strive to fly from grief,
Or calm our woes to rest;
Time only can afford relief,
And heal the wounded breast
But One there is, who dwells in bliss,
Regards our humble prayer:
The widow and the fatherless
Are his especial care.

Why should our tears then flow so fast?
Oh! let us cease to mourn;
Since He has promis'd to the last
To leave us not forlorn.

A Saviour too, whose changeless love
To all who ask is given.
In Him to hope and live and move
Secures our place in heaven.

He condescends to be our guide
While pilgrims here below.
O may we in his truth confide,
Through whom our blessings flow.

Sweet consolation He provides
For all who Him confess;
And as a father gently chides
Those He intends to bless.

Taught ever, by his precepts dear,
To look beyond the sky,
May we our grateful hearts prepare
His name to magnify.

Bath.

S. H.

"Whatsoever ye do, do all to the glory of God."
1 Cor. x, 31.

Lord, what I have, let me enjoy in thee,
And thou in it, or else take it from me:
My store or want make thou or fade or flourish,
So shall my comforts neither change nor perish.
That little I enjoy, Lord, make it mine,
In making me that am a sinner thine. — Quarles.

They are sound and genuine convictions, when it is not the punishment we have deserved, but the holiness we have offended, that most grates our hearts. — *Cherrock*.

God the Father hath fitted Christ for the new-born soul; and the Holy Ghost fits the new-born soul for Christ. — *Pierce*.

London: Printed and Published by C. WOOD AND SON, Puddle's Court, Fleet Street; to whom all Communications for the Editor (post paid, should be addressed);—and sold by all Booksellers and Newsmen in the United Kingdom.

THE CHRISTIAN'S PENNY MAGAZINE.

Nº 124.

PUBLISHED EVERY SATURDAY.

OCTOBER 18, 1834.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POPPIN'S COURT, FLEET STREET, LONDON.



THE BRITISH MUSEUM, GREAT RUSSELL STREET, BLOOMSBURY.

THE BRITISH MUSEUM.

CHRISTIANITY triumphs, under the Divine blessing, as sound knowledge advances among mankind. Knowledge will be fatal to every human system of superstition and error, subverting them from their foundations, and bringing them to annihilation. But the loftiest progress of science will only illustrate the divinity of our holy religion, and the Gospel of Christ will prevail and flourish, aided by the brightness of growing intelligence, because it is the gracious dispensation of the infinite wisdom of God.

Contemplating the progress of Christianity in the world, especially through the British Isles, many of the most learned and pious servants of God look with peculiar interest to the BRITISH MUSEUM. Its almost endless variety of curiosities, relics of ancient ages and nations, have no small value in illustrating historical facts relating to Christianity. But the magnificent Library of this national establishment, containing more than three hundred and forty thousand volumes, embracing every department of literature, and these accessible to every reputable person, altogether gratuitously, constitutes one of the most valuable privileges of literary men in Britain.

Vol. III.

The theological stores of the British Museum are exceedingly valuable to the Christian student; many of whom have enriched their edifying writings by means of this vast collection; and it will be enough to state here, that it contributed in no small degree to the perfection of that invaluable compilation, *The Critical Introduction to the Study of the Holy Scriptures*, by the Rev. Thomas Hartwell Horne.

THE ROYAL LIBRARY OF THE BRITISH MUSEUM.

The Library of the British Museum was very large before the donation of the Royal Library of his Majesty George III; but this splendid collection, of upwards of 60,000 volumes, has greatly enriched it, in every department of literature; and for this magnificent gift, a correspondent apartment was erected, at the expense of the government.

The "Synopsis of the Contents of the British Museum," gives the following account of the "Royal Library."

"In this spacious and splendid room is deposited the Library formed by his late Majesty King George the Third, which embraces the most extensive and important collection of Books ever brought together by any

2 U

sovereign of the British empire, or indeed of any other country: and this, not confined to publications connected with some particular class of literature, but embracing every species of knowledge. The volumes moreover are, in general, in the best possible condition, and in very frequent instances of the most superb description, being vellum or large paper copies; the whole forming a monument worthy the judgment, the taste, and the liberal mind of the Royal Founder, and also of the unparalleled munificence of his Majesty King George the Fourth, who by the following Letter, addressed to the late Lord Liverpool, presented this Library to the British nation.

' Pavilion, Brighton, Jan. 15, 1823.

' Dear Lord Liverpool,

' The King, my late revered and excellent father, having formed, during a long series of years, a most valuable and extensive Library, I have resolved to present this collection to the British nation.

' Whilst I have the satisfaction by this means of advancing the literature of my country, I also feel that I am paying a just tribute to the memory of a parent, whose life was adorned with every public and private virtue.

' I desire to add, that I have great pleasure, my Lord, in making this communication through you.

' Believe me, with great regard,

' Your sincere friend,

' G. R.'

' The Earl of Liverpool, K. G. &c. &c.'

"The books are systematically arranged in 304 presses, according to subjects, as correctly as could be accomplished in placing them according to their sizes upon their appropriate shelves.

"On the right side of the room, as you enter through the Library of Manuscripts, are deposited the whole of the extensive range of works relating to the class History, beginning with Geography and Universal History, Voyages and Travels; then follow Ancient History and Ecclesiastical History. The history of particular countries succeeds in the following order: the United Kingdoms of England and Ireland, France, Spain, Portugal, Italy, Germany.

"The series of historians is here interrupted, partly by an assemblage of various editions of the Greek and Roman Classics, printed by the Alduses, the Stephenses, the Elzevirs, and other more eminent typographers, and principally by a very costly collection of specimens of the productions of the Press during its earliest history, most of which, on account of their curiosity and their magnificence, excite universal admiration, and deserve special attention. The collection of Caxtons is singularly extensive. Passing by nine presses in the centre of this side of the room thus occupied, the series of Historians is resumed, and embraces the writers on the history of Holland, the Netherlands, the Northern nations, and of the kingdoms of, and tribes of people inhabiting Asia, Africa, and America. Works on Antiquities, Manners, Customs, Monuments, Numismatics, and Inscriptions, come next in order, and are succeeded by much that is valuable and important in Heraldic, Biographical, and Literary History. A numerous collection of the Transactions of the most distinguished Scientific and Literary Societies occupies the remaining presses of this side of the room.

"On the left side of this room, entering it as before mentioned, is arranged, in the first instance, a well-selected collection of Theological Works, commencing with the Holy Scriptures, in the extensive series of which are to be found most of the more rare and valuable editions of the Old and New Testament in their

original tongues, and in the numerous versions of the same. The most approved Commentators on the Sacred Writings come next in order, and these are followed by a variety of Liturgical Works, the Proceedings of Councils, the best editions of the Fathers, and very many of the standard works of the most eminent Divines, whether Catholic or Protestant. The works on Jurisprudence follow next in order, and embrace a curious and useful assemblage of books on Feudal and Civil Law, and a very extensive assortment on British Law. This class is succeeded by an extensive range of books on Intellectual, Moral, Political, Natural, and Mathematical Philosophy. The presses between and behind the granite columns are occupied for the most part by various useful and costly editions of the ancient Classic Writers. The systematic order is then again resumed, and works on the Fine Arts, Trades, Sports and Pastimes, occupy nearly the whole remaining presses in this central portion of the room. In the class Literature, which immediately succeeds, will be seen some of the best works on Philology and Criticism, and a very numerous collection of Grammars and Dictionaries of most of the various languages in the world. Works on the theory and practice of Eloquence follow; and Poetry in its various kinds, ancient and modern, succeeds. The productions of Miscellaneous Writers, and the best editions of their collected works, terminate this class. In the last three presses of this side of the room, are deposited the few Manuscript Volumes which belonged to the Royal Founder of this truly valuable Library. In the presses on the left of the door, at the end of this room, are deposited cases, enclosing a great variety of single Plays, being for the most part the productions of some of the earliest Italian, French, and English dramatic writers. The Tracts which follow, also enclosed in cases, form a numerous series, and are highly interesting, as connecting, in some instances, the chain of historical events, and in others, elucidating particular facts and subjects of every description.

"The books deposited in the Galleries follow, according to subjects, nearly in the same systematic order as those arranged in the presses below.

"The Tables on the Floor of the room are occupied by a most curious, splendid, and useful collection of Geography. In the 124 cases entitled General Atlas, is contained, topographically arranged, Maps of every part of the Globe, and numerous Plans of Towns, Buildings, Gardens, &c. &c."

HISTORICAL NOTICES, &c. OF THE BRITISH MUSEUM.

This national collection of antiquities, books, and natural curiosities, is placed in the house formerly belonging to the Duke of Montagu, in Great Russell Street, Bloomsbury. It was established by Act of Parliament, in 1753, in consequence of the will of Sir Hans Sloane, who left to the nation his museum (which he declared in that instrument had cost him upwards of 50,000*l.*), on condition that Parliament paid 20,000*l.* to his executors, and purchased a house sufficiently commodious for it. This proposal was readily adopted: several other valuable collections were united to that of Sir Hans Sloane, and the whole establishment completed for the sum of 85,000*l.*, which was raised by way of lottery. The additions to the Sloanean museum comprise, the Cottonian library, given by Sir Robert Cotton to the public; Major Edwards's library of printed books; the Harleian collection of manuscripts; Sir William Hamilton's invaluable collection of Greek vases; the Townleian collection of antique marbles; the manuscripts of the late Marquis of Lansdowne; the Elgin marbles from Athens; Dr. Burney's classical library; and various other collections. George II gave the whole of the li-

brary of printed books and manuscripts, which had been gradually collected by our kings from Henry VII to William III. George III gave a numerous collection of pamphlets, published in the interval between 1640 and 1760. That monarch also contributed the two finest mummies in Europe; a sum of money, arising from lottery tickets, which belonged to his royal predecessors, amounting to 1,123*l.*: a complete set of the journals of the Lords and Commons; a collection of natural and artificial curiosities sent to him, in 1796, by Mr. Menzies, from the north-west coast of America; and several single books of great value and utility. In 1803, the Government deposited in this building many Egyptian antiquities, which were acquired from the French by the capitulation of Alexandria, in 1802. In 1824, a most valuable and extensive library, formed under the direction of the late king, was presented to the Museum by his present majesty, and is deposited in a splendid apartment built purposely to contain it. Numerous collections have been added, at different times, by the trustees of the Museum.

The present building was erected by P. Puget, who was sent from Paris, by Ralph, first Duke of Montagu, for the sole purpose of constructing it. As a Museum, its whole economy is under excellent regulations. On entering the gate, a spacious quadrangle presents itself, with an Ionic colonnade on the south side, and the main building on the north, which measures 216 feet in length, and fifty-seven in height, to the top of the cornice. Considerable additions have been made to the buildings of the British Museum within the present century. In 1804, an edifice was erected, from the designs of G. Saunders, Esq., to the north of the old house, for the reception of the Towleian marbles, &c. Attached to this structure is a temporary building, by R. Smirke, Esq., in which the Elgin marbles are at present exhibited. The same architect is now engaged in the erection of a new Museum in the garden, to the north of that now standing. It will, when finished, surround a quadrangular court. The east and west wings, now building, are about five hundred feet in length; each includes a gallery three hundred feet long, forty feet wide, and thirty high, the eastern one has already received the library recently given by his majesty. Over this is a suite of apartments for pictures; and adjoining the King's library is a handsome room, containing the manuscripts now belonging to the Museum; to the south of which are large and commodious reading-rooms. The ground-floor of the old building consists of a suite of sixteen rooms, containing the library of printed books; but strangers are not admitted to those apartments. The decorations of the staircase are handsome. The ceiling was painted by Charles de La Fosse, who painted the interior of the dome of the Invalids, at Paris. It represents Phæton petitioning Apollo for leave to drive his chariot. In the hall is the statue of Shakespeare, by Roubiliac, which formerly adorned Garrick's villa at Hampton; a figure of the god Quadma; also a very curious piece of antiquity (found at the bottom of the Ganges), brought from the East Indies, surrounded by sculptured figures, in alto-relievo, of dancing girls, minstrels, &c.; and a statue of Mrs. Damer, in white marble. On the landing-places are preserved the skins of the white bear and musk ox, brought from the North Seas; a male and female camelopard, or giraffe; and a bust of Sir Joseph Banks, in bronze.

Upper Floor.—In the cases in the first room are arranged a variety of implements of war, and other articles, from the west coast of North America and from the South Sea Islands; a rich collection of curiosities from the South Pacific Ocean, brought to England by Captain Cook, among which is the morning dress of an Otaheitean lady, in which taste and barbarity are

singularly blended; together with specimens of minerals, Esquimaux dresses, &c. On the tables in the windows are various manufactured mineralogical objects, including numerous specimens of lavas and other volcanic productions, and in the centre of the room is the general collection of fossil univalve shells. The ceiling of this room represents the fall of Phaëton. The second room is not open to the public. The third to the seventh rooms are at present unoccupied; they formerly contained the manuscripts now removed to the new building. The magnificent saloon is filled with a valuable collection of British and foreign minerals, excellently arranged and labelled, for study or inspection. The dome of this saloon deserves notice. It was painted by La Fosse, and represents the birth of Minerva; the garlands of flowers are by John Baptist Monoyer; and the architectural decorations by Rousseau. To enumerate the natural curiosities of this saloon would alone fill a volume. Among them are numerous fragments of meteoric stones. The eighth room contains the general collection of shells, among which are many very curious species, part of the valuable donation of Mr. Cracherode, several recent additions from private persons, and purchases from the Tankerville and other collections. Round the room are some foreign birds, and near the windows are some birds' nests and eggs, and also the celebrated foot of the dodo, which, with the head at Oxford, are the only remains of that curious bird at present known. The ninth room is occupied by organic remains. It contains specimens of the Kirkdale Cave fossils; the imbedded human skeleton from Guadaloupe; the immense English lizard from Lyme Regis; stags' horns from Ireland; and a collection of fossil zoophytes, crabs, sea eggs, sea lilies, rushes, fruit from Sheppy, and other fossil vegetables. The tenth room contains part of an interesting collection of English minerals, arranged according to their counties, principally from Cornwall and Derbyshire. The eleventh room is the one of the most general interest in the building. It contains, in its upper cases and between the windows, the general collection of quadrupeds, among which are several exceedingly interesting sorts, as the orang-outang, chimpanza, a new sort of zebra, the jerboa, the duck-billed platypus, &c. The collection of British birds is placed under the quadrupeds, and in the centre of the room is a table exhibiting some very curious insects.

Gallery of Antiquities.—This department is very extensive, and almost invaluable. The sculptures and antiquities are deposited in a suite of rooms built purposely for them, after the designs of Mr. Saunders. The principal articles of this magnificent assemblage belonged to the collection of the late Charles Townley, Esq. whose bust is placed over the door fronting the entrance to the first room. This apartment is devoted to the basso-relievos in terracotta, esteemed the finest in Europe. The second is a circular room, from which there is a view of the whole suite of apartments, with a fine discobolus, or ancient quoit-player, at the extremity of the vista. This room is devoted to Greek and Roman sculptures, among which is a fine candelabrum, some exquisite busts, and beautiful statues, particularly a Venus, found in the maritime baths of Claudius, at Ostia. The third and fourth rooms are also filled with Greek and Roman sculptures, including many fine basso-relievos. In the former is the celebrated Apoteosis of Homer, formerly the chief ornament of the Vatican. The fifth has a very fine collection of Roman sepulchral antiquities, and a fine mosaic pavement, discovered in 1805, in digging the foundations for the new buildings at the Bank of England, which was presented to the Museum by the directors of that institution. The sixth room contains Greek and Roman sculptures,

of various kinds. The seventh, Roman antiquities; and the eighth, which is on the left, Egyptian antiquities: among the latter are two mummies, with their coffins, presented by the late king; a manuscript, on papyrus, taken from a mummy; and an innumerable quantity of smaller articles, of great antiquity and curiosity. The ninth room contains Egyptian sculptures, among which is the celebrated sarcophagus, commonly called the tomb of Alexander the Great, with many other antique curiosities, especially the head of Menon, and the celebrated Rosetta stone, collected by Belzoni and Mr. Salt. The tenth room is dedicated to Grecian and Roman sculpture, many specimens of which are possessed of singular beauty. The eleventh room contains ancient and modern coins and medals, arranged in geographical order, but can only be seen by special permission. The basis of this collection was formed by the cabinets of Sir Robert Cotton and Sir Hans Sloane; but it has been greatly enlarged by donations and purchases: it includes the magnificent bequest made by the Rev. C. M. Crache-
rode. In the centre of an ante-room, at the head of the flight of stairs, is placed the celebrated Barberini vase. Here is also a fine collection of gems, seals, and bricks, from Babylon. The twelfth room contains the collection of the late Sir William Hamilton, consisting of pates, or household gods, bronze vessels, utensils, &c., specimens of ancient glass necklaces, bullæ, fragments of reliefs, and ancient armour, lamps, seals, weights, sculpture in ivory, bracelets, bits, spurs, &c. &c. The thirteenth room contains prints and drawings, which may be seen by particular permission. In the fourteenth and fifteenth rooms are the Phigalian marbles, and the Elgin collection, which includes upwards of three hundred pieces of beautiful sculpture, though but very few are perfect.

The two reading-rooms of the Museum, which are in the new buildings, are kept open from ten till four o'clock, every day in the week (except Saturdays and Sundays, and one week at Christmas, Easter, and Whitsuntide, and on thanksgiving and fast days). One of the librarians constantly attends during the above hours.

The Museum may be seen every Monday, Wednesday, and Friday (except in Christmas, Easter, and Whitsun weeks, and in the months of August and September), between the hours of ten and four; the visitor being required to enter his or her name, and place of abode, in a book kept for the purpose; and no other application or form is now requisite. The attendants are prohibited from taking fees of any kind. Scientific students and artists are admitted to study, on the private days, by permission from the trustees.

COMETS, AND THE FABLED PHOENIX.

It has been conjectured that the Egyptian fable of the Phoenix recorded the appearance of Comets. That which Sir Isaac Newton observed in 1680, and calculated to return every 570 years, would correspond in many remarkable particulars with the description of the Phoenix, whose feathers are said to emit rays of light, who owns the sun for his lord, with whose image his head is crowned, who is seen once in 500 years to come flying swiftly from an unknown distance in the sky to the temple of the sun, and disappearing in the same manner. If, as Tacitus affirms, it was seen in Egypt A. U. C. 753, this accords tolerably with the calculation of Sir Isaac Newton. Aristotle says that the Pythagoreans held a comet to be one of the planets, which returns after a very long period. The Chaldean and Egyptian astronomers are said to have held the same. St. Jude appears to allude to this ancient Chaldaic opinion, when he compares heretical teachers to "wandering stars" (ver. 13).

ON THE MORAL CHARACTER OF CHRIST.

No. V.

ON CHRIST'S DILIGENCE IN DOING GOOD.

EXPERIENCE has long ago proved, that the man who possesses genuine and unsophisticated benevolence, will be ever anxious to exercise it. The world in which we dwell contains many sad instances of wretchedness and woe; nor has there ever been a time when subjects for pity have been difficult of discovery. Such was the case during the time of our Lord's ministry, and we are entitled, therefore, to demand evidence that those tender emotions, which we are always ready to ascribe to him, led him to seek out means whereby the best interests of a suffering world might be advanced; nor will it be difficult to give the evidence required.

The circumstances in which the diligence of our Lord was manifested.

1. He travelled from city to city. In our own land, and of late years, travelling has become a mode even of enjoyment, but it was far otherwise in the time of our Lord, and continues to be so to this hour in the land of Judea, and most other foreign countries. We may, therefore, regard it as no mean proof of diligence, when an individual was content to undergo the fatigues of Eastern travelling on foot. There are however other observations, which tend to heighten this view of the subject. Our Redeemer was a poor man; he had not sufficient means to procure the necessities, much less the luxuries of life, and little doubt can be entertained that his privations during these journeys were very severe. It must also be considered, that several of them were occasioned by the malice and persecutions of the pharisees, and are therefore to be regarded in the light of flights from those who were thirsting for his blood. We cannot therefore be surprised to find, that his human nature sometimes sunk under the fatigues he endured.

Let these exertions be contrasted with the life of ease which he might have led had he been disposed, and we shall form some conception of the diligence he displayed by this means. Although it is impossible to form adequate notions on the subject, without more acquaintance with the difficulties of travelling in the land of Judea.

2. He preached in the fields and in the streets. The circumstances in which our Redeemer was placed fully justified this mode of conveying instruction. It is however well worthy of notice, that most of his large congregations were assembled outside the city of Jerusalem. Now when we consider that he had sometimes to address five thousand persons in the open air, we shall perceive the physical exertion requisite to make himself audible must have been very great. And whatever persons may think of this, I am sure ministers will bear me out in the assertion, that that part of their labours which consists in addressing crowded auditories, tends to weaken their health and shorten their lives. Moreover, our Redeemer was an object of hatred to the rulers, and was often exposed to personal violence. The mixed multitudes that assembled round him were composed of all ranks, and imbued with the deepest prejudices. The boldness of his opinions, and their opposition to the anxious wishes of every Jewish heart, rendered his appearance in the streets and fields, where stones and other missiles are always at hand, personally dangerous.

3. He preached in the synagogues. It was his custom to resort thither on the Sabbath day, so as to lose no opportunities of advancing the knowledge of his people. There he read their Scriptures; and there, in the presence of pharisees, priests, and Levites, he made bold to put new interpretations on the perverted pro-

phacies of the Scripture, and to bring forward those which prejudice had left in the background. Wherever people assembled, there he would come to instruct them. It was an unpleasant thing, moreover, to have to preach himself; to have to prove that he, the object of aversion, contempt, and scorn, was the Messiah of God. Consider, therefore, the inducements which these difficulties afforded to deter him from exertion, and you will form more correct notions of our Lord's diligence in so resolutely pursuing them to the end of his life.

4. He healed the sick miraculously. Wherever he went, the fame of his mighty deeds excited the hopes of those who had long lain in hopeless misery, pining beneath the load of bodily infirmity. Then did the blind man flatter himself with the pleasing anticipation of restoration to sight. The lame, the lepers, the palsied, the deaf, the sufferers of every class, resolved to make one desperate effort to regain their health, or perish in the attempt. The way, therefore, which the Saviour travelled was lined with persons diseased and wretched. Thus he subjected himself to the dangers of infection; he opened the way to wound and lacerate his feeling heart, while at the same time he successfully carried forward his benevolent object of lessening human misery. To him, the suppliant never came in vain. The earnest cry of heartbroken parents met his willing attention; and many a time did he follow sufferers to the house of mourning, that he might change it to one of joy. He went about doing good.

5. He taught the ignorant in private as well as in public. The instance of Nicodemus is very probably but a sample of many of a like description: and at all events, we know that his leisure hours were given to the instruction of his disciples in the great doctrines they were to promulgate and establish.

Lay these several particulars together. Consider the perseverance with which they were pursued, without intermission, and the numerous obstacles which opposed them, and you will, I am sure, be convinced, that the diligence of our Lord exceeded that even of the most devoted of his servants.

1. In reviewing the whole subject, the first remark is, that we are not to expect that our diligence will equal that of our Redeemer. It was his express business to make these exertions, and he was endowed with more than human powers to enable him to accomplish them.

2. We must, however, charge it on our consciences, that whenever we have the power to relieve the temporal or spiritual wants of our fellow-creatures, we are bound to use it. I would urge all to look on the condition of their relations and dependents, and see whether there is nothing which they can do to make them better and happier. I am sure that the highest satisfaction results from the conviction, that we have benefited a friend in his eternal concerns; and I am also sure, that no one who reads this essay is incapable of feeling that pleasure. Make then one effort, and you will need no entreaty to pursue the pleasing task. I am sorry when I see Christians attending only to the advance of their own religion, without caring for their neighbours, or merely saying a few ordinary words of caution to them. Believe me, religious exertion is useless, unless it is attended with study as to the character and habits of the individual we design to benefit, and can only be effectual when it induces him to forego bad habits, and labour after the attainment of good ones. Let us, therefore, get out of the unprofitable method of saying the same things, and urging the same motives on men of all characters and dispositions. Let us, with the apostle, make ourselves all things to all men, that we may save some.

3. Mark the result! Jesus now is seated on the throne of universal dominion, and exalted to the high-

est dignity. Why? Because he made the greatest and most effectual exertions to further the plans of God. And in proportion to the good *see* do, will be the reward *see* shall obtain. How sweet is labour when this consideration is annexed to it! How powerful the inducement to work unceasingly, when assured by him who could not err, that whosoever labors, and uses what he has to the best advantage, shall continue to receive more abundantly. Let us then not be weary in well doing, for in due season we shall reap if we faint not.

B. Z.

THE GREAT MISSIONARY.

No. XI.

Mission of Paul and Barnabas to the Lesser Asia, A.D. 45, until they arrive at Antioch in Pisidia.

LUKE proceeds with his inspired narrative, remarking on the designation of these first apostolic missionaries to the heathen. "So they, being sent forth by the Holy Ghost, departed unto Seleucia." Acts xiii, 4. This was a seaport town, where they intended to embark, about twelve miles distant, near the mouth of the river Orontes, five miles from the Mediterranean Sea. "Thence they sailed to Cyprus." Barnabas was a native of this island (Acts iv, 36), which is the largest in the Mediterranean, and situated between Syria and Cilicia.

Salamis was the chief city of this island: and Luke states, that "when they were at Salamis, they preached the word of God in the synagogue of the Jews: and they had John to their minister." Acts xiii, 4, 5.

Colonies of Jews had settled at Salamis, carrying on an extensive and lucrative commerce, so that they continued to increase. What success attended the evangelical labours of these devoted missionaries, preaching Jesus as the true Messiah and the only Saviour, is not stated by the inspired historian. Doubtless they did not labour in vain; and probably they found some Christians here, as there were some disciples "scattered abroad upon the persecution that arose about Stephen, and travelled as far as Cyprus, preaching the word to the Jews." Some of these distinguished preachers were indeed "men of Cyprus." Acts xi, 19, 20. Christianity, however, did not generally prevail in this city: for about sixty years afterwards, in the time of the emperor Trajan, as Jerome states, "the Jews destroyed Salamis, having killed its inhabitants."

Having opened their commission at Salamis, they prosecuted their heavenly ministry through the isle unto Paphos. This city, situated on the western extremity of the island, was the seat of government, which was administered by the proconsul Sergius Paulus.

Paphos was celebrated for a temple dedicated to Venus, whom the inhabitants worshipped as their principal deity, and their manners corresponded with their shameful divinity, they belug sunk into all manner of luxury and debauchery.

As usual, they sought the Jewish synagogue, and began their ministry among them. But here they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus." ver. 6. "False prophets" there have been in all ages, like this wretched enemy of God, men whose god has been gold, or their sensual appetites.

By his policy and craft, with superior talents, this apostate from the truth had gained some influence over the "deputy of the country," and, by his cunning, he appears to have gained some lucrative office under the governor; but that officer being an inquisitive, observant, "prudent man," soon obtained intelligence concerning these missionaries from Judea. His curiosity was raised, and probably a better motive prompted him to

seek an interview with these famed and holy instructors in the doctrines of Christ. His heart appears to have been prepared by the gracious influence of the Holy Spirit, so that he "called for Barnabas and Saul, and desired to hear the word of God."

What impious perversions of the Divine oracles Barjesus had been inculcating upon this Roman magistrate, does not fully appear: but it is manifest that he had corrupted the principles of the truth as contained in the Scriptures, for he dreaded the effect of an intelligent, faithful exposition of them, by these preachers of the truth. "Elymas the sorcerer," therefore, "far so is his name by interpretation, withstood them, seeking to turn the deputy from the faith."

Barjesus is believed to have been a physician by profession; and by his skill in the healing art, to have gained access to this noble Roman. But he appears to have greatly resembled his prototype, the false prophet Balaam; and by similar pretences, and guilty craft, uniting the sacred character with that of physician, he contrived to gain a directing influence over the mind of this pagan proconsul. Like Balaam too, "he loved the wages of unrighteousness," adapting his instructions to the cherished and corrupt superstitions of the wealthy idolaters. Aware of the certainty of losing his reputation and his influence with that distinguished magistrate, should he be brought to believe the doctrine of these men of God, he laboured to excite prejudice against the claims of one who had been crucified, as not being the promised and expected Messiah.

Evangelical truth was here brought to the test before a candid heathen, by this apostate Jew; and God, deeming this a worthy occasion, vindicated the honour of his faithful servants by a miraculous interposition. Moved by Divine inspiration, or, as the evangelical historian says, "Saul, who also is called Paul, filled with the Holy Ghost, set his eyes on him, and said, O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" Such a mode of address, characterized by authority and truth, could not fail to pierce the guilty conscience of this impious wretch. But reproof and shame were not sufficient to answer the Divine purpose: the apostle of God therefore added, "And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season." Terror must have seized the mind of this miserable man, as he heard these awful words, conveying the sentence of his merited doom; and no sooner were they pronounced, than it was executed. "And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand."

Sergius Paulus witnessed the whole of this affecting transaction. He had heard with deep attention the preaching of the servants of Christ, and the objections of their enemy, in whose wisdom, as a religious teacher, he had before placed implicit confidence. But what must have been his amazement, not only in hearing the arguments of his former instructor overthrown, but his impiety visited with the special indignation of Heaven, we can scarcely conceive! Luke represents him as filled with wonder, convinced of the truth and divinity of the Gospel, and converted to the faith of Jesus Christ. "Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord." Acts xiii, 12.

Divine Inspiration has not gratified our curiosity in giving us information concerning the effect of this manifestation of the righteous judgment of God: but it probably was the means of leading many of the friends of this Roman noble to embrace "the truth as it is in Jesus;" for thus they were privileged with an opportunity of learning the true nature of Christianity. Many

circumstances usually conspire to prevent the free access of the faithful ministers of Christ to persons of elevated rank. Wealth and power blind the mind; and they whose interest or ascendancy is likely to be affected by the admission of the gospel, may always be expected to resist its holiness. And Satan, doubtless, employs his servants to exclude, if possible, genuine religion from courts and palaces. Nevertheless, our God, whose grace is invincible, can suddenly confound the purposes of his enemies, and render them subservient to the fulfilment of his counsels. In due time, therefore, through the mighty influence of his Spirit, "all kings shall fall down before him," and laying their honours at his feet, become the nursing fathers of the church, as the devoted servants of the Redeemer. Ps. lxxii; Ja. xxix.

Nothing further is mentioned concerning this converted Roman deputy; though some pretend that he quitted the government of Cyprus, followed the apostle Paul, and went with him into Spain; and that he was left by him at Narbonne, or Languedoc in France, where he became a Christian pastor, and died bishop of that city. Whether this tradition be correct or not, it seems probable that a Christian church was formed in Paphos; for though we read of Venus being worshipped here even to the fourth century, Cyril, a Christian bishop of that city, was present at the celebrated council of Nice, A. D. 325; and Jerome, about the close of that century, mentions Hilarion and Hesycheus, eminent members of the church at Paphos.

Having accomplished their object in Cyprus, "Paul and his company loosed from Paphos, and came to Perga, in Pamphylia." Situated about seven miles from the sea, on the river Cestros, Perga was the capital of Pamphylia, which was an important province of Asia Minor; and this city was famous for its temple of Diana, built on a neighbouring hill, where she was worshipped, especially at the annual festivals, with great pomp and licentiousness. Hence Diana was sometimes called Pergæa.

Formidable obstacles would naturally oppose the ministry of these servants of Christ at Perga, as the temple must have been supplied with a large body of interested priests, whose honour and support depended on their maintaining the worship of their far-famed idol. They would, therefore, be extremely jealous of these foreign teachers, who denounced the false gods of the country. How long these missionaries continued in this city, or what were their labours and successes here, is not recorded; but the place is memorable for an incident, which Luke thus notices, "And John departing from them, returned to Jerusalem." This John Mark was nephew to Barnabas, and he appears to have been a sincere, though a young Christian: but what was the reason of his departure from his friends, whether for the sake of seeing his mother at Jerusalem, or because he did not like the travels, labours, and fatigues of the apostle and his company, or did not choose to go among the Gentiles, the rage and threatenings of whose idolatrous priests he had witnessed at Perga, is not certainly known. However, his relinquishment of the work seems to have been considered censurable, at least by Paul; and ultimately, about seven years afterwards, led to a lamentable altercation and separation between these venerable men of God. Acts xv, 39.

Paul and Barnabas were not discouraged by their little apparent success among the idolaters of Perga, nor greatly hindered by the desertion of their young fellow-labourer, Mark; but proceeding to Antioch, in Pisidia, they prosecuted their glorious object in various other provinces of Asia Minor, where God crowned their faithful ministry with his effectual blessing, to the conversion of many souls, and to the establishment of many churches, consisting of both Jews and Gentiles.

MY SCRAP BOOK.

LEAF XLI.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—*SÆXCA*.

I HAVE heard of one, who being a prisoner in a dark dungeon, when a light was brought to him for a little time to eat his diet, would pull out his Bible and read a chapter, saying, he could find his mouth in the dark, but could not read in the dark. An argument that he made conscience of redeeming his time. Page 6.

The neglect of family duties is a dreadful and provoking sin, and that (as a godly minister said) which will untile the house, and cause God to rain curses upon the table. P. 29.

Christians, you may lose time in the very service of God, if you are not careful therein to converse with him. Take heed of a light spirit in serious performances. Some serious preparation is necessary before you approach the presence of the high and only God. Joseph shaved himself before he would come into Pharaoh's presence. P. 34.

I have heard of an old man, who being really converted not long before his death, caused to be written on his tomb, "*Here lies a very aged man of Three years old.*" He reckoned his time and life before his conversion as lost, and worth nothing. P. 53.

A woman in terror of conscience, when divers ministers and others came to her in a way of comforting her, looked upon them with a ghastly countenance, and cried out, "*Call back time again! If you can call back time again, then there may be hope for me. But time is gone!*" P. 64.

Awful Warning to gay Mothers.—A lady that had wasted her time in sensuality, who died not many weeks past, told her gay mother, who was standing by her bed-side, that it was *now too late* to speak of God to her; for, cried she, "*You have undone me; I am going to hell first, and you will certainly come after me.*" P. 65.

A godly minister visiting a lady, waited from ten o'clock till one before he could see her, all which time she had been dressing: he at length burst out into weeping, to think that *she should spend so much time in trimming, and he so little in praying.* P. 75.

All outward comforts may be compared to Pharaoh's hosts, alive this hour, and the next drowned and dead upon the sea shore: and though you judge they shall endure for ever, they will deal with you as Absalom's mule, that left him in his greatest extremity. P. 91.

Consider, the land of darkness is no place for service: there is no repenting in the grave: no Lord have mercy upon us written on hell-gates: no sabbaths, no mercies, no ministers there. P. 117.

How little do the living lay to heart the great business of their mortality; inasmuch that when they would deny a thing with the greater confidence, they will commonly say that *they thought no more of it than of their dying day.* As if death were not a matter of any moment, but rather a mere toy or trifle not to be regarded. P. 155.

A person of no mean quality speaking his opinion of several ministers said, Such a man I can hear, and such a one I can hear very well; but the third he mentioned, that was wont to lay the axe to the root of the tree, and grapple with the heart,—I cannot endure to hear him, for he always grates upon my conscience. P. 176.

O dreadful change and loss indeed to them that make the world their home, that have their heaven on this side heaven, and no provision or portion beyond the grave; the thoughts of which made a wicked young man (very thriving in the world) to utter these words: "*If I live I shall be a rich man; but the plague of it is,*

I must die." Which accordingly came to pass not long after. P. 179.

'Tis observable of bad men, that their souls are not *resigned, but taken away.* P. 182.

God seldom hears from some people, unless trouble, sickness, fear, distress, and anguish come upon them: then pain will make them pray and howl upon their beds; and it is but *howling*, not *praying.* P. 194.

Now, an interest in Christ and a life of holiness are little valued, and every base lust and trifle preferred. Then, A world! a world for Christ! "*Forty thousand pounds for a good conscience!*" cried a wicked wealthy worldling, when dying and passing into eternity. P. 205.

One that was wont to pray often in a day, being asked why he spent so much time in prayer? answered, "*I must die! I must die!*" P. 207.

* * * The above extracts are all from Fox's "*Time, and the End of Time.*"

A word in season.—A company of near friends dining together one Sabbath-day, one that was at table, to prevent impertinent discourse, said, that it was a great question whether they should all go to heaven or not; which struck them all into a dump, and caused every one to enter into a serious consideration with themselves. One thought, If any of this company go to hell, it must be I. And so thought another, and another; and indeed so thought almost every one then present, as well servants that waited as those that sat at the table, as it was afterwards acknowledged; and through the mercy and blessing of God, this speech so wrought upon the spirits of most of them, that it proved the first instrumental means of their conversion.

—*Epist. Dedic. to Brooks's Apples of Gold.*

Though true repentance be never too late, yet late repentance is seldom true. Millions are now in hell, who pleased themselves with the thoughts of after-repentance. The Lord hath made a promise to late repentance, but where hath he made a promise of late repentance? Yea, what can be more just and equal, than that such should seek and not find, who might have found but would not seek; and that he should shut his ears against their *late prayers*, who have stopt their ears against his *early calls*?—*Brooks*, p. 43.

S. J. B*****.

ANECDOTE OF KING GEORGE THE THIRD.

It is consentaneous with our best feelings, and encouraging to the exertions of our fellow-creatures, to admit, that the competition for the best situations in our favoured country, is, with a few exceptions as good order can allow, open to all. And it is remembered as one of the liberal axioms of George the Third, that "*no British subject is by necessity excluded from the peerage.*" Consistently with this sentiment it was that he checked a man of high rank, who lamented that a very good speaker in the Court of Aldermen was of a mean trade, by saying with his characteristic quickness, "*What signifies a man's trade? A man of any honest trade may make himself respectable if he will.*"

British youth especially should remember this noble declaration of one of our most worthy monarchs.

FRENCH CLERGY.—On the 1st of January, the clergy of France were divided into 121 titular or honorary canons, 3,241 rectors, 24,517 curates, 6,289 vicars, 449 chaplains, 943 almoners, 439 priests, and 1,158 priests directors of seminaries, making a total of 40,447 engaged in the service of the church.

DOCTRINES ACCORDING TO GODLINESS;

Or, a Confession of Faith, confirmed by the Scriptures of unerring Truth. To which are appended, the united Testimonies of Ancient and Modern eminent Divines of different Sections of the Catholic or Universal Church of Christ. By Henry Heap, Minister of Bury Street Chapel, St. Mary Axe, London (formerly Dr. Watts's). London, Hamilton, Adams, and Co. 12mo. cloth, pp. 332.

CURIOSITY will probably induce many to inquire what are the doctrines which are held and preached by the successor of the celebrated Dr. Watts? Mr. Heap's declared "Articles of Faith," are contained in this volume, and they are expressed each in a few sentences; but these are amply confirmed by a valuable mass of excellent matter taken from the writings of the most celebrated divines.

Dr. Watts is known to have held the doctrines usually denominated Calvinistic, the essential principles of which doctrines are those of the Church of England, and they are manifest in all the Doctor's theological writings; and the same appear to be maintained decidedly by Mr. Heap. Though we are not prepared to adopt every expression contained in this "Confession of Faith," we sincerely recommend it as truly valuable. Mr. Heap's own opinions on several important points we transcribe for the edification of our readers.

"THE TRINITY. — I believe that there is but one living and true God. But in Jehovah there are Three Persons or Subsistences, the Father, the Son, and the Holy Ghost. That there is a oneness and identity of essence in the Godhead, and that all the natural and moral attributes and perfections of the Divine nature are coeternal, coessential, and coequal. That Jehovah, in his Trinity of Persons, is the only object of faith and worship, the Triune God, blessed for evermore.

"THE PERSON OF CHRIST. — I believe that the eternal Word, the Second Person of the sacred and adorable Trinity, did, in the fulness of time, become man, being miraculously conceived of the Virgin Mary, by the overshadowing power of the Holy Ghost. In his mysterious incarnation he possessed a true body and a reasonable soul, with all the essential properties of immaculate humanity; for he was made in all points like his brethren, sin excepted. He is God and man, in two distinct natures hypostatically united, and constituting one glorious and majestic Person. Upon this all-sustaining, sure, and immutable foundation, the church is built, in which centre all the immortal hopes of believing sinners. When the Lord from heaven was made of a woman, or condescended in his love and pity to assume human nature, he became what he was not before, but he did not cease to be what he was, God over all blessed for evermore. As man he was Mary's son, as God he was her Almighty Saviour. In his complex person he was David's son, and David's Lord — the child horn, and the son given, the mighty God, the everlasting Father, and the Prince of Peace.

"JUSTIFICATION. — I believe that justification is a judicial, gracious, and equitable act of God, whereby he absolves condemned criminals from all their sins, and pronounces them perfectly righteous, for the sake, or solely on account, of the mediatorial righteousness of the Lord Jesus Christ, imputed to them, and received by faith.

"SANCTIFICATION. — I believe that sanctification is the effect of regenerating grace, and is the sole work of God, experienced only by believers, in which they are transformed from the love, power, and dominion of sin, and conformed to the image of Christ, through

the mighty operation of the Holy Spirit. The divine life gradually progresses, is carried on and maintained by the almighty and united energy of the blessed and undivided Trinity, in the use of means, until perfected in the commencement of everlasting glory."

PSALM CXLIX, 2.

"Let the children of Zion be joyful in their King."

Ye servants of Jehovah now his boundless love proclaim,
Be it your blest employ to speak the glories of his name.

Lord, to thy kind dominion we thy willing subjects bring
All praise: let Zion's children now be joyful in their King.

The grandeur of his majesty what mortal can pourtray,
Who o'er ten thousand worlds presides with undisputed sway:

Yet He with humble spirits dwells, of endless life the spring;

The children of our Zion thus are joyful in their King.

Omnipotent Immanuel, the universe who made,
The government of earth and skies on him alone is laid.
Sound loud his worthy praises high on every tuneless string,

The children of our Zion should be joyful in their King.

He left his palace in the skies and laid his glory by,
Down to this sinful world he came, for guilty man to die.
To every burden'd sinner, Lord, thy rich redemption bring,

The children of thy Zion shall be joyful in their King.

He vanquish'd all our mighty foes when bleeding on the tree,

O'er all the powers of hell he gain'd immortal victory.
He rose triumphant from the grave, and tore from death his sting;

Ye children of our Zion then be joyful in your King.

To the bright land of peace and joy th' Almighty Conqueror rode;

Angelic voices sweetly sing the triumphs of their God.
The pearly gates of Paradise for him wide open fling:
Ye children of our Zion be most joyful in your King.

We've no abiding city here, nor would we wish to stay:
Our hearts are with our treasure in the realms of endless day.

To sinful joys, dear brethren, now no longer can we cling,

For children of our Zion may be joyful in their King.

Where the wicked cease from troubling, and the weary are at rest,

Their happy spirits dwell in the mansions of the blest.
Their Saviour kindly leads them where living waters spring,

And these children of Zion are most joyful in their King.

When the last trumpet loud shall sound, and all to judgment rise,

The King of kings will come with his bright armies of the skies.

What terror to his enemies this awful day will bring,
But the children of our Zion will be joyful in their King.

Manchester.

J. P.

London: Printed and Published by C. WOOD AND SON, Poppin's Court, Fleet Street; to whom all Communications for the Editor (post paid) should be addressed; — and sold by all Booksellers and Newsmen in the United Kingdom.

THE CHRISTIAN'S PENNY MAGAZINE.

No 125.

PUBLISHED EVERY SATURDAY.

OCTOBER 25, 1834.

PRINTED AND PUBLISHED BY C. WOOD AND SONS, POPPIN'S COURT, FIFTH STREET, LONDON.



WESTMINSTER HALL.

LIBERTY and justice are essential to the prosperity of nations, and without these religion cannot prevail. Christianity once flourished in its purity in many countries in the East, where it now scarcely retains its name; for despotism, with all its inseparable enormities of intolerance and oppression, has extinguished its spirit and power. Christianity in Great Britain depends, under Divine Providence, in a great degree, for its purity, prevalence, and most happy influence, on the constitutional liberty we enjoy, and the administration of justice according to our excellent laws. In this point of view, every lover of his country, especially if he be a man of piety, must feel a lively interest in **WESTMINSTER HALL**, in the different apartments of which are held the courts of Chancery, Exchequer, King's Bench, Common Pleas, &c.

Westminster Hall will excite considerable interest, at the present time especially, as its venerable walls have sustained scarcely any injury by the recent dreadful conflagration of Thursday evening, October 16th, when the House of Lords and the House of Commons were destroyed, the damage of which will cost the country, as it is estimated, at least 250,000*l*.

Westminster Hall was built by William Rufus, in the years 1097-8; and here, on his return from Normandy, Vol. III.

in 1099, "he kept his feast of Whitsuntide very royally." It was therefore first used as a banqueting-house to the palace which stood on the site of Old Palace Yard. It became ruinous before the reign of Rich. II, who repaired it in 1397, raised the walls two feet, altered the windows, and added a new roof, as well as a stately porch and other buildings. In 1236, Hen. III, on New Year's day, caused 6,000 poor men, women, and children, to be entertained in this hall, and in the other rooms of his palace, as a celebration of Queen Eleanor's coronation. The king and queen had been married at Canterbury; and on the day of this great feast made their public entry into London. As a proof of its size, it may be mentioned that Richard II kept his Christmas festival in the new hall, accompanied with all that splendour and magnificence for which his court was conspicuous; and that on this occasion twenty-eight oxen, three hundred sheep, and fowls without number, were consumed. The number of guests on each day of the feast amounted to 10,000, and 2,000 cooks were employed.

The present hall was first called the New Hall Palace, to distinguish it from the Old Palace at the south end of the hall, which, taking in the chapel of St. Stephen, was used as the two houses of parliament.

Westminster Hall exceeds in dimensions any room in Europe unsupported by pillars: its length is 270 feet, its height 90, and the breadth 74. The roof consists chiefly of chestnut wood, most curiously constructed, and of a fine species of Gothic. It is everywhere adorned with angels supporting the arms of Richard II, or those of Edward the Confessor, as is the stone moulding that runs round the hall, with the hart couchant under a tree, and other devices of the former monarch. Parliaments have often been held in this hall. In 1397, when it was extremely ruinous, Richard II built a temporary room for his parliament, formed of wood and covered with tiles.

This edifice was completely repaired and new fronted during the years 1820, 1821, and 1822, during which period the upper windows, at the sides of the hall, were first constructed; the lantern also, on the roof, was then rebuilt. The main entrance opens from a noble recessed archway, flanked by embattled towers, adorned with niches for full-sized statues, as in the old front; but no figures have yet been placed there. The large windows at each end of the hall are designed in the pointed style. On the west side are communications with the new courts of law and equity, at the south end is an avenue to New Palace Yard, and in the centre a passage by a flight of steps leading into the House of Commons.

The courts of Chancery, Exchequer, King's Bench, and Common Pleas, have been held in different apartments of this hall ever since the reign of Henry III. It has also been used for the trial of peers and other distinguished persons, such as the late Lord Melville, Warren Hastings, &c. accused of high treason, or other crimes and misdemeanors. In this hall likewise are held the coronation feasts of the kings of England.

AMOUNT OF COIN AND BULLION OF THE BANK OF ENGLAND.

THE amount of coin and bullion possessed by the Bank is liable to great fluctuation, as will appear from the following statement of the *average* amounts held in each year from 1815 to the present time:—

Year ending 28 Feb. £	Year ending 28 Feb. £
1815..... 2,179,147	1824..... 12,606,963
1816..... 3,399,114	1825..... 11,858,595
1817..... 7,504,284	1826..... 4,521,702
1818..... 11,109,381	1827..... 6,607,976
1819..... 6,721,647	1828..... 10,201,253
1820..... 3,969,528	1829..... 9,640,000
1821..... 8,174,419	1830..... 7,285,000
1822..... 11,631,090	1831..... 10,322,000
1823..... 10,254,698	1832..... 6,389,000

Great as are the variations exhibited in this statement, it yet does not give an adequate idea of the extent of fluctuation to which the coffers of the Bank are liable. On the 1st of January, 1824, the Bank possessed 14,100,000*l.* of treasure; on the 1st of January, 1826, it had 10,650,000*l.* In the month of April following, it still had 10,000,000*l.*, but, by the month of November in the same year, their store was reduced to 1,300,000*l.*, from causes which were, doubtless, in a great degree unavoidable. Between the early part of 1822 and April 1825, the Bank had increased its circulation to the extent of 4,000,000*l.* The abundance of money thus thrown into the market engendered a spirit of speculation, and occasioned a general advance of prices, under which, as a necessary consequence, the rates of exchange fell, and recourse was had to bullion, as an ar-

ticle of export, in payment for foreign goods, and the Bank was drained to the extent above-mentioned. Before the month of November, 1825, a diminution of the circulation of the Bank had taken place, to the extent of 3,500,000*l.* A general distrust seemed to pervade the whole country: the notes of country bankers were returned upon them in such a degree, that great numbers of these establishments failed. Commercial distress of the most appalling description ensued, so that, to use the memorable expression of the then Minister, the country was within twenty-four hours of a state of barter.

At this crisis, when the circulation of the country had been thus violently and suddenly contracted, the Bank came forward with the most prompt and efficient assistance. The evil was checked by its very excess. Bullion, which had been forced out of the country by the over-issue of paper, was now brought back through the deficiency of currency. The Bank lent money upon almost every description of security that was offered—it took in stock—made advances on exchequer bills—lent money on mortgage—relieved the market by the purchase of exchequer bills—discounted mercantile paper with an almost reckless liberality; so that the amount of paper under discount at the Bank rose from 5,000,000*l.* on the 3d of November, to 15,000,000*l.* on the 29th of December. The number of bills discounted in one day was 4,200. On the 3d of December, 1825, the amount of notes in circulation was only 17,477,290*l.*; but on the 31st of that month, it had increased to 25,709,410*l.*, and on the 14th of January was augmented to 26,104,890*l.*; such a great increase becoming necessary, in order to replace the notes of country bankers, and to counteract the tendency to hoarding always indulged by timid people in times of general embarrassment. Before the close of the year, the circulation was again decreased to 19,049,720*l.*; and on the 6th of January, 1827, just before the payment of the dividends, was as low as 18,303,470*l.*

SLAVERY IN THE UNITED STATES.

CHRISTIANITY flourishes greatly in the United States of America: of this we have the most satisfactory assurances. Still Negro Slavery exists in many of those States, attended with circumstances of aggravated criminality, in a people calling themselves Christian. Anti-Slavery opinions, however, are gaining powerful and increasing advocates in that great country, and we trust the day is not far distant, when the "Negroes' Jubilee" shall be proclaimed throughout the whole western world.

England is bound to sympathize in this object, and lend its powerful aid in promoting the extinction of this abomination, as the system was introduced and supported in America by Britons! The following appeal, from one of the "Friends" in Philadelphia, in a letter to a gentleman of influence in London, and dated September 15, 1834, deserves the consideration of every disciple of Jesus Christ; and it should call forth his fervent prayers on behalf of those in cruel bondage in America:—

"Whenever you speak or think of the Slave Trade, do not forget that 120,000 children, annually born in this country, are the devoted victims of that most inhuman traffic; in short, that *one-sixth* part of the people of the United States are the subjects of the trade; a far greater proportion than ever in Africa experienced its horrors."

"Every thing in which God's family are engaged, should be saturated with Himself."

ON THE MORAL CHARACTER OF CHRIST.

NO. VI.

ON THE DIGNIFIED HUMILITY OF CHRIST.

DISPOSITIONS of mind can only be judged by the effect they produce on the outward conduct. There is not a single Christian grace which is not of practical tendency, and, therefore, concerning the existence of which, evidence will not appear in the daily walk and conversation. Perhaps no frame of mind is more strenuously urged on every professor of the gospel than that of humility; and certainly there never was an example of its most extensive practice, so perfect as that of our blessed Saviour.

It is now my desire to endeavour to point out in what the humility of our Lord was manifested.

I. *In his Words.*

1. The Scriptures clearly declare, that our Lord, in his character of Messiah, was inferior to the Father; and yet that, in this character, he possessed all the powers and attributes of God. He could heal all manner of disease, he could restore sight to the blind, he could convert five loaves into bread enough for five thousand, he could command the winds and waves; nay, he could awake the dead out of their solemn slumber. With such qualifications as these, the probability was, that he would assume the dignity of a sovereign, and demand the admiration of all beholders. Certainly any other of the human species would have done so. And yet we find, that our Lord at all times refers all his dignity, power, and glory, to the Father, and claims only the honour of being his Ambassador of Peace to a guilty world. I will refer to some of the most remarkable instances, John v, 19; vi, 38; vii, 16; viii, 28.

2. It is lamentable to observe, that in proportion to the power which men possess is the indifference with which they treat their inferiors. By some means, they acquire the habit of regarding them as another race of beings, of less importance than themselves, and whose wants and feelings demand neither consideration nor regard. The conduct of Jesus Christ is directly the reverse of this. Though endowed with superhuman power, and though his virtue and knowledge far exceeded that even of the best of his fellow-creatures, yet we find in him the most condescending manners, and the most considerate regard for the wants of others. Nothing more truly exalts a man than this, and it proves our Saviour to have been truly a humble man.

II. *In his Deeds.*

1. He left the glory of his eternal state. The Bible says but little of the mode of our Lord's existence prior to his incarnation. It is evident, however, that he was in the possession of the highest glory, equal to that which the Father himself enjoyed; and yet, for the sake of fallen man, he left this glorious seat, forsook the anthems of heavenly beings, and the delightful occupation of a sinless world. What should we say of a prince who would leave his throne and retire to obscurity for the sake of his country? Would not all nations call him a truly noble patriot? But our Saviour did far more than this, and therefore deserves far higher praise.

2. He submitted to be born of poor parents, in a place where there was neither comfort nor convenience. Had human reason been told to fix upon a spot where he should enter this world, who was to be born King of the Jews, doubtless he would have sought some splendid palace in a magnificent city. The desire of men to pass off as respectable among their fellow-men, often induces them to conceal the circumstances of their birth, where they have sprung from parents of low rank in

life. When, therefore, we contemplate the original greatness of our Saviour, and the lowly state to which he willingly submitted to be reduced, and add to that, the enmity and prejudice which his poverty procured for him, we shall be disposed to join with those who call him "the meek and lowly Jesus."

3. He not only was born poor, but he remained so all his life, the better to enable him to accomplish the purposes of his mission. The pleasures of luxury were never spread before him, nor even the blessings of competence. He who had once been Lord of all, now appeared among the poorest of his servants, and could scarcely procure a sustenance in the world which he had made, and which was his own.

4. We do not find him sweetening the unremitting exertions he was wont to make, by procuring the flattery of others, or heaping commendations on his own head. It was enough for him if the Father was glorified. He sought not human praise. Alas! how different are we! If we perform an act of generosity, we like to let our friends know it, that we may have the pleasure of hearing them praise it: but he never pursued such a course of conduct. In all his actions he was entirely disinterested.

5. He bore indignity from the creatures he had made without a murmur. Assuredly insult is most galling, when it proceeds from those who have been the subjects of especial kindness, and we are apt, when instances of ingratitude occur, to pour out invectives against human nature. Now look at Jesus Christ. Those who ill-used his sacred person were the work of his own hands: he had framed the muscles now extended by the exertion of scourging him; he had numbered the hairs of the head of those who were tearing his precious locks, and offering him every indignity;—and yet he opened not his mouth!

6. He became obedient to death, even the death of the cross, the most degrading mode of terminating life that could be devised.

It must be observed, that all these sufferings were voluntarily undergone by our Lord, and that he never once lost his temper, or failed in the pursuit of his purely benevolent purpose of rescuing man from sin.

This hasty enumeration of some important features in our Lord's character, gives rise to the following practical inferences.

1. Since one so virtuous as Jesus thought meekly of himself, and pursued so dignified a course of humility, are not we bound to inquire what there is in our conduct or dispositions that exempts us from the practice of so great a virtue? Assuredly it will be but little trouble that will be needed to show us, that we are sinners in the highest degree, and have every reason to be high-minded, but to fear.

2. Let us learn to contemplate ourselves with reference to our connection with our fellow-creatures rather in the character of sinners, in which all are alike, than in the more flattering, but less useful one, of rich or poor. After all, the children of men are nearly on a level; the hour of death will make them entirely so. Instead, therefore, of desiring to keep a definite distinction between rich and poor, let us be aiming after superior godliness, and striving for the attainment of true and Christ-like humility.

3. Let us look with pity on our erring brethren. Alas! what are we all but sinners, who need forgiveness and compassion? If indeed it is our happy lot to have reached a higher standard of morals than some around us, let us ascribe the difference rather to our more fortunate circumstances and education, than to any natural superiority of ours. When our brethren sin, let us forgive them; let us strive to palliate their offences rather than increase their apparent guilt, and

make every allowance which, it is hoped, our Judge will make for us at the last day.

Oh! let us henceforth forget the attainments we have made; forget the credit that is due to us for them, and lay aside every high thought, in the truly Christian duty of labouring after the attainment of that excellence and virtue which are still before us.

B. Z.

ILLUSTRATIONS OF THE "CREED OF THE HEART."

(Continued from p. 325.)

16. ROBERT LEIGHTON, a Scotch archbishop, resigned his dignity, and after ten years died, A.D. 1884. He was a pattern of apostolic piety, humility, and zeal. In his Commentary on the First Epistle of Peter, he says, "Believers, finding the stream of grace in their hearts, though they see not the fountain whence it flows, nor the ocean into which it returns; yet they know that it hath its source, and shall return to that ocean which arises from their eternal election, and shall empty itself into that eternity of happiness and salvation."

17. FENELON, a Roman Catholic archbishop in France, died A.D. 1715. In a letter to a young person, he says, "O my dear child, the whole Christian life consists in dying to ourselves to live unto God. We only mistake under the fine pretences of perfection, in pursuing that which flatters us, instead of satisfying God; and in wishing to reconcile religion to our plans, instead of subjecting all our opinions to the cross of Jesus Christ. That life which resists God, is a life deceitful and painful; on the contrary, that death which yields to God, is a death of peace and of union with true life. This happy death is a life hid with Christ in God; but the life of carnal consolation is a deceitful life. O my dear child, let us die to every thing, that Jesus Christ alone may live in us." In a sermon, he makes the following appeal to infidel men: "Who are you, ye profane men, who laugh when you see a renewed sinner following Jesus Christ, and counteracting the torrent of his passions? What then, you cannot endure that we should declare ourselves openly for the God who created us! According to you, it is folly to live by faith, in hope of eternal life. Who then are you, you that make a jest of religion, as well as of the religions? Are you of another religion? or do you believe any? Go then out of our churches, begone from our mysteries; go, live without hope, without Christ, without God in the world!"

18. SECKEN, archbishop of Canterbury, was brought up a Dissenter: he died A.D. 1768. In his first charge to the clergy of his diocese, he exhorted them in the following terms: "You must be assiduous in teaching the principles, not only of virtue and natural religion, but of the gospel; and of the gospel, not as almost explained away by modern refiners, but as the truth is in Jesus. You must set forth the original corruption of our nature; our redemption according to God's eternal purpose in Christ, by the sacrifice of the cross; our sanctification by the influences of the Divine Spirit; the insufficiency of our own good works, and the efficacy of faith unto salvation." In his last charge, two years before his death, he urges his clergy with much seriousness: "Set before your people," says he, "the lamentable condition of fallen man, the numerous actual sins by which they have made it worse, and the redemption wrought out for them by Jesus Christ; the nature and importance of true faith in him, and their absolute need of the grace of the Divine Spirit, in order to obey his precepts."

19. DR. JOHN OWEN was a Dissenter, of the Independent denomination, one of the greatest theologians of the Christian church; he died, A.D. 1683. At the close of his invaluable Exposition of the Epistle to the Hebrews, he says, "To Jesus Christ doth the poor unworthy author of this Exposition desire, in all humility, to ascribe and give eternal praise and glory, for all the mercy, grace, guidance, and assistance, which he hath received from him in his labour and endeavours therein. And he humbly prays, that if, through his assistance, and the guidance of his Holy Spirit of light and truth, any thing hath been spoken aright concerning him, his office, his sacrifice, his grace, his whole mediation, any light or direction communicated to the understanding of the mind of the Holy Ghost in this glorious Scripture, that he would make it useful and acceptable to his church, here and elsewhere. To him be glory for ever and ever. Amen." Two days before his death, he wrote to a friend, of which the following is part. "I am going to him whom my soul has loved, or, rather, who has loved me with an everlasting love, which is the whole ground of all my consolation. I am leaving the ship of the church in a storm; but whilst the great Pilot is in it, the loss of a poor under-rower will be inconsiderable. Live, and pray, and hope, and wait patiently, and do not despond; the promise stands invincible, that he will never leave us nor forsake us."

20. MR. HALYBURTON, divinity professor in the university of St. Andrew's, Scotland. He died A.D. 1712. In his illness, he triumphed in the full assurance of heavenly hope. Anticipating his dissolution, he said, "I shall shortly get a very different sight of God from what I have ever had, and shall be made meet to praise him for ever and ever. O the thoughts of an incarnate Deity are sweet and ravishing! O how I wonder at myself, that I do not love him more, and that I do not admire him more! What a wonder that I enjoy such composure under all my bodily pains, and in the view of death itself. O blessed be God that I was born! O that I were where he is! I have a father and mother, and ten brothers and sisters in heaven, and I shall be the eleventh. O there is a telling in this providence, and I shall be telling it for ever. If there be such a glory in his conduct towards me now, what will it be to see the Lamb in the midst of the throne? Blessed be God that ever I was born!" To his physician he said, "The greatest kindness I am able to show you is, to recommend religion to you. There is, Doctor, a reality in religion. Every one that is in Christ is a new creature, he hath union with Christ and a new nature. This is the groundwork of the matter."

21. DR. COTTON MATHER, was an eminent Independent minister in New England, America. He died A.D. 1728. In a private fast day memorial, he writes, "While I was in the midst of my disconsolate reflections, the Spirit of the Lord caused me to behold the obedience, the sacrifice, and the suretyship of my precious Redeemer, as provided by the Father for the relief of my distresses; and that good Spirit caused me to rely upon it, so that I said, with tears of joy, before the Lord, 'Now I know that all my debts are paid, my God will now make no demand on me, but that I love him and praise him, and glorify my blessed Saviour for ever! I know it! I know it! and now I will do so for ever! I can do no other. Now, O my dear Jesus, I know I have an inward witness that thou art the Son of God, and the Saviour of the world.'"

22. JAMES SAURIN was a learned French Protestant minister, celebrated for his pulpit eloquence. He was driven from France by the papal persecutions, and died at the Hague, A.D. 1730. In one of his sermons, he says, "I can never persuade myself, that a man, in whom

the love of God has been shed abroad by the Holy Ghost given unto him, a man who thinks himself an object of the love of the Supreme, and who knows that the Great Supreme will not render him perfectly happy in this life, but in the next, can afford much time for the amusements of this, — can make a very serious affair of having a great name in this world, of lodging in a palace, or of descending from an illustrious ancestry."

23. JONATHAN EDWARDS, an Independent minister, president of New Jersey college, America, was one of the most profound philosophers and divines of any age. He died A. D. 1758. In his diary, referring to a peculiar season of meditation and prayer, he says, "I had a view, that for me was extraordinary, of the glory of the Son of God, as Mediator between God and man; and his wonderful, great, full, pure, and sweet grace and love, and meek and gentle condescension. This grace, that appeared to me so calm and sweet, appeared great above the heavens. The person of Christ appeared ineffably excellent, with an excellency great enough to swallow up all thought and conception. I felt withal, an ardency of soul to be, what I know not otherwise how to express than to be emptied and annihilated; to lie in the dust, and to be full of Christ alone; to love him with a holy and pure love; to trust in him, to live upon him; to serve and follow him, and to be totally wrapt up in the fulness of Christ; and to be perfectly sanctified and made pure, with a divine and heavenly purity. I have many times had a sense of the glory of the Third Person in the Trinity, in his office of Sanctifier, in his holy operations communicating divine light and life to the soul. God, in the communications of his Holy Spirit, has appeared as an infinite fountain of divine glory and sweetness; pouring forth itself in sweet communications, like the sun in its glory, sweetly and pleasantly diffusing light and life. I have vastly a greater sense of my universal, exceeding dependence on God's grace and strength and mere good pleasure of late, than I used formerly to have; and have experienced more of an abhorrence of my own righteousness."

(To be continued.)

WHY DID YOU BECOME A MISSIONARY?

EXTRACTS of a letter from a missionary at Sandwich Islands, in reply to the question, "*What induced you to become a missionary?*"

"My early days were spent, in not only total disregard of the heathen and my own soul, but in absolute ignorance of the claims of the heathen. The fact is, I do not know that the thought ever entered my mind (till I went to — Seminary), that it was the *positive duty* of somebody to go to the heathen. I knew that Martyn, and Fisk, and Brainerd, and others had devoted their lives to the cause, but viewed it rather as the result of a kind of rare, unaccountable zeal, than as the deliberate conviction of *duty*. I believe, from experience, that this subject, *viz.*, the *positive duty* of somebody to go to the heathen, is by far too seldom introduced into the social circle, and other circles, where its introduction might leave a lasting impression. 'Fisk's Memoirs' were read by myself and a number of acquaintances, while I was at the academy, without leaving any impression that I know of, that 'twas his absolute duty, and the duty of others, to go to the heathen. The fault doubtless was with us. The darkness of our minds, and deadness of our hearts, on the subject, was impenetrable to ordinary arguments. The original error lay in our education. The *moral*, as well as the natural and physical condition of the world, should form a part of the education of every child.

"I entered the Seminary at — entirely ignorant of the claims of the heathen, and for the first year could sit as unmoved as a stick, and bear all their wants proclaimed, and the duty of the students urged home by every advocate, still excusing myself, and making this excuse my solace, that the subject did not belong to me, as I expected to labour in the West!

"Thus passed the first twelve months at —. With shame do I confess, that nothing but *ignorance* of the subject bolstered up my conscience. I took it for granted, without any examination, that it was not my duty to go; and I fear hundreds satisfy themselves to stay at home on no better ground. Was it by such a process any of us arrived at our determination to enter the ministry? If so, to such a one I would say, go back, for you have never counted the cost. If not, how dare we thus decide full as important a question, *viz.* Does not God intend me to carry the Gospel to the Gentiles? Dare any of us, with our eye fixed on the day and God of recompense, decide this question in the negative, without praying frequently and fervently over it, and beseeching God for light? God has cautioned us, 'Lean not unto thine own understanding.' Often had different brethren reasoned with me, laying before me the awful condition of the heathen, &c., but no impression was ever made on my mind: I felt completely entrenched behind the all-sufficient argument, 'It is not my duty to go.'

"One Sabbath, in January, 1830, as I walked from church with a class-mate, who I knew was a great advocate for missions (and who has since gone to the heathen), he made a number of general remarks on the importance of missions, and of every one carefully weighing the subject of personal duty. But he must have perceived that there was no impression made on my mind, from my total indifference. Just as we walked up to the door, and were about entering the Seminary, he pressed home faithfully the subject, and asked, 'If I would not give it a serious consideration.' I answered, 'I could not promise!' No doubt his feelings were hurt, and he probably lifted up his heart to God, that my blind eyes might be opened.

"I had scarcely reached my door, when the full subject flashed on my mind, like lightning, and I could not rid myself of the subject. The question was so plain, *Why should I not go?* I could find very few reasons which were clear. So falling on my knees, I begged God for light, and solemnly vowed to God my determination to go wherever duty should lead me, and if he pointed me to the heathen, I would go. From that day, I began seriously to consider and pray over the question, *Is it not my duty to go to the heathen?* I here candidly confess, that I never honestly nor prayerfully weighed the subject before; but always kept it at a distance by some kind of contrivance, under the specious garb of sincerity. From that time I conversed with —, and the Professor, still remaining in the dark whether I ought to go to the heathen, but holding myself perfectly free to go, and allowing myself to form no preference, but endeavouring as much as possible to seek the will of God."

Thus he remained till the summer previous to his departure from his land: where, having presented his case before the Board, and receiving an appointment as one of their missionaries, the case was finally settled. "From that time," he remarks, "I had a cheerful decided mind on the subject: nor have I since repented of the course I took, or doubted of its propriety, so far as concerns the claims of the heathen."

"There is more merit in the blood of Christ than demerit in the sins of the universe."

EDINBURGH YOUNG MEN'S SOCIETY.

YOUNG MEN'S SOCIETIES in England may be instructed and benefited by the following list of subjects considered and discussed by the Edinburgh Young Men's Society. We copy them from the Report, as adopted at their Second Annual Meeting, held December 25, 1833.

On the Chief End of Man; Claims of Society on Young Men; The Importance of Studying the Scriptures; Christian Hope; Giving Thanks to God; The Existence of a Deity; The Omnipresence of God; Sovereignty of God; The Evidence of the Existence and Attributes of a God deducible from the Works of Nature; The Love of God; The Invitations of the Gospel; Divine Revelation; The Importance of Religion; The Advantages of Religion; Superiority of the Christian Religion; Evidences of Religion being our Chief Concern; The Morality of the Gospel; Christianity Tidings of Great Joy; The best way of attaining Happiness; Divinity of Christ; The Atonement; Salvation to be obtained only through Jesus Christ; Salvation by Grace; The Love of Christ; The Humility of Christ; What is a Christian, and what are the Hopes which induce the Christian to persevere through all the troubles and trials of this life, in his Allegiance to the Saviour? Faith; Religion; Humility; Prayer; Forbearance; Patience; Conscience; Repentance; Serious Reflections; Spending Time; Affliction; Resignation; Watchfulness; Secret Prayer; Providence; Friendship; Selfishness; The Desire of Distinction; Intemperance; Principle the only Test of Action; The Service of God and the Service of Satan; Natural Effects of Virtue and Vice; The Creation; Original Happiness of Man; Guilt and Misery of Sin; The Force of Example; Uncertainty of Time; Death; The Immortality of the Soul; The Reign of Everlasting Day in Heaven; The Shorter Catechism; The Advantages of Sabbath Evening Schools; Tract Societies; The Importance, Duty, and Advantages of Early Rising; Education; Reading; History of Abraham; History of Joseph; The Life and Doctrines of Plato; Character of Luther; Astronomy; Machinery; Clothing; Vegetation; Amusements; The Nature and Effects of Heat; The Adaptation of Animals to their Respective Conditions, &c.

BITE OF A RATTLESNAKE

Cured by the affectionate Promptitude of a Wife.

THE following interesting case is copied from the New York Observer, of August 16.

Mr. Grains Briggs, while passing through his field near the pond in this town, on Friday last, received upon his bare ankle a severe bite from a rattlesnake. It appears that Mr. B. was in pursuit of his oxen; at the time of the bite, he was running at full speed. He says he did not see the snake until he was so close upon it that it was impossible to avoid it, and at the instant his foot which came nearest to it struck the ground, the deadly poison entered his body. He however, although a long mile from home, pursued the snake, which he soon succeeded in killing; and when asked why he did so, said, he supposed he must surely die himself, and therefore was determined, though he might not live to get home, that the snake should die first. Dr. Woodward was called as soon as possible, and although the case was extremely doubtful, he is now in a fair way to recover. Much credit is due to Mr. Briggs' wife, who manifested a presence of mind, and promptitude of action, quite uncommon. It appears that immediately on ascertaining the situation of her husband, she applied her mouth to the wound, and continued sucking it until the arrival of the doctor, without

which, notwithstanding skillful medical aid, it is supposed he would have died. The snake was afterwards found, which measured about four feet, and had three rattles. We understand that upwards of twenty of these detestable rattlers have been killed during this season, near the same place.

MY SCRAP BOOK.

LEAF XLIII.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—SENeca.

MR. ISAAC JAMES'S FIRST LECTURE ON THE HISTORY OF THE DISSENTERS IN BRISTOL.

Delivered Sept. 11, 1821, in the large Vestry of Broadmead Chapel, in that City.

(*Transcribed from his original Notes.*)

MY WORTHY FRIENDS,

As I have been repeatedly requested to lay something before you in the form of a Lecture, I reluctantly comply. I say *reluctantly*, because I think that what I have to bring forward does not in my view deserve the name of a Lecture, being not much more than a recital of some collections which I have made, and the reading an abridgment of a Record begun and long carried on by Mr. Edward Terrill, once an honourable member of the Society, which, after having met in various places, and endured a great fight of afflictions, now assemble in peace in the adjoining Meeting-house: and there may they flourish and increase till time shall be no more. Want of time has prevented me from digesting my materials in that form and order I could have wished, and perhaps want of judgment and ability may have some share in it. However, I claim your indulgence on these heads, and will endeavour to lay before you many facts which I cannot but suppose will be interesting to a Dissenter, a Baptist, and particularly to those who from their infancy have formed a part of this and other congregations in the city of Bristol.

It has struck my mind, that an inquiry into the first introduction of a more pure doctrine than that of the church of Rome into this city, might prove interesting to an auditory composed in a great measure of those who were born in it. I have not that honour myself, and do not possess that information relative to my native town or county which would have been so highly gratifying to my turn of mind. I have however done what I could in that way, and must ever regret the loss of four large folios full of valuable records, which were carried away to London in a spirit of revenge, and there entirely lost, or what is more probable, destroyed. But I am wandering from my subject, which properly confines me to Bristol, or its immediate vicinity.

And now I have the pleasure to tell you, that the beamings, and perhaps the first beamings of Divine truth, shone forth in the very centre of this city not less than one hundred and two years before Luther entered upon his intrepid career.

In the year 1415, Thomas Drayton, a Lollard, for so were the faithful witnesses of Christ termed in those days, was rector of Christ Church, situated, as I said, in the very centre of Bristol. He ventured, in those days of Romish intolerance, to preach against image worship and the proud religions; meaning, no doubt, those swarms of monks and friars whom honest John Fox describes as locusts coming up out of the bottomless pit. I remember meeting with an account, in "Rymer's Fœdera," of Thomas Drayton, a Lollard

• The course consisted of Six Lectures.

priest, who was driven out of Lincolnshire for his doctrines; and I doubt not but that it was the same worthy confessor. Here then we have a proof of an attempt towards reformation in Bristol, no less than 406 years ago. That spark has now kindled into a flame, which may God grant that Satan may never be able to extinguish; and yet when we consider how feebly it burns, how ought we to pray that our hearts were more filled with the flames of pure and elevated devotion!

In 1421, *Thomas Drayton* was succeeded by *John Wright*, so that I suppose the pious Lollard was either dead, or had removed elsewhere, or was driven away. He was, however, not without companions in tribulation, for the very next year, *viz.* in 1422, I find that *William Taylor*, a priest of Bristol, bore testimony to his Lord and Saviour, being burnt in Smithfield; a spot so sacred by the blood of martyrs which was shed there.

His history is as follows. In the days of *Thomas Arundel*, archbishop of Canterbury, he was first apprehended, and through fear, abjured his opinions. Instead of condemning him for this, let us bless God that we are not called to the like trial of faith. In 1421, he appeared before *Chicheley*, Arundel's successor, being brought by the bishop of Worcester, in whose diocese Bristol then was. He was charged with having taught at Bristol the following articles.

1st, "That whoever hears any Scripture about his neck, takes away the honour due to God only, and gives it to the devil." By this must be intended the wearing of scraps of paper, with a text written on them, to operate as a charm.

2d, "That no human person is to be worshipped, but God only is to be adored."

I have given this as it is worded. Probably a Socinian might catch at the expression, but as our Saviour's divinity does not appear to have been at all doubted at that time, I cannot think that it would in the least serve his purpose.

3d, "That saints are not to be worshipped or invoked."

Taylor being examined upon these articles, denied that he preached them or held them, in a way of defending them; but said he had only communed or talked upon them for argument sake, and pulled out of his bosom a paper containing certain articles, with the testimonies of doctors alleged, and gave it to the archbishop. He was then told to stand aside, while the archbishop, bishops, and other ecclesiastics, consulted about it. The writings were then given to *John Castle*, and *John Rickingham*, the two vice-chancellors of Oxford and Cambridge, and to *John Langdon*, a monk of Canterbury. They, consulting upon the business with other divines, on the Monday following, presented Taylor's articles as heretical. He being called before them, was contented to revoke the same, and for penance was condemned to perpetual imprisonment. Through favour, however, they were contented that he should be released from his "carceral indurance," as Fox calls it, in case he would put in sufficient surety in the king's chancery, and swear that he would never hold or favour any such opinions hereafter. This reminds us of *Don Quixote's* commanding *Sancho* never so much as to think of the *Falling Mills* again.

Taylor was then appointed to appear the next Wednesday, at Lambeth, before the archbishop, to be absolved from the excommunication under which he lay from Arundel the former archbishop. Here, laying aside his cloak and cap, he stripped himself to his doublet, and knelt at the prelate's feet. His lordship standing up, with a rod in his hand, began to sing the psalm "Miserere," &c., his chaplains answering him by going on with the second verse. Then were said a collect, and other prayers. An oath was next taken of him, and he

was committed to the custody of the bishop of Worcester, in whose diocese (as I said before) Bristol then was, who had power to release him upon his performing what was enjoined upon him. While thus in custody of this bishop, he carried on a kind of correspondence with one *Thomas Smith*, a priest of Bristol, in which Taylor replied to Smith's arguments in favour of worshipping the saints. This occasioned him to be summoned again before the bishop, who brought him before the convocation of the clergy, to answer for what he had written, on the 11th of February, 1422. On his appearance, he neither could, nor would, deny what he had written. The tenor of what he had advanced tended to prove, that every petition and prayer for any supernatural gift ought to be directed to God alone, and to no creature; but he did not utterly deny that it was lawful, in any respect, to pray to saints. His papers were delivered to the four orders of friars in London, to be examined. Each order was determined to discover some heresy in them, to the praise of their own wisdom and discernment; but it would puzzle many to find out the difference. I will give them in Fox's own words.

"1st, That every prayer which is a petition for some supernatural gift, or free gift, is to be directed only to God.

"2d, That prayer is to be directed to God alone.

"3d, To pray to any creature is to commit idolatry.

"4th, Also another opinion there was, much like the other, to make up the fourth; so that though all these opinions agreed in one, yet to make up a number, every order of the four sorts of friars thought to find out some matter, lest one order should seem more cunning than another, or lest, by not bringing a charge, they should seem favourable to the prisoner."

On Saturday, February 20th, the four orders appeared in the chapter-house of St. Paul's, namely, friar Tille, for the Black Friars, then friar Winchelsey, then friar Low, and lastly friar Ashwell, who, by the way, was a Carmelite, brought up in the priory in the same town in which I myself first saw the light, and upon which my youthful eyes have often dwelt, as my father's house commanded a full view of it; but it has now given way to modern improvement, that is, a venerable fabric supported by massive buttresses, and whose walls were covered with the fruitful vine, has been pulled down, and upon its site a plain edifice of stone has been built, upon which the eye is soon wearied in resting.

But to return; the friars having given in their doughty opinions, the poor confessor was sentenced to the stake, and a writ for his execution came to the lord mayor and sheriffs of London, dated March 1st, which is still preserved among the records in the Tower. He was first condemned as a relapse, then degraded, and finally burned in Smithfield. Thus Smithfield was sprinkled with the blood of a Bristol martyr, only twenty-two years after the burning of William Sawtree, the first who suffered there. When a boy, I have often seen the spot. It was designated by a large stone, where the stake used to be fixed, from which diverged other stones, in right lines, extending to a considerable distance.

How thankful ought we to be for the toleration we enjoy? Who among us can say he should stand the fiery trial? We have seen this good man relapsing twice, but we trust he is now in eternal bliss, with Peter, who denied his master more than twice.

There is a representation of his martyrdom in "Fox's Acts and Monuments." In this, we see several persons preaching around the faggots, and praying; and a man is represented with his fist raised to strike Taylor in the face, but the printed account does not allude to these circumstances.

S. J. B****.

(To be continued)

MY FRUITFUL VINE IN SEPTEMBER.

How fair is the view of my flourishing vine!
 The labour it cost me I ne'er can repine,
 In training those branches with delicate care,
 Which boded a promise rich clusters to bear;
 Or removing stray tendrils which dar'd to entwine,
 And were needlessly drawing the sap of my vine.
 Yet while I reflect upon acting my part
 In the culture of nature by using some art,
 I would not forget to give glory to ONE,
 Who crown'd all my work by the rays of his sun.
 Yes, 'tis God who the increase must certainly give,
 By whom both my vine and I constantly live.
 This brings to my mind the sweet figure of speech
 Our Saviour made use of, his people to teach:
 Saying, "I am the Vine, and the branches are ye,
 And every true branch that abideth in me,
 Shall bring forth much fruit in well ordain'd season;
 But the wild branches cannot, 'tis clear to all reason.
 Except ye abide in the Vine from above,
 Ye cannot produce the divine fruits of love.
 'The wild branch is lopp'd and contemptuously spurn'd;
 It is wither'd, and cast to the fire to be burn'd."
 Oh! may I, while life-blood continues to flow,
 By the true Vine be nourish'd and constantly grow,
 Bearing fruits of the Spirit, faith, hope, and pure love,
 Which may bud and bloom here, but must ripen above.

G. B. H.

THE COVENANTS OF LIFE AND GRACE.

JEHOVAH's work is done!
 His six days' labour past;
 And that accomplish'd one,
 The loveliest and the last;
 Man has inhal'd the breath of heaven,
 Preeminence to him is given.

To Eden he is brought,
 The garden of delight;
 And by the name is taught
 To look for worlds more bright*:
 It is an antepast of heaven,
 To man in his probation given.

There bloom'd the tree of life,
 A sacramental pledge;
 It something spoke of strife,
 But pass'd one narrow bridge,
 And immortality is gain'd,
 And everlasting life obtain'd.

This they might freely eat,
 And thus was made secure
 Their present blissful seat,
 And all that would endure;
 Immortal flowers, and trees more fair,
 To blossom in celestial air.

And there another plant,
 The tree of knowledge, grew:
 ALL did Jehovah grant
 But this; — though kept in view,
 Within the centre ever found,
 Yet not to touch was Adam bound

On pain of instant death!
 For man knew all he ought:
 He drew immortal breath;
 Was by his Maker found;
 And once his day of trial o'er,
 Still greater bliss was laid in store.

* The word Paradise in some instances is used for heaven itself. — SCOTT.

It was a just command,
Do this, and ye shall live;
 But Adam did not stand,
 And could his God forgive?
 Yes! He his covenant renew'd,
 It was a covenant seal'd with blood!

Man's safety is not now
 Or to be lost or won:
 For God the heavens must bow —
He suffer'd! — it is done!
 Henceforth the pledge is to believe,
 God's promises of grace receive.

But think not man may sin:
 To trust is to obey:
 The Holy Ghost within
 Is sent to point the way.
 The Saviour died, the Spirit reigns,
 And man a heavenly Eden gains.

b. HOPKINS.

CHRIST IN THE GARDEN OF GETHSEMANE.

How deep the sorrows of the Son of God,
 When in Gethsemane baptiz'd in blood,
 He in the anguish of his spirit prayed
 The vengeance sin deserv'd might be delayed!

"Father, let this cup pass!" the sufferer cried,
 "These horrors which afflict my soul be gone;
 But, if thy justice may not be denied,
 Then, O my Father! let thy will be done."

DETONIA.

"Not this man, but Barabbas!" John xiii. 40. —
 'Not this man, who healed the sick, fed the hungry,
 wept over the wretched, raised the dead, who lived
 only to make sinners wise and happy. Do not release
 him again to perform such wonders; but Barabbas the
 murderer, for dread of whom we could scarcely sleep
 in our beds: yes, Pilate, release him; let him come
 forth and slay, rather than let Jesus come forth and
 save.' Are we not amazed at this request? But are
 we quite sure that we have never acted in a similar way?
 Are none of us preferring sin to holiness, Satan to God,
 earth to heaven, gold to glory, man's honour to God's
 commendation, the service of Satan to the yoke of
 Jesus? Search and see! If any of those who thus
 preferred Barabbas to Jesus were afterward brought to
 repentance, how bitter doubtless must it have been!
 O to be dissolved in penitence, when we consider that
 we have preferred things vain and ruinous, to Jesus the
 great God and our Saviour. — J. C.

Solitude. — It may be laid down as a position which
 will seldom deceive, that when a man cannot bear his
 own company, there is something wrong. He must fly
 from himself, either because he feels a tediousness in
 life from the emptiness of his mind, which having no
 pursuits of its own, must always have recourse to for-
 eign objects; or he must be afraid of the intrusion of
 some unpleasant ideas, and perhaps is struggling to
 escape from the remembrance of a loss, the fear of a
 calamity, or some other thought of greater horror. —
The Rambler.

London: Printed and Published by C. WOOD AND SON, Poppin's Court,
 Fleet Street; to whom all Communications for the Editor (post paid)
 should be addressed, — and sold by all Booksellers and Newsmen in the
 United Kingdom.

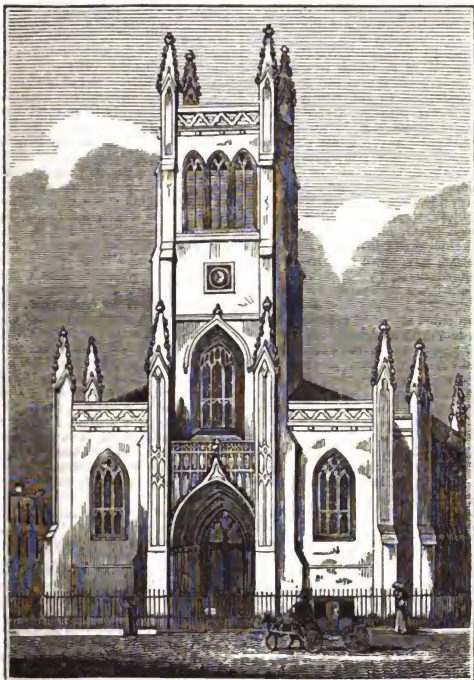
THE CHRISTIAN'S PENNY MAGAZINE.

Nº 126.

PUBLISHED EVERY SATURDAY.

NOVEMBER 1, 1834.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POPPIN'S COURT, FLEET STREET, LONDON.



ST. MARK THE EVANGELIST, CLERKENWELL.

What an exalting, ennobling principle is Christian charity! — that divine principle on which St. Paul has pronounced so glowing an eulogy in his first letter to the church at Corinth (chap. xiii). Overlooking the narrow boundaries of sect or party, it leads the mind to view the sincere followers of the Lord Jesus Christ (however divided by names and minor distinctions, arising from our present imperfect views of divine truth) as being all members of the same family, joined in allegiance to one Lord, having but one hope, and under the guidance of the same unerring Leader pursuing their common course to one glorious home! The Christian philanthropist sees with delight the erection

Vol. III.

of new buildings consecrated to the worship of God; and whether ornamented with steeples and furnished with bells, as in the Establishment, or in the more unassuming form adopted by the Nonconforming churches, his chief solicitude is to ascertain if the Gospel is preached to the worshippers in its purity; and when satisfied on this point, he cheerfully prays for the Divine blessing upon them, and rejoices in the enlargement of that kingdom which is destined eventually to fill the whole habitable earth. Looking to the evident decrease of bigotry and party spirit, he hails the dawning of that happy day, when "Judah shall no longer vex Ephraim, nor Ephraim envy Judah," but when all

2 Y

shall join with fervour in the prayer dictated by their Master, "Thy kingdom come, and thy will be done on earth as it is in heaven." Such is the spirit and constant hearing of our humble Periodical. The *Christian's Penny Magazine* has far higher aims than to make proselytes to a party: its motto is, "Grace be with all them that love our Lord Jesus Christ in sincerity." And with these feelings we proceed to the description of one of the new churches in Clerkenwell*.

ST. MARK THE EVANGELIST, of which the preceding page contains an Engraving, is one of the many churches erected under the authority of what is commonly called "The Church-building Act." It occupies the centre of Myddelton Square, adjoining the New River Head, in the parish of St. James, Clerkenwell. Instead of a burying-ground, the enclosure in which it stands is pleasantly laid out with evergreen shrubs and flowering plants, which add considerably to the beauty of the neighbourhood, and together with the sacred edifice which they surround, are happily emblematic of the connection naturally subsisting between true piety and cheerfulness of spirit, and forcibly remind us of the beautiful description of the righteous at the close of the ninety-second Psalm.

The church is a very pleasing specimen of Gothic architecture, designed by W. C. Mylne, Esq. The west front, seen from Amwell Street, has an aspect of elegance which has been much and justly admired. It consists of a square tower, terminated by a trefoil parapet and four ornamented pinnacles. The entrance is by a lofty arch, embellished with receding columns, above which is the west window. The lateral divisions which join the tower on either side have each a window, and are ornamented to correspond with the centre, giving to the whole an appearance of elegant neatness, alike removed from florid display and parsimonious plainness. The side elevations correspond well with the chaste elegance of the front, as does also the east end, the apex of which is surmounted by a cross. The interior is finished in a style of great simplicity, with the exception perhaps of the roof and east window: the former is ornamented with diagonal ribs, the elegant bosses at the junctures of which serve as ventilators. The east window (the gift of T. Handley, Esq.) is of stained glass, with a glory and descending Dove at the top and the initials IHS; towards the bottom are the names and arms of the bishop of London and the architect, and a record of the parish authorities during whose term of office the church was built. Below this window are the Lord's Prayer, Commandments, and Creed, surmounted by the King's arms. The pulpit is placed toward the south aisle; and a desk for reading prayers occupies a corresponding situation on the north. The church has a north, south, and west galleries, in the latter of which is placed a good organ, built new soon after the opening of the church. The length of the building within the walls is 104 feet; breadth, 61; height of ditto, 34 feet 6 inches; height of tower to top of pinnacles, 106 feet. The cost of the whole we believe somewhat exceeded 20,000*l*. It will contain about 3,000 persons; and in compliance with the stipulations of the Act, 800 sittings are reserved for the public accommodation, without payment of seat rent. The ground, on which the church and its enclosure stand, was the gift of the New River Company.

The church was opened for Divine service on the 1st of January 1828, by the present archbishop of Canterbury, then bishop of London, who, after consecration,

* Probably our readers will feel pleasure in referring to the *Christian's Penny Magazine*, vol. ii, p. 4, for an interesting paper on the "Moral Statistics of Clerkenwell," furnished by an intelligent parishioner.

preached from Psalm lxxxiv, 10, "For a day in thy courts is better than a thousand."

The present minister is the Rev. T. Mortimer, B.D. He was appointed by the Rev. T. Sheppard, of St. James's, at whose death the presentation will become vested in the bishop of London. The minister's salary is derived from the unexceptionable source of the pew rents, which the Act assigns to him, reserving 30*l*. per annum for the clerk. The other expenses, of organist, servants, &c. are met by occasional collections.

Mr. Mortimer's ministry is very acceptable, and we doubt not very useful. The church is crowded to overflowing every Sabbath with attentive hearers; and we are most happy to give our testimony to the faithful and evangelical preaching of this worthy servant of the Lord Jesus Christ. His addresses are pointed to the hearts and consciences of his hearers; and though on all occasions the zealous champion of the church of England, he never loses sight of the chief end of his ministry, the exaltation of the Divine Saviour as the sinner's only hope, and the necessity of personal holiness as the evidence of true faith. His great popularity as a preacher has probably attracted some hearers from neighbouring places of worship; but we believe the bulk of his congregation has been gathered from the new neighbourhood by which St. Mark's church is surrounded, and to which his ministerial labours are, we doubt not, of the most edifying character.

Connected with St. Mark's church is a "District Visiting Society," by which much good is effected. Tracts are lent to such families as are willing to receive them; and blankets and other useful articles distributed to the poor, under the superintendence of a Committee of Ladies, whose labours have been a blessing to many a needy family.

There is also a Sunday School attached to the church, which is attended by about three hundred scholars of both sexes. May the Great Head of the Church make it a great and increasing blessing to all the parties engaged in so valuable a work; and enable both teachers and scholars to rejoice together in the blessings of that salvation, which is the chief subject of instruction in these eminently useful institutions.

EASTERN NOTION OF HUMILIATION.

MR. CRAUFORD, the late envoy to the king of Siam, mentions the following singular fact. "On our return home on one occasion from attendance at the Court, we were informed that the prime minister would visit us in the afternoon. This visit afforded us an opportunity of observing one of the most whimsical and extraordinary prejudices of the Siamese. They have an extreme aversion and horror to permit any thing to pass over the head, to have their head touched, or to expose themselves to any situation of inferiority, as going under a bridge, or entering a lower apartment when the upper one is inhabited. For this reason their houses are all of one story. Our dwelling had, however, been intended for a warehouse, and consisted of two stories, to the upper of which there was no internal communication except by a staircase. This occasioned a serious dilemma to the minister: a man of his rank and condition, it was gravely urged, could not subject himself to have strangers walk over his head, without suffering seriously in public estimation. To get over this weighty objection, a ladder was at last erected against the side of the house, by which his Excellency, though neither a light nor active figure, safely effected his ascent."

ON THE MORAL CHARACTER OF CHRIST.

No. VII.

THE HABITUAL DEVOTION OF CHRIST.

A devout frame of mind constitutes a most important feature in a true Christian. There is so much in the circumstances of this world to call for his admiration and praise, that we must consider him very slowly advancing in his heavenward pace, if he does not acquire the habit of viewing the Almighty in all the workings of his providence and grace.

In none has true devotion been so beautifully exemplified as in the conduct of our Redeemer; and there is the more reason for our giving good heed to his example in this respect, because it is to be feared many pious men have erred on this point, and infused too much of enthusiasm into their religious professions.

As devotion may be defined to be the right frame of a man's heart towards God, and as it is out of the abundance of the heart that the mouth speaketh, we must minutely investigate the prayers that our Lord uttered, as the surest way of discovering the point we are seeking.

I. I shall briefly notice the circumstances under which our Lord prayed.

From Luke vi, 13—16, we find that our Lord's choice of his disciples was preceded by prayer; and the importance of the work well deserved that this peculiar notice should be taken of it. On these men he was to place the charge of maintaining his Gospel after his departure from the world. They were to be the source of all information concerning his principles and conduct; they were constantly to surround his person, on their fidelity and friendship he was to rely, and from them was to derive the greatest part of his earthly pleasure. Nothing, therefore, can be clearer, than the propriety of his applying for the direction of his heavenly Father, in an affair of such difficulty and importance as their selection.

There are also instances of his prefacing his miracles by addressing the Almighty, especially in the case of Lazarus. Nor need we fear, lest by confessing this we shall rob him of his claim to a power equal to that of the Father. His were not the prayers of one who needed help, but the devout aspirations of a heart looking evermore to the eternal consequences of his behaviour. On his miracles he was to base his Gospel; by them he was to convince the world of the truth of his professions, and to win over adherents to his cause. Well therefore might he feel disposed to precede them with a devout aspiration to his heavenly Father. And the same principle holds good with reference to those occasions on which he retired for meditation after the performance of them. He could tell the precise effect of every thing he did on the whole family of man; and well might he be disposed, as each new miracle served to strengthen his cause, to retire and commit it to the blessing of God.

We also find, that with the intensity of our Saviour's anguish increased the earnestness of his prayers. In this respect (as in every other) he was made like his brethren; for when his spotless mind contemplated the dark cloud of heavenly indignation now hovering over his head, and ready so soon to burst upon it; when he reflected on the bitter pangs which a few hours more would compel him to realize; when the hopeless state of Adam's race, on the one hand, urged him forward, and the anguish by which their rescue could alone be effected, on the other, warned him to desist;—oh! then we find, that he who could brave the scorn of the pharisee, and turn back the deceitful artifices of his foes against themselves, was for a while overwhelmed by his

condition, and seemed to desire, if it were possible, to be saved from the approaching torments. Love for our race still urged him on, and his devotion never forsook him. In the agony of the cross, he still clung to the protecting arm of his heavenly Father, still spoke of him with reverence, and to him with confidence, and at length yielded up the ghost with the expression of pious resignation on his lips.

II. I now proceed to collect a few general remarks on the distinguishing features of our Lord's prayers.

1. They seem to have proceeded from internal piety. They were the expressions of a heart accustomed to meditate on divine things, and to follow the hand of the Almighty in all his dispensations. Evidently they were never intended for display; they were simply the overflowings of a mind, the internal contemplations of which must have been yet more exalted and holy than any which the children of men were permitted to bear.

2. They were occasionally of some length, and always very earnest. Of course, we cannot tell how our Lord employed those hours which he spent in seclusion, but we cannot doubt they were entirely devoted to communion with God. It is, however, impossible not to observe the fervour and depth of devotion which appears in every supplication which he made. He was aware of the vast value of prayer, and never wasted its precious moments.

3. They were always calm, and to the purpose; not resembling the wild, energetic, and rambling applications of some who have disgraced the Gospel in the degree in which they have forsaken the footsteps of its Founder. While, on the one hand, he felt the privilege of asking, in the assurance of being heard and answered; on the other, he did not forget the ancient caution—"God is in heaven, thou art on the earth: therefore, let thy words be few." In proof of this, I refer to the Lord's Prayer, and that which he offered just after instituting the sacred rite by which we commemorate his death.

4. Our Lord had evidently thought of his prayers before he presented them. His Divine wisdom had enabled him to decide their fitness and propriety to such a degree, that he could say, "I know that thou hearest me always." In this respect, of course, he has the advantage of us; but by no means can we justify the saying to God of the first thing that comes into our head, in the belief it will be answered, from his example.

5. They never contained an expression of doubt as to their success, or at least as to the willingness of God to bestow every attention to them, and were qualified as to be answered only on condition of their consistency with the purposes of God. "Nevertheless, not my will, but thine be done."

6. They always had reference to the ministry for which he had come into the world. Sufferers and sinners were sure to have their wants fully detailed before a throne of grace; and all mankind, I have no doubt, are at this moment receiving favours then procured for them by the powerful mediation of their Saviour. He sought nothing for himself, but all for the glory of God.

I apprehend these brief remarks will afford a general idea on the important topic before us. Their practical application is so important, that I regret the small space left me for its enforcement.

1. Let us never henceforth undertake any thing, however trivial it may appear, without seeking the blessing of God. I lay no bounds to the importance of this duty; and they who will engage in it, may depend on finding the benefits of it most extensive and consoling to them. In business, therefore, or pleasure, the things of life or of eternity, concerning ourselves, our children, or our friends, whatever may be our design,

let us not forget, that "Except the Lord build the house, their labour is but lost who build it."

2. Let the hour of distress lead us to the throne of grace. Many have found the benefit of sorrows in the disposition they excite to seek help from God. Oh! let the afflicted, the mourner, the sufferer, remember, that the Saviour was once a sufferer like themselves, and sought relief in prayer. Let him direct them to the bosom of an indulgent Parent, and lead them to seek the protection and favour of Heaven.

3. Ask all in his name. The promises of God are all fulfilled through him, and no mercy is vouchsafed but through his mediation. Say, therefore,

"His name like sweet perfume shall rise,
With every morning sacrifice."

B. Z.

STATE OF THE JEWS.

A Brief Sketch of the Present State and Future Expectations of the Jews: in a Letter addressed to his Christian Friends. By Ridley H. Herschell. Third Edition, 18mo. cloth, pp. 140. London: Unwin, Cornhill. 1834.

MR. HERSCHELL is a native of Russian Poland, where his ancestors have resided for many generations. His conversion to Christianity was regarded by his friends as an apostasy from the true faith of Israel, and from the service of the only living God to the service of idolatry, as exhibited by the Roman Catholics, whom alone they knew as bearing the name of Christian. We have the greatest pleasure in recommending this little volume to our readers, as it gives a most instructive view of the state of the Jews, and their religious opinions and prospects. This little volume will afford valuable hints to the Society for Promoting Christianity among the Jews.

Mr. Herschell's own account will be read with the deepest interest. He says, "After the Lord, through his goodness and tender mercy, had, by his Spirit, enabled me to see that Jesus of Nazareth is the Messiah, I was for some years cut off from all intercourse with the pious Jews of the Continent; my own dear parents and relations, who are very much devoted to the service of God, being determined no longer to countenance me; thinking that I had forsaken the Lord God of Israel, and, consequently, viewing me as a heathen man. This was a very bitter cup for me to drink; but not to be compared to the joy of beholding Him who is come to be 'a light to lighten the Gentiles:' and will yet, according to his own promise, become the 'glory of his people Israel,' that his salvation may be unto the ends of the earth. In the month of June 1832, the Lord was pleased to answer my daily groanings, and caused the heart of my beloved father to be softened towards me. He wrote me a very affectionate letter, expressing a great wish to see me once more; and offering to take a journey of five hundred miles to meet me. I felt filled with praise to my Lord and my God who had done this for me. I replied by return of post, saying, that I would save him the trouble of taking such a long journey, and would myself go to Poland to see him.

"I will not enlarge on my own feelings in the prospect of again meeting my beloved family, in the knowledge of the pain I should inflict, and the prejudices I should have to encounter. But I must express the grief and humiliation I experienced, when I reflected, that except in so far as I might be enabled to manifest somewhat of the spirit of Christ in my own walk and conversation, I had nothing but a dead history to present to them; I could not point out to them a living church, filled with the power and love of her Head; witnessing that he who

was dead, is alive, and hath all power in heaven and earth. Alas! what have we instead of this? A mixed multitude of baptized persons, calling themselves Christians, and living in sin; professing to be the followers of Jesus, and not doing the things he commands.

"I had proceeded but a little way on my journey, when I was painfully reminded of all this. In the coach in which I went from Hamburgh to Berlin, I met a Jew and his wife, evidently persons in affluent circumstances. At first they would not acknowledge they were Jews, and indeed seemed very much displeased at such a supposition; yet I found them quite ignorant of Christianity. After a great deal of disagreeable conversation, the lady at length disclosed the secret to me, which was: That several years ago, the emperor of Russia gave out a decree, that no Jew should remain at St. Petersburg, unless he were baptized. All the pious and conscientious Jews, therefore, were obliged to leave their possessions, and go to some other place; while those who were less so, paid a sum of money to a priest, to give them a certificate of baptism; among which number were my travelling companions. In order, if possible, to guard against this evasion of the law, it is customary to punish with the utmost rigour those Jews, who, being called Christians, continue to associate with their brethren, or to observe any of their customs. They are either imprisoned for life, or sent to Siberia. This is the reason why the persons of whom I have spoken were so unwilling to confess their origin, or hold any communication with me. My readers will be pleased to learn, that after their avowal of the truth, I had much interesting conversation with them, respecting the prophecies concerning the Messiah, and other subjects connected with Christian doctrine; and that, at their own request, I remained a day at Berlin with them, for the purpose of continuing our conversation.

"Does the mode of propagating the religion of Christ, which I have mentioned above, need any comment? Need I point out the effect which such proceedings are calculated to produce on the mind of a Jew? Oh, my friends! take into consideration the conduct of those calling themselves Christians, towards the Jews, for many centuries past, and you will find sufficient reason why the very name of Christian presents to them every thing that is hateful. Look to the persecutions which they have sustained in times past, in Spain, France, Germany, and England! Look to their present state of suffering in Poland and Russia, where they are driven from place to place, and not permitted to live in the same street where the so-called Christians reside! It not unfrequently happens, that when one or more wealthy Jews have built commodious houses in any part of a town, not hitherto prohibited, this affords a reason for proscribing them: it is immediately enacted, that no Jew must live in that part of the city, and they are forthwith driven from their houses, without any compensation for their loss being given them. The alternative of being baptized, indeed, is proposed to them, and thus a new cause of hatred to the name of Jesus, and a new ground of contempt for a religion that would accept such converts, are given them, in addition to the example of rapacity and injustice which his professed disciples exhibit to them. In England, although the Jews labour under certain civil disabilities, yet justice is as open to them as to the Gentiles. In Poland and Russia it is far otherwise; they are oppressed on every side, yet dare not complain; they are robbed and defrauded, yet obtain no redress. Nor are their wrongs confined to those injuries, that from their very nature cannot occur frequently in a man's life, and from which the poverty of the poor may exempt him, or the money of the rich buy him off: in the daily walks of social life, insult and contempt meet them at every turning. The children in

the streets often throw stones at the most respectable Jew, and call them opprobrious names. If a Christian, I use this term not in its *true* meaning, but in the only sense in which a Jew can understand it; one who *professes* to be a follower of Christ; if a Christian, I say, comes into a coffee-house where he sees some Jews sitting, his pious zeal prompts him immediately to utter some expression of insolent contempt, with which the proverbs and common sayings of his country amply supply him; such as, 'I would rather kill a Jew than do so and so;' and many similar expressions of malevolence. On conversing very recently with a respectable young Jew, who was at my house, I expressed my surprise that he, who had a comfortable home, and a father able to provide for him in his own country, should think of quitting it for the uncertain vicissitudes of a residence in a land of strangers; when he honestly confessed, that his spirit could no longer brook the continual insults to which the Jews are exposed in Poland; and that he would rather live in poverty in England, than submit to them.

"During the time of Easter, especially, which the Jews are aware is a festival in honour of Jesus, the malevolence displayed towards them exceeds all bounds. It is then hardly safe for them to walk the streets; and they are obliged to close their shops, and shut up the windows of their dwelling-houses, to prevent them from being broken. Such are the manifestations which the Christians give the Jews of the spirit of Him who said, 'Father, forgive them, for they know not what they do!' There are on record many atrocities which, in yet more barbarous times, used to be practised at that season towards the Jews; and though happily these are now but nursery tales, they serve in that capacity to nourish in the mind of the infant Jew a deep and bitter enmity towards those whom he soon learns to feel are still his cruel oppressors; and who give him every reason to believe, that they want the power only, not the inclination, to commit all the enormities that have been narrated to him."

(To be continued.)

SKETCH OF AN EARTHQUAKE IN PERU.

It was with feelings of peculiar anxiety that we entered the village of Trancas, for having been informed that the most disastrous consequences of the awful event were to be seen here, and having ourselves experienced the principal shock, although upwards of three hundred miles distant, we felt an increased interest in viewing its effects. The country being very woody, we did not observe the village until within the distance of two or three hundred yards, when the first object that met our view was a number of the inhabitants clearing away the ruins of their church, the whole of which had fallen to the ground, with the exception of a side tower. From the church, we walked through, or rather over, the desolated village. It was a pitiable sight to see the people stalking round their prostrate dwellings, terror and dismay strongly depicted in every countenance; with the exception of two or three tottering houses, the whole was a confused mass of rubbish. Every day had been attended with repetitions of the earthquake, more or less severe, sufficient to keep alive feelings of consternation and alarm, which had been considerably increased by the utter destruction of two other villages, a few leagues distant. Having made inquiries of various persons, I shall relate the particulars exactly as they were given me, as the most trivial points connected with so momentous and wonderful a phenomenon cannot be devoid of interest.

A few minutes before sunrise, on the 19th January, 1826, the first shock took place, commencing with a noise and tremulous motion, which lasted a few seconds,

causing the doors to fly open, and articles of furniture to fall from their places. This was the signal, on which the inhabitants rushed from their houses into the open air. A pause of two or three seconds occurred; the noise then recommenced with a violent rocking motion, which lasted about a minute, and in this time the church and several houses were shaken to the ground. After the lapse of half an hour, another shock destroyed the greater part of the remaining houses, and during the whole of the day, until night, several succeeding shocks completed the demolition of the village. That the motion was of a rocking nature, is evident from the manner in which houses and walls were thrown, some having fallen to one side, and some to the other. During the succeeding day, the altars and images that could be got at were taken from the ruins of the church, and erected in the street, where processions took place, and vows and supplications were offered up, and the images of those saints who had not been able to protect themselves, were now invoked for the protection of the inhabitants in this awful calamity. Deep murmuring sounds, like distant thunder, followed by several shocks, continued at intervals for fifteen days and nights successively; they then gradually decreased, and for the last day or two have been scarcely perceptible. — *Travels in Peru.*

THE MODERN LOCUST.

A RECENT traveller in Peru says, "Towards evening, we saw at a distance before us a very unusual appearance over the face of the country; instead of the green colour of the grass and of the foliage of the trees, to which we had been accustomed, in all its shades and tints, we observed one unvaried mass of reddish brown, which some of us imagined to be heath; but all surmises were far from the truth. As we advanced, we found the country in the possession of a host, which the united armies of the world would have no power to overcome; a host, such as in Egypt's evil day,

'O'er the realm of impious Pharaoh hung,
Like night, and darkened all the land of Nile.'

It is requisite to see, in order to believe, the multitudes in which locusts swarm; they literally covered the earth, the shrubs, and the trees, as far as we could see around us. The branches bent under them, as may be seen in heavy falls of snow, or when trees are overlaid with fruit. From the time we arrived within their outposts (for like ants and bees they have peculiar laws and regulations), it took us a full hour, at a regular rate of travelling, to pass through the centre of the space they occupied. We then arrived in the district which they had first visited, where every shrub was destroyed, every tree leafless, and their branches completely barked. The scene was one of wintry desolation, forming a contrast with the season and the verdure of the surrounding country, impossible to look on without sensations of painful amazement. It was night before we were perfectly clear of these destructive creatures. Those which we caught measured from two and a half to three inches in length, though some are to be met with four inches long. They have great strength in their hind legs; their colour is generally of a reddish brown, but there are different varieties, and some very beautiful."

The same writer also witnessed a flight of locusts. "In the evening, after dinner, as we were sitting at our door to enjoy the cool air, we were astonished to see the atmosphere in a state resembling a thick mist, moving rapidly over us, but which we soon discovered to be locusts. We could not say how long they had been passing before we saw them, but for upwards of an hour we sat gazing at them with increased amazement, and when the sun set, as far as the eye could reach, we perceived no diminution of their numbers.

SCRIPTURE GAZETTEER.

(Continued from p. 318.)

SAMOS (*full of gravel*), a famous island of the Archipelago, upon the coast of Asia Minor. The Romans wrote to the governor of Samos in favour of the Jews, in the time of Simon Maccabæus. 1 Macc. xiii, 23; Acts xx, 15.

SAMOTHRACIA, an island in the Ægean sea. Acts xvi, 11.

SEA. The Hebrews gave the name of Sea to all great collections of waters, even to great lakes or pools. Thus the Sea of Galilee, or of Tiberias, or Cinnereth, is no other than the lake of Gennesareth. The Dead Sea, the Sea of the Wilderness, the Sea of the East, the Sea of Sodom, the Salt Sea, is no other than the lake Asphaltitis, or the lake of Sodom. They gave likewise the name of Sea to a very great font, or basin, that Solomon caused to be made for the temple, for the convenience of the priests, who therein washed the feet and bowels of the sacrifices, and the instruments used in sacrificing. The Arabians, and Orientals in general, sometimes also give the name of sea to great rivers, as the Nile, Euphrates, Tigris, and others. See Isa. xi, 15; Jer. li, 36.

SERLEUCIA (*besten by the waves*), a city of Syria, situate upon the Mediterranean, near the place where the Orontes discharges itself into the sea. Acts xiii, 4; 1 Macc. xi, 8.

SARON (*his plain, or song*), or Saron. There are three cantons in Palestine known by the name of Saron. The first, according to Eusebius, is a canton between mount Tabor and the sea of Tiberias; the second, a canton between the city of Cæsarea, of Palestine, and Joppa; and the third, a canton beyond Jordan, in the country of Bushan, in the division of the tribe of Gad. This name also became a proverb to express a place of extraordinary beauty and fruitfulness. Isa. xxxiii, 9; xxv, 2.

SHECHEM (*part, portion, or early in the morning*) After the ruin of Samaria by Shalmaneser, Shechem was the capital of the Samaritans; and Josephus says it was still so in the time of Alexander the Great. It was ten miles from Shiloh, forty from Jerusalem, and fifty-two from Jericho. St. Jerome says that St. Paul visited the church which was built upon Jacob's fountain.

SHESHACH (*bag of flax, or sixth bag*), a name whereby Jeremiah points out Babylon, Jer. xxv, 26. Calmet is of opinion the prophet uses this name for fear of offending Nebuchadnezzar, who was, at this time, besieging Jerusalem. Sheshach he takes to be a pagan deity, worshipped chiefly at Babylon, and thinks that the prophet gives this city the name of its tutelary deity. He also thinks it probable that Sheshach is the moon.

SHINAR (*watching of him that sleeps, or change of the city*), or Sennaar, a province of Babylonia, where the tower of Babel was begun to be built. Gen. xi, 2.

SILLOAM (*sent, or branch*), a fountain upon the walls of Jerusalem toward the east, between this city and the brook Kidron. There is great probability that this is the same with the fountain En-rogel, or the ruler's fountain, because the situation was the same, and there was but one fountain on this side the city.

SIN (*bush*), a city and desert near Egypt and the Red sea, between Elim and Sinai. It was there that God rained manna upon the Israelites. Exod. xvi, 1.

SINAI (*bush*), or Sina, a famous mountain in Arabia Petrea, upon which God gave the law of Moses. It

stands in a kind of peninsula, formed by the two arms of the Red Sea, one of which stretches out towards the north, and is called the Gulf of Kolsum, the other towards the south, and is called the Gulf of Elan. To this day, the Arabians call Mount Sinai by the name of the Mountain, or Gibel Mousa, the Mountain of Moses. The Wilderness of Sinai, wherein the children of Israel continued encamped during a whole year, is considerably elevated above the rest of the country, and the ascent is by a very craggy way, the greatest part of which is cut out of the rock: we then come to a larger space of ground, which is a plain, surrounded on all sides by rocks and eminences, whose length is nearly twelve miles. Towards the extremity of this plain, on the north side, two high mountains show themselves, the highest of which is called Mount Sinai, and the other Horeb. Sinai is considerably higher than Mount Horeb, and the top of it terminates in an uneven and rugged place, which might contain about sixty persons. Upon this eminence is built a little chapel, dedicated to St. Katharine, where, it is thought, the body of the saint rested. Near this chapel issues a fountain of very good fresh water; it is looked upon as miraculous, it not being conceivable how water can flow from the brow of so high and barren a mountain. Horeb is to the west of Sinai, so that at sun rising, the shadow of Sinai entirely covers Mount Horeb. Near the declivity to this mountain, they show a stone, whose height is four or five feet, and breadth about three, which they tell you is the very stone from which Moses caused the water to gush out. This stone has twelve holes or channels, whence it is thought the water came forth for the Israelites to drink. See Christian's Penny Magazine, vol. i, p. 44.

SION (*noise, or tumult*), this is one of the names of Mount Hermon. Deut. iv, 48.

SMYRNA, a city of Asia Minor, upon the Archipelago, having a fine harbour. Rev. ii, 8—11.

SODOM (*their secret*), the capital city of Pentapolis, which, for some time, was the dwelling-place of Lot, the nephew of Abraham. Gen. xiii, 12. The crimes of this city were so great, that God destroyed it by fire from heaven, with three other cities, which were as wicked as itself. Gen. xix. The plain whereon they stood, which before was pleasant and fruitful, like an earthly paradise, was first inflamed by lightning, which set fire to the bitumen, with which it was replete, and was afterwards overflowed by the waters of the Jordan, which diffused themselves there, and formed the Dead Sea, or Lake of Sodom, called also the Lake Asphaltitis, because of the asphaltum, or bitumen, with which it abounded. Josephus says, that round about the Lake of Sodom, and the place where those unfortunate cities once stood, are still to be seen the dismal effects of this fatal catastrophe; and the fruits which grow there have a fine outward appearance, but when touched, crumble into ashes. Strabo speaks of the ruins of Sodom, which were sixty miles in compass, and were to be seen on the shores of the Dead Sea.

SYRACUSE (*that draws violently*), a famous city of Sicily, seated on the east side of that island, with a fine prospect from every entrance, both by sea and land. This city, whilst in its splendour, was the largest and richest the Greeks possessed in any part of the world. St. Paul went ashore in this city, in his way to Rome, and continued there three days. Acts xxviii, 12.

In the hearing of mysteries, keep thy tongue quiet: five words cost Zacharias forty weeks silence: in such heights, convert thy questions into wonders, and let this suffice thee, the reason of the deed is the power of the doer. — *Quarles.*

MY SCRAP BOOK.

LEAF XLIII.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—*SENeca*.

MR. ISAAC JAMES'S FIRST LECTURE.

(Continued from p. 342.)

(Transcribed from his original Notes.)

I have a manuscript containing many particulars concerning Bristol, in the handwriting of my uncle the Rev. John Needham, formerly minister at Callow Hill Street, in this city. Under the year 1498, he says, "Many were apprehended for heresy in Bristol; for which cause some were burnt, and others abjuring, were sentenced to bear faggots." From whence he obtained this memorandum I cannot tell: perhaps from some ancient city records, as both Fox, and Barrett the historian of Bristol, are silent upon the matter. The probability of the fact, however, is confirmed by a charter granted to Bristol by Henry the Seventh on the 17th of December 1499, in which the justices are commissioned to proceed "ad quoddam statutum contra Lollardos in parlamento Henrici Quinti nuper regis Angliæ defuncti apud Leicester nuper tanto editum:" i.e. "according to a certain statute against the Lollards in the parliament of Henry the Fifth king of England, deceased, and lately held at Leicester." Now this parliament met at Leicester, April 30th, 1414, by which it seems that Thomas Drayton's doctrines, who became rector of Christchurch in 1415, had gained some ground here a year earlier than I have already stated, that is, 103 years before the Reformation.

I do not meet with any more information till the reign of Henry the Eighth, when the Reformation gained ground all over the southern parts of the kingdom, notwithstanding the severe storms of Popish persecution, and the regal tyranny of that fierce and arbitrary monarch. I again have recourse to my uncle's MS, which says, "In 1553, Thomas Cranmer archbishop of Canterbury came to Bristol, and tarried 19 days. He reformed many things that were amiss, and preached at St. Austin's and other places." I have seen another MS, belonging to the late alderman Page, one of our deacons, in which Cranmer's visit is limited to nine days, instead of nineteen.

I now come to describe a sort of ecclesiastical war in Bristol, carried on by that famous preacher and martyr Hugh Latimer, whose name is venerable to many of you. I shall first give it in the words of John Stow, that faithful writer of our English Chronicles. Speaking of the year 1534, he says, "During this parliament, every Sunday at St. Paul's Cross (in London), preached a bishop, declaring the pope not to be supreme head of the church. Also in other places in this realm great troubles were raised about preaching, namely, at Bristol, where M. Latimer preached, and there preached against him one M. Hubberton, and Dr. Powell, so that there was great part-taking on both sides, insomuch that divers priests and others set up bills against the mayor, and against M. Latimer; but the mayor permitting laymen to preach, caused divers priests to be apprehended and cast into Newgate, with bolts upon them, and divers others ran away and lost their livings, rather than come in the mayor's handling." I shall only remark here, that however true Latimer's doctrine might be, bolts were rather too hard arguments to prove it.

There is a very long letter preserved by Fox, written by Latimer to a Mr. Morice, defending himself upon the points of our Lady being a sinner: that saints are

not to be worshipped: on pilgrimage: on the Ave Maria: on there being no fire in hell: and on purgatory. It is too long, and not sufficiently local, to be introduced here, but I will give an extract or two.

"Right worshippful, and mine own good master Morice, you would wonder to know how I have been entreated at Bristol. I mean of some of the priests, which first desired me, welcomed me, made me cheer, heard what I said, and allowed my saying in all things while I was with them. When I was gone home to my benefice, perceiving that the people favoured me so greatly, and that the mayor had appointed me to preach at Easter, privily they procured an inhibition for all them that had not the bishop's licence, which they knew well enough I had not, and so craftily defeated Master Mayor's appointment, pretending they were sorry for it, procuring also certain preachers to blatter against me, as Hubberton and Powell, with other more, whom when I had brought before the mayor and the wise council of the town, to know what they could lay to my charge, wherefore they so declaimed against me, they said they spake of information. Howbeit, no man could be brought forth that would abide by any thing. So that they had place and time to bely me shamefully, but they had no place nor time to lay to my charge when I was present to make them answer. God amend them, and swage their malice that they have against the truth and me. I take God to witness I would hurt no man, but it grieveth me to see such abuse continue without remedy." Towards the close of the letter, he says, concerning Dr. Powell, "Howbeit Mr. Mayor, as he is a profound wise man, did twit him prettily." I shall leave it to my auditory to judge whether the mayors of Bristol, from that day to this, have been profound wise men.

I shall now give you Strype's account of this business [Mr. James then read from Strype, pp. 159 to 162, and Appendix, p. 121, but the extract is too long for insertion here].

I have no further observations to make upon Latimer, except this; that as he had such a contest with the priests at Bristol during his life, so, at his martyrdom in 1555, he wore a Bristol dress. "After Ridley (says Fox) came Mr. Latimer, with a poor Bristol frieze frock, all worn, with his buttoned cap, and a kerchief on his head, all ready to the fire, a new long shroud hanging over his hose down to the feet: which at the first sight stared men's hearts to rue upon them, beholding, on the one side, the honour they sometime had, and on the other, the calamity whereunto they were fallen." In our library at Stoke's Croft*, we have an account of "Francis Spira," which belonged to Latimer, and in which is his name in his own hand-writing.

In 1537, says Mr. Needham, all the four orders of friars were suppressed, viz. the white friars, the grey friars, the Austin friars, and the Dominican friars. He adds, that there was a general procession in Bristol for joy of prince Edward's birth. How this joy was afterwards turned into sorrow by the decease of this excellent king, after a short but happy reign, you well know.

The next year, 1538, furnishes a curious anecdote of the famous Scotch reformer, George Wishart. It was extracted from the city records, and communicated to me by Mr. Joseph Whittuck, who had it from Mr. Theodore Lawrence, deceased, one of the coroners of Bristol, whom many of you knew. It is as follows:—"30 Henry 8th. This year, 15th of May, a Scott, named George Wyard, set forth in his lecture in St. Nicholas' church, Bristol, the most blasphemous heresy that ever was heard, openly declaring, that Christ's mother hath not, nor could merit for him, nor yet for us: which heresy brought many of the commons of that town into a great error: and divers of them were

* The Baptist College Library.

persuaded by that heretical lecturer to heresy. Whereupon the said stiff-necked Scott was accused by John Kerne of this diocese, and soon after he was sent to the most reverend father in God, the archbishop of Canterbury [Cranmer], before whom and others, that is to signify, the bishops of Bath, Norwich, and Chester, with others, as Doctors, &c. he was examined, committed, and condemned in and upon that detestable heresy above mentioned. Whereupon he was enjoined to bear a faggot in St. Nicholas church aforesaid, and the parish of the same, the 13th of July, and in Christ-church the 20th of July following, which was duly executed in time aforesaid." This George Wishart was very famous in Scotland, and was burnt at St. Andrew's, March 1st, 1546. It is evident from this anecdote that Cranmer was not then so enlightened as he was afterwards. He was the first archdeacon of this diocese, Dec. 10, 1542. In 1539, says Mr. Needham, the abbey of St. Austin's (now the cathedral) and the house of St. Mark, called the Gaunts, were suppressed. The latter is now used as the mayor's chapel.

In 1542, Bristol being made a city, Paul Bush, a native of Somersetshire, was appointed to be the first bishop by letters patent, dated June 4th. He was against the celibacy of the clergy, and was himself married, and on the accession of Queen Mary in 1553, knowing himself obnoxious on that account, he voluntarily resigned his bishopric*, and having buried his wife that year, he was allowed to hold the rectory of Winterbourn till his death, Oct. 11th, 1558. He lies buried near his wife, and an emaciated figure of him is still to be seen on his monument in the cathedral.

In the next year, 1554, Bush was succeeded by John Holyman, a zealous Roman Catholic preacher and writer against the Lutherans. Barrett says that "Fuller commends him as peaceable, and committing no bloodshed in his diocese." How Fuller, that faithful historian, could fall into such a mistake, I cannot imagine, since all the martyrs at Bristol during the reign of Queen Mary, suffered under his episcopate.

But I must go back nine or ten years, for in 1543, says Barrett, "the litany was first sung in English in a general procession from Christ Church to St. Mary Redcliffe." How well it was sung I cannot say, * * * * but it was a good thing to have the service in a language which the people understood. I have seen a popish procession myself pass from street to street, in which the music, both vocal and instrumental, was very solemn and imposing†. * * * * *

* Godwin, bishop of Hereford in the reign of King James I, in his "Succession of the Bishops of England," &c. says that Paul Bush was *deprived*. His words are as follow: "In the beginning of Queen Mary's reign, he was deprived for being married, and died unhappily a few days before her. His body entombed on the north side of the quier over against the Bishop's See, in a seemingly monument thus inscribed: Hic jacet D. Paulus Bush, primus huius ecclesie Episcopus, qui obiit 11. die Octob. an. dom. 1558. etatis sue 68. cuius animæ, &c."

I am not competent to reconcile the discrepancy between these statements; but from my long experience of Mr. James's great caution and discrimination in investigating and weighing his authorities, I think it most probable he is correct, and that the Bishop was mistaken.

Godwin's is a work of very considerable labour, and contains much curious and valuable information; but of all the books I ever consulted, I never met with one at all comparable with it for numerous and egregious typographical errors in *dates*. Take for example his account of Cranmer. In the margin he says, "Henry 8. 25. 1453" (instead of 1533). Towards the close of the article he tells us Cranmer was consecrated archbishop of Canterbury March 30, 1553 (instead of 1533), and that "He suffered most unworthy death at Oxford Mar. 21, 1556" (instead of 1556). S. J. B.

† In the summer of 1814, Mr. James, accompanied by his brother-in-law the Rev. W. Butten, went a tour through Holland and Flanders. On Sunday the 10th of July, at Brussels,

they beheld the procession to which Mr. James alludes. It was very gorgeous, and Mr. Butten's particular account of it was inserted in his memoir in the Baptist Magazine of February 1822.

S. J. B*****.

(To be concluded in my next.)

ANECDOTES—SUNDAY SCHOOLS.

18mo. cloth, pp. 208. London: Religious Tract Society.

SUNDAY SCHOOLS are justly acknowledged as constituting the most efficient system of means for the benefit of our country, in promoting the improvement of the humbler classes of society. By its means, thousands of the ignorant have been taught; the degraded have been elevated; prodigals have been reclaimed; and infidels have been converted. Light has been brought out of darkness by its agency, and order out of confusion; family peace has been established; the altar of domestic worship has been reared; the Sabbath has been consecrated; congregations have been gathered; churches of the living God have been planted; and even ministers and missionaries have been supplied by these humble seminaries, whose labours have been the means of the greatest blessing to our world.

"Anecdotes of Sunday Schools" furnish a very edifying illustration of their national importance; and this little volume contains a most interesting and valuable collection, exhibiting the "*Benefits of Sunday Schools to the Children taught in them, to their Parents and Connections, and to the Teachers; the influence of Sunday Schools on Society, and the Extension of Religion at Home and Abroad.*"

Sunday Schools, from the ranks of scholars or teachers, have furnished to the world, among others, those great benefactors of the world, our missionaries the Rev. Dr. Philip, the Rev. R. Knill, and the Rev. Dr. Morrison.

"EVENING TIME."—ZECH. XIV. 7.

At evening time let there be light:

Life's little day draws near its close;

Around me fall the shades of night,

The night of death, the grave's repose,

To crown my joys, to end my woes,

At evening time let there be light.

At evening time let there be light:

Stormy and dark hath been my day;

Yet rose the morn divinely bright,

Dews, birds, and blossoms cheer'd the way.

O for one sweet, one parting ray,

At evening time let there be light.

At evening time there *shall* be light;

For God hath spoken—'it must be:

Fear, doubt, and anguish take their flight;

His glory now is risen on me:

Mine eyes shall his salvation see:

'Tis evening time, and there is light!

J. MONTGOMERY.

J. and S. J. of Union Street, Borough, are respectfully informed, that their favour has been by some accident mislaid and lost. If they will have the kindness to furnish another copy, it shall appear in the Christian's Penny Magazine.

London: Printed and Published by C. WOOD AND SON, Poppin's Court, Fleet Street; to whom all Communications for the Editor (post paid) should be addressed;—and sold by all Booksellers and Newsmen in the United Kingdom.

THE CHRISTIAN'S PENNY MAGAZINE.

No 127.

PUBLISHED EVERY SATURDAY.

NOVEMBER 8, 1834.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POPPIN'S COURT, FLEET STREET.



GATEWAY OF BATTLE ABBEY, SUSSEX.

BATTLE, in Sussex, is celebrated in British History as being the scene of the victory of William, duke of Normandy, over king Harold. In that bloody contest, the king and several of his nobles are said to have been slain, and *sixty thousand* of his subjects; and the Conqueror is said to have lost *six thousand* of his Norman followers. By these dreadful means, however, the duke secured his claim to the crown of England.

William is said to have ordered all his soldiers to fall on their knees, and give thanks to Almighty God for their success: and he determined on commemorating this victory, which he esteemed glorious. Under pretence of a concern for the eternal welfare of his fallen competitor, he planned the foundation of a Church and an Abbey, that, according to the Romish notions, prayers might be continually offered for his own soul, and especially for the soul of Harold. The spot on which the battle was fought was chosen; and the place, which had previously been called *ERITON*, was henceforth denominated *BATTLE* or *BATTEL*. The Church was erected, and dedicated to St. Mary and St. Martin.

Battle Abbey was a splendid monument of royal bounty; and William granted for its support the land around to the extent of *three miles*, endowing it with very extraordinary privileges, including that of the

sanctuary. Hence, if a criminal could but reach this Abbey, he was sure of a pardon, and dismissed with a kind of sacred shield, so that he was in no danger of being called to account for past offences.

The Abbot of Battle was also of the dignity of those called *mitred*, of whom there were *twenty-six*, as settled by Edward III., having a seat in the House of Peers as a Lord in Parliament.

Battle Abbey, greatly enriched with royal and noble gifts, was found to be exceedingly corrupt in the time of Henry VIII., when a visitation of these establishments was made: many were reported by name as guilty of the most revolting crimes; and their enormities became a convenient plea with that luxurious monarch to seize upon their immense revenues and loads of plate to replenish his exhausted treasury.

Battle Abbey is now in ruins: but the existing remains of this great establishment attest its former magnificence, they being nearly a mile in circumference. The Gate-house, which remains entire, has been made fit for holding the Sessions, and for the carrying on of other public business: and on one part of the site stands the family mansion of the Websters, the representative of whom, as lord of the hundred, has succeeded to many of the dues of the ancient abbots.

Christianity was doubtless injured by the system of Monachism; and monasteries, abbeys, priories, and nunneries, were in many instances privileged dens of iniquity: still, in the dark ages, these establishments proved the asylums of the ingenious; and to the labours of their inmates we are indebted for most of the manuscripts of the learned works of Greece and Rome, and of the various existing manuscript copies of the Sacred Scriptures.

Some historic notices of the British Abbeys it is intended to give in an early number of the Christian's Penny Magazine.

STATE OF THE JEWS.

(Continued from p. 348.)

PRESENT STATE OF THE JEWS ON THE CONTINENT.

MR. HERSHELL remarks, "I have frequently heard it asserted, in the loose, yet confident manner, in which so many assertions are made in the present day, that the Jews are more depraved in their moral conduct than the Christians. If we consider what Christianity requires, together with the aids it promises, we should indeed expect to find among Christians, a purity of principle and action not to be looked for elsewhere; but, alas! what *ought to be*, and what *is*, are two very different things, as far as professing Christendom is concerned. I may confidently appeal to all who are acquainted with the state of society amongst Christians and Jews on the continent, whether the superiority in point of morals be not greatly on the side of the latter? I deny not, that there are to be found among Jews, as well as Gentiles, too many licentious and dissipated characters, yielding themselves up to all the corrupt affections of the carnal mind; and among that too numerous class of friendless outcasts, shut out from the comforts, and set loose from the restraints of family and social ties, there are doubtless many revolting instances of depravity to be met with; but to judge of the manners of the nation at large from these, is as fair as if I were to set forth the habits of the lowest and most worthless of the population of London, as a sample of the manners of the English in general. In the better classes of society on the continent, there is, as I have already said, more strictness of morals among the Jews than among the Christians. I firmly believe one cause of this to be, that they have more of the fear of God among them than the Christians have; but two other causes contribute materially towards it; one is, the early marriages of the Jews; the other, the strictness with which female propriety is enforced. I have no hesitation in saying, that the purity of the Jewish females is as jealously watched over as is that of the English women; how much laxity there is in this respect among the Gentiles in most of the large towns on the continent is well known. The immorality of the Christians is quite proverbial among the Jews. You may imagine what I felt, when inquiring one day of my brother concerning an old acquaintance of mine, he replied, without having any intention to offend me, or even reflecting how his answer was likely to affect me, 'He lives exactly like a Christian;' meaning, that he led a profligate life. Another day he pointed out to me a young Jewess, who having devoted herself to a life of depravity, found it suited her better to quit her own people entirely, and therefore got herself baptized into the Roman Catholic Church.

"Will my Christian brethren, after what I have stated, continue to express surprise at the prejudices of Jews against Christianity? Or can they justly accuse men, circumstanced as I have described my brethren in Poland and Russia to be, of rejecting Christ? I confidently assert that Christ has never been preached to

them, and that Christianity has never been exhibited to them. This declaration may, at first sight, appear rash and uncharitable; but when examined will be found strictly true. Consider what is presented before them as Christianity. They see those who are called Christians divided into two sects; the one they consider, not unjustly, as infidels, without religion; the other, as worshippers of images. I will not say that such an extensive portion of professing Christendom is altogether without a few of God's hidden ones; but these are effectually hidden from the Jews; and even if they were not, bear such a small proportion to the general mass of ungodly heathens, who usurp the name of Christian, that if any difference were perceived, it would be laid, not to the account of Christianity, but of natural disposition. Let Christians remember how they condemn the whole Jewish nation, on account of certain individual cases that come under their notice, and they surely will not blame the Jews for judging of Christianity by what they see universally practised around them by those calling themselves Christians. Shall I be told that they ought to read the New Testament, and judge of Christianity from it? Oh, my friends! can you wonder that the Jews think it sin to look even into a book, the professed believers of which manifest nothing but what they know to be hateful in the sight of God? I well remember what an overwhelming effect it had on my mind, when I was first led, in the providence of God, to read the fifth, sixth, and seventh chapters of St. Matthew's Gospel. I then looked with astonishment on those called Christians, and was led to inquire if these were really the doctrines they professed to believe!

"But, my friends, was it ever the purpose of God, that either Jews or Heathens should learn to know the Saviour of the world from the pages of a book, while those who should have been his living witnesses were acting in direct opposition to the truths he revealed? Let it not be imagined for a moment, that I undervalue the blessed record of what Jesus hath done, as a means of converting sinners; I shall surely be acquitted of this when I state, that its perusal was the chief instrument used by God in opening my eyes to behold in Jesus of Nazareth, the Messiah and the Saviour of the world.

"What avails it to tell of a Saviour who came to deliver men from the dominion of sin, when those who are called by his name live in the practice of all iniquity? Oh, it is fearful to think of the accumulated load of guilt that lies on the head of that which calls itself the Christian Church! Let not those few of her members who are truly spiritual, lull themselves asleep, by saying, 'Peace and safety,' while sudden destruction is about to come upon her. Let them not point to her Bible and Missionary Societies, as if these could now redeem a character ruined by centuries of ungodliness; as if they could stem the torrent of iniquity which her own polluted streams have helped to swell! Say not that the *real* Church of Christ is not chargeable with the sins of the visible Church. My friends, it is, it must be, the *visible*, to which Jews and heathens look; do you expect them to see that which you yourselves declare to be spiritual and *invisible*? No; in such proportion as you have connived at the world's calling itself the Church, you are guilty of the consequences that have flowed from this fatal error. I know that those whose hearts are right with God, will be saved, when the wood, and hay, and stubble, which they have built on the true foundation, shall be burnt up; but I believe that they will then know what it is to be saved 'as by fire.'

"I find that persons in England have such inadequate notions of the fearful state of morals in the remote parts of Poland and Russia, that I must enlarge more on this subject than its painful and revolting na-

ture would incline me to do; but it is necessary they should be acquainted with the real state of the case, in order that they may the more readily apprehend the extent, as well as the cause, of that absolute abhorrence of what is called Christianity, which the Jews in those countries entertain. Let it be remembered, that many of those districts, where the Jews dwell in the greatest numbers, are not only remote from British intercourse and influence, but have probably scarcely ever been visited by the feet of British travellers; and the state even of those places that are more frequently resorted to by strangers, cannot be so accurately known by one merely passing through, as by those residing in them. The Christian, the scientific, or the literary traveller is generally too much occupied with the peculiar object of his journey, to mark the different shades of moral depravity that exist in the provinces through which he may pass: and though it may be said that these will naturally attract the notice of the first of those classes; yet, as he will not go about to seek scenes of vice, so neither will they be forced on his notice in the way in which business, neighbourhood, or other unavoidable causes, thrust them before the sight of many of the inhabitants of the same town, who would not willingly witness such conduct.

"The Jews are aware that Christians have, as well as they, a day which is called their Sabbath, and various other festivals or holy days. How do they beheld these days, professedly devoted to the service of Christ, spent by his pretended worshippers? They see the country part of the population coming in to join their brethren of the towns in the services of the church; and after these are over, they see them resort to the public-houses, not merely to spend the rest of the day in rioting and drunkenness, but even in the commission of those crimes, which the apostle says, 'ought not to be so much as named among Christians.' And this is not done under the veil of privacy or concealment, but openly and shamelessly, in the sight of all who may chance to pass near those haunts of iniquity. These are not rare instances of depravity; they are weekly, if not daily occurrences.

"Their intercourse in business, with what may be termed the more respectable class of society, is not calculated to give them an idea that honesty and uprightness are esteemed necessary Christian virtues. When disputes occur between them, the Jew is not allowed to make oath against the Christian; this privilege is restricted to his opponent; and perjury is, in such cases, too common to excite any surprise.

"One of my brothers, in referring to my profession of Christianity, writes: 'I certainly desire to find out what your belief exactly is; for never has even a thought about the Christian religion found a resting-place within my mind. I always considered it a great sin against the Lord, even to think for a moment, or make an inquiry, about a religion that produces such fruits. Let me only remind you, dear brother, of the conduct of Christians in our country; can any thing be more degrading, more openly wicked? Do they not go on, from day to day, lying, cheating, and committing adultery? I am sure the wickedness in the days of Noah could not be worse. How gracious and long-suffering is our God, that He does not manifest His displeasure by some signal judgment! . . . Is this the religion you desire me to embrace,—this the assembly you wish me to join, and for their sake to separate myself from my nation?'"

"Tell me, dear brother, wherein does the Christian religion consist; is it only in persecuting the Jews? If so, I must give them credit for rigidly keeping this precept. Not only do they hate us, but they seek for opportunities of expressing their hatred and contempt. From the very cradle, their children are instructed in

this, by the living example of the parents. A short time since, as I stood before the house of a gentleman in —, waiting for a friend, the child of the gentleman, which could hardly utter a few sentences, spit several times in my face, and said, with its stammering lips, 'You accursed Jew!' I was at first disposed to complain to its parents, though I knew it would avail but little; but as I turned to go into the house, the words of King David came into my mind, when Shimei cursed him; I therefore took it as a chastisement of the Lord, because of our iniquity; my soul was overwhelmed within me, and I wept before my God, and asked forgiveness.

"Need I remind you of their cruelty and revenge against us, when their idolatrous processions are passing through the streets, because we will not disobey our God, and how down to their images! You are aware that nothing but flight can secure us from severe personal injury, or even loss of life. When I was travelling lately with our father, there happened to be a procession in a village through which we were passing. Knowing that we would not be induced to pay homage to their idols, they assailed us with stones, and had not the swiftness of our horses enabled us quickly to get beyond their reach, we might have been murdered in their fury.

"How can I, for a moment, compare the religion of the Christians and of the Jews? Has any nation under heaven suffered so much as we have for these many centuries, because we will not worship idols? And is it not wonderful, that while the great sin of our forefathers was worshipping the gods of the nations, we have been, by the watchful care of the God of Israel, preserved from this during our long and dark captivity; and for eighteen hundred years have borne witness, that Jehovah alone is to be worshipped? I will therefore serve him, and will wait for the fulfilment of all his gracious promises."

(To be continued.)

ON THE MORAL CHARACTER OF CHRIST.

NO. VIII.

THE ARDENT THANKSGIVING OF CHRIST.

INNUMERABLE are the sources from whence a truly grateful heart can derive subjects to exercise its favourite disposition. In the natural world, there is so much to excite thankfulness, that none but the wilfully blind can be wholly unconscious of the claims which the great Benefactor has upon them. But when the Christian is called on to detail his motives to gratitude, he looks beyond mere external scenes, and contemplating the love of God, as the moral Governor of the universe, in adapting every event of life to our ultimate welfare, he tells you, that an inspired apostle has already replied to the inquiry, by the command, "*In every thing give thanks.*"

As our Redeemer was intimately acquainted with the secret workings of providence, and possessed far higher views of the Divine proceedings than any of his creatures have as yet attained to, we must be right in selecting him as the object of our imitation in this particular, and shall do well to examine his conduct concerning it.

I. We find him invariably returning thanks for the ordinary blessings of life. He never partook of food without first imploring the blessing of God upon it, and his example has induced his followers universally to do the same. How simple, yet how dignified, are all the descriptions which are furnished us of his proceedings in this respect, evidently stamped by that fervour of devotion which distinguished the whole of his conduct. He knew, that as a creature possessing a body like our own, he owed its preservation to the goodness of God; he re-

garded every provision for man's welfare as indications of the Divine benignity towards him. He was no unconscious spectator of the beauties of nature which surrounded him, and some of his most beautiful expressions are derived from the contemplation of them. His pure and holy mind could draw inferences from their preservation, which the generality of the world would pass by and neglect. Instances of which are such as direct his followers to consider the lilies, &c. &c.

2. But as the more immediate object of his coming had reference to the eternal interests of his creatures, we shall expect more instances of thankfulness for opportunities of accomplishing this object, than for any mercies bestowed merely on the human frame. And, accordingly, it is with pleasure we behold the Redeemer not only eagerly seizing every means whereby he might lead men to eternal life and glory, but acknowledging the hand of God in enabling him to make use of them. One instance, in particular, most forcibly illustrates this point: at the grave of Lazarus, when surrounded by a vast multitude, many of whose hearts must have been softened by the melancholy death which they were bewailing; and when about to perform his last and greatest miracle, he begins by a devout address to the throne of God: "Father, I thank thee, *that thou hast heard me.*" From these words, it appears clear to me, that in those hours of retirement from worldly cares and anxieties, which we find our Lord frequently seeking, he made it one part at least of his supplications, that God would afford him opportunities of convincing sinners, and confirming the truth of his religion beyond all controversy. In the scene now around him, the Saviour beheld a glorious answer to his oft-repeated wish, and in the presence of the multitude, and for their sakes, publicly acknowledged that he beheld the finger of God in affording him the present opportunity of convincing sinners that he was their Messiah. And from this we may conclude, that he felt similar gratitude for every other instance in which the means of doing good were afforded him.

3. It should also be noticed, that our Lord ascribed the success and the glory of all his works to his Father. He did not, after receiving the opportunity, take all the credit of the performance to himself, but always attributed it to the power of God. Every reader of Scripture must have noticed this in a vast number of cases; and perhaps some have supposed that such unbounded acknowledgments as these made by our Lord, derogate from his divine power, and seem to imply weakness and deficiency in his strength and skill. But such should remember, that Jesus Christ was the agent of God in the work of redemption; that he laid aside his own glory for a time, and became a servant; and that all the expressions of which some Christians are afraid, refer to his official character, and not to his abstract nature.

How interesting is this new view of our Redeemer, and how unlike the conduct of his creatures! He seems to have had only one desire in life, and that the glory of God. Wherever an incident occurred which contributed to promote this, then did the grateful feelings of his heart go forth in adoration and praise. His contemplations of any work were pleasing in proportion to the degree of Divine blessing on that work; and his view of God led him to trace and adore his hand in every conquest over the powers of sin and hell. Well, therefore, might he look back on his exertions and their success, and say, "I have glorified thee on the earth; I have finished the work which thou gavest me to do."

4. It must also be regarded as a proof of the amiable disposition of our Lord, that he expressly thanked God for his counsels; that is, for the secret motives and designs which influenced his conduct towards his creatures. Too many are disposed to regard them with mysterious

awe, and to consider that they are kept secret because they are contrary to man's welfare; but how different is this from the truth! Our Lord saw, as we do, many things which appeared strange; he felt that a future world could alone clear up the doubts and difficulties which even virtuous minds would sometimes experience; but his expression was — and, oh! may every heart repeat it! — "Even so, Father, for so it seemeth good in thy sight." Nor can I omit here one observation, which presses strongly on my own mind. From the benevolence of our Lord we may infer, that he would not have thanked God for any counsel or design fraught with misery to any portion of a world whom he was suffering so much to redeem, and that, therefore, all the designs of God have in view the happiness of all his creatures! Alas! why should it be necessary to insist on a point so clear as this, and which no truly Christian heart would for a moment wish to doubt?

5. Our Lord had received assurances from God of the ultimate triumph of his Gospel, and the glory of every individual who accepted it; and he appears to have dwelt with the deepest satisfaction on the time when these promises should be fulfilled. Knowing well the value of a place in the heavenly Jerusalem, he rejoiced to think, that through his exertions it should receive so many additional inhabitants. He sought not for the glory of the men of this world, but deemed the poor and lowly fit subjects for his tenderness, so long as he could make them meet for the inheritance of the saints in light. And, doubtless, when his kingdom shall have come, and his will be done on earth as it is in heaven, a new and more lofty hymn of praise shall ascend to the throne of God, in testimony of his goodness in bringing so many sons unto glory.

1. Let me now suggest to all our readers the inquiry, whether they deem it their highest honour to promote the glory of God, and whether they are to any extent engaged in this laudable pursuit? The time is coming on when it shall be of no avail that we have been ambassadors for kings, and messengers for the great ones of the earth; and when all the dazzling lustre of human distinctions shall be swept away. But in that hour, it shall be deemed the highest honour to have been employed by the Redeemer as a willing agent in the execution of his benevolent wishes towards mankind. How solemn, then, is the inquiry now suggested!

2. In every thing give thanks. Yes! amid all the vexations and sorrows which the ordinary affairs of a family and of life will necessarily occasion, amid the anxieties which are attendant upon business, when pinning over the weak and dying form of a loved friend, and receiving the last testimony of unceasing tenderness, and when standing by the tomb which encloses all that now remains of our companions, let us look up with gratitude to God. Nor let us be deterred from this when the pains of sickness drag us to our beds, or when the pluckings of poverty cling to us in our wretchedness, or when the slander of the world destroys our name and reputation. Nay, let not the hour of death rob us of this confidence. Still let us bear in mind, that our destiny is lodged in the hands of One too wise to err, and too beneficent to injure. And that He who now sits in the glory of the eternal world, out of the reach of human malice, there directs all things for the best, and is bringing about the time in which every murmur will be lost in thanks, and every tongue exclaim with heartfelt gratitude, "He hath done all things well."

B. Z.

It is but a slippery happiness which fortune can give, and frowns can take; and not worth the owning, which a night's fire can melt, or a rough sea drown.—*Quarles.*

ILLUSTRATIONS OF THE "CREED OF THE HEART."

(Continued from p. 340.)

24. DR. GILL was a profoundly learned commentator on the Scriptures, and a Baptist minister: he died A.D. 1771. In the immediate anticipation of dissolution, he said to his nephew, "I depend wholly and alone upon the free, sovereign, eternal, unchangeable love of God, the firm and everlasting covenant of grace, and my interest in the Persons of the Trinity, for my whole salvation; and not upon any righteousness of my own; nor on any thing in me, or done by me under the influence of the Holy Spirit; not upon any services of mine, which I have been assisted to perform for the good of the church, but upon my interest in the Persons of the Trinity; the free grace of God, and the blessings of grace streaming to me through the blood and righteousness of Christ, as the grounds of my hope. These are no new things to me, but what I have been long acquainted with; what I can live and die by. I apprehend I shall not be long here, but this you may tell to any of my friends."

25. GEORGE WHITEFIELD, the honoured instrument of God in promoting the revival of religion in the last century: died in America, A.D. 1770. His doctrinal sentiments were what are denominated Calvinistic, yet the "Creed of his Heart" fully accorded with that of his pious Arminian fellow-labourer, John Wesley, as will be evident from his testimony in his funeral sermon, compared with a passage of the will of Mr. Whitefield. In that document he says, "*Imprimis*, In sure and certain hope of a resurrection to eternal life, through our Lord Jesus Christ, I commit my body to the dust, to be buried in the most plain and decent manner: and knowing in whom I have believed, and being persuaded that he will keep that which I have committed unto him, in the fullest assurance of faith I commend my soul into the hands of the ever-loving, and altogether lovely, never-failing Jesus, on whose complete and everlasting righteousness I entirely depend for the justification of my person, and acceptance of my poor, worthless, though, I trust, sincere performances, at that day when he shall come in the glory of his Father, his own glory, and the glory of his holy angels, to judge both the quick and dead."

26. JOHN WESLEY, the founder of the denomination of Wesleyan Methodists, died A.D. 1791. The following extracts from his funeral sermon for Mr. Whitefield prove his own piety, and their union of hearts. Referring to some testimonies to the character of Whitefield, which appeared in the public papers, he says, "These accounts are just and impartial as far as they go: but they go little further than the outside of his character; they show you the preacher, but not the man, the Christian, the saint of God. May I be permitted to add a little on this head, from a personal knowledge of nearly forty years." After portraying his character, he says, "If it be inquired, what was the foundation of this integrity, or of his sincerity, courage, patience, and every other valuable and amiable quality; it is easy to give the answer. It was not the excellence of his natural temper, not the strength of his understanding; it was not the force of education, no, nor the advice of his friends; it was no other than faith in a bleeding Lord; faith of the operation of God. It was a lively hope of an inheritance incorruptible, undefiled, and that fadeth not away. It was the love of God shed abroad in his heart by the Holy Ghost which was given unto him, filling his soul with tender, disinterested love to every child of man." To inquiries of those around him, a short time before he died, Wesley said,

"I the chief of sinners am,
But Jesus died for me."

27. CHRISTIAN FREDERICK SWARTZ was a German, employed as a missionary in India, by the Danish Mission College. After ten years, he became an agent of the English "Society for Promoting Christian Knowledge." He died A.D. 1798. In a letter written about three years before his death, he says, "Of sickness I know little or nothing. How long I am to stay, my Creator and Preserver knows. My only comfort is in the redemption made by Jesus Christ. He is, and shall be my wisdom: by him I have received the salutary knowledge which leads me to the favour of God. He is my righteousness; by his atonement I have the pardon of my sins; being clothed in his righteousness my sins will not appear in judgment against me. He is likewise my sanctification; in his holy life, I best learn the will of God; and by his Spirit I shall be daily encouraged and strengthened to hate every sin, to walk in the way of the commandments of God. He is, and I hope he will be, my redemption: by him I shall be delivered from all evil, and made eternally happy. Others may glory in what they please: I will glory in nothing else but Jesus Christ, and him crucified." The day before he died, he said to one of his colleagues, "I shall now soon depart to the Lord Jesus. That he has received me, forgiven me my sins, and has not entered into judgment with me, but has dealt with me according to his tender mercy, is well for me, and I will praise him. He might reject us for our very works' sake, because sin cleaves to them all."

28. JASPER COLIGNY, Admiral of France, was one of the principal advocates of the Protestant party in that country. He fell a sacrifice to the horrible ferocity of the Catholics in the bloody massacre at Paris, A.D. 1572. The alarm-bell being rung in the *Palais Royal*, as the signal of death, the slaughter commenced, and the Admiral being informed of his danger, said, "I perceive what is doing. I was never afraid of death; and I am ready to undergo it patiently, as I have long since prepared myself for it. I bless God I shall die in the Lord, through whose grace I am elected to a hope of everlasting life. I need no longer any help of man. You, therefore, my friends, get hence as fast as you can. The presence of God, to whose goodness I recommend my soul, which will presently fly out of my body, is abundantly sufficient for me." A band of ruffians rushed into his chamber, and murdered him, while the Duke of Guise waited at the door.

29. CHANCELLOR OXENSTEIN was the principal minister of Gustavus Adolphus, king of Sweden, a statesman of great importance in the politics of Europe, under that monarch and his daughter Christina. He was visited after his retirement from business by the English ambassador, Whitelocke, to whom he said, "I have seen much, and enjoyed much of this world, but I never knew how to live till now. I thank my good God, that has given me time to know him, and to know myself. All the comfort I have, and which is more than the whole world can give, is feeling the good Spirit of God in my heart, and reading in this blessed book (*the Bible*), which came from him. You are now in the prime of your age and vigour, and in great favour and business; but this will all leave you, and you will one day better understand and relish what I say to you; and then you will find that there is more wisdom, truth, comfort, and pleasure, in retiring and turning your heart from the world to the good spirit of God, and in reading the Bible, than in all courts and favours of princes."

30. BLAISE PASCAL was a Frenchman, and a Roman Catholic: he is said to have been "one of the sublimest geniuses the world ever produced." He died A.D. 1662. In his last illness, he expressed his fears lest he should recover, saying, "I know the danger of health, and the advantage of sickness." "True conversion," says he, "is to abase, and, as it were, to annihilate ourselves be-

fore this Great and Sovereign Being, whom we have so often provoked, and who, at any moment, may, without the least injustice, destroy us: it is to acknowledge that we can do nothing without his aid; and that we have merited nothing from him but his wrath: it is to know that there is an invincible opposition between God and ourselves; and that, without the benefit of a Mediator, there could be no transaction or intercourse between us. No man can believe with a true and saving faith, unless God inclines his heart thereto."

31. JOHN MILTON, the most illustrious of the English poets, author of *Paradise Lost*, was a zealous Protestant, and a Nonconformist. He died A. D. 1674. In one of his publications, he says, "It is a human frailty to err, and no man is infallible here on earth. But so long as all these profess to set the word of God only before them for the rule of faith and obedience, and use all sincerity of heart by reasoning, by learning, by study, by prayer, for the illumination of the Holy Spirit, to understand the rule and obey it, God will assuredly pardon them, as he did the friends of Job, good and pious men, though much mistaken, as then it appears, in some points of doctrine."

32. SIR MATTHEW HALE, one of the most excellent of the English Judges, has justly been called "An ornament to the bench, to his country, and to human nature." Speaking of the Scriptures, he says, "The powerful Spirit of God works up in the soul an assent unto them; and that of such a strength, as is no less convincing than science itself, which is faith; and, therefore, faith thus wrought, purifies the heart as well as the life; and for a constant and uninterrupted application, and reminding us of these truths, God is pleased to assist us with the continual assisting grace of his Spirit."

33. WILLIAM PENN, a Quaker, one of the most patriotic and benevolent of mankind, was the founder of Pennsylvania, one of the United States of America: he died A. D. 1718. In his "Maxims," he says, "Men may tire themselves in a labyrinth, and search and talk of God: but if we would know him indeed, it must be from the impression we receive of him; and the softer our hearts are, the deeper and livelier those will be upon us. If he has made us sensible of his justice by his reproof; of his patience, by his forbearance; of his mercy, by his forgiveness; of his holiness, by the sanctification of our hearts through the Spirit; we have a grounded knowledge of God. This is *experience*, that speculation; this enjoyment, that report. In short, this is undeniable evidence, with the realities of religion, and will stand all winds and weathers. The humble, meek, merciful, just, pious, and devout souls, are everywhere of our religion; and when death has taken off the mask, they will know one another, though the diverse liveries they wear here make them strangers."

(To be continued.)

SWISS CHRISTIAN PATRIOTISM.

FELLENBURGH, the admired and worthy successor of Pestalozzi, whose improvements in the science of education are now so widely spreading both in Great Britain and America, after advocating the cause of freedom in the deliberative assembly at Berne, in December, 1830, resigned his seat in the great council, saying, that he did so "to devote himself entirely to his great educational establishment, based on morality and sound religion, for the promotion of science and industry;" adding, that "a people, moral, religious, truly Christian, can alone resist dangerous suggestions. Magistrates who, by a superior education, are raised above fear and party, are alone capable of steering the vessel of the state safely through political storms."

MY SCRAP BOOK.

LEAF XLIII.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—*SENeca*.

MR. ISAAC JAMES'S FIRST LECTURE.

(Concluded from p. 351.)

(Transcribed from his original Notes.)

In 1552 there was a native of Bristol burnt at Lisbon. I wish I could set him in the list of martyrs with as much satisfaction as I do others; but considering his conduct and the spirit of the times, I cannot wonder that he was put to death, and not only so, but to a cruel death. John the Baptist said to the soldiers, Do violence to no man: but it is doing violence, to interrupt any man in what he deems to be religious worship, be his religious opinions ever so erroneous. Persuasion, and not force, is the spirit of the gospel. As, however, this sufferer was a native of Bristol, I will give his abridged history in the words of Samuel Clarke, in his *Martyrology*. (Here says Mr. James) I read Clarke, p. 191.*]

* CLARKE I do not possess; but in vol. ii. pp. 744 to 748 of my copy of "FOX'S ACTS AND MONUMENTS," which is the black letter edition of 1681, I find a very particular account of this pious, zealous, and fearless, though perhaps rash martyr. Fox, however, it appears did not consider his conduct all censurable, for he says he was "a man verily in my judgment not only to be compared with the most principal and chief martyrs of these centuries, but also such a one as the ancient churches in the time of the first persecutions cannot show a more famous, whether we do behold the force of his faith, his firm and stedfast constancy, the invincible strength of his spirit, or the cruel and horrible tortures, the report only and hearing whereof were enough to put any man in horror or fear." His name was WILLIAM GARDINER. He was a Bristol merchant, aged about twenty-six. Being on a voyage to Spain, the vessel put into Lisbon, in which city he abode several months. While there, in Sept. 1552, he went one Sunday into a church in which a cardinal was solemnizing mass in the presence of the king and his nobles. He placed himself near the altar, and for some time stood quietly reading his Testament, and praying. At length he suddenly rushed upon the cardinal, snatched the consecrated wafer from his hands, trampled upon it, and then overthrew the chalice. Astonishment and rage seized the whole assembly, he was instantly stabbed in the shoulder, and would have been quickly dispatched, but that the king commanded them to save him. As soon as the tumult was in some degree appeased, he was brought for examination before the king; and upon his avowing himself an Englishman, all the English residents in Lisbon were forthwith thrown into prison; among whom was a Mr. Pendigraze, Gardiner's bedfellow, who was grievously tortured as a supposed accomplice, and who with difficulty obtained his liberty after two years' imprisonment. The intrepid Gardiner himself, after having for three days endured the most horrible tortures that fiendish ingenuity could invent, or popish cruelty inflict, and his tormentors seeing that he could not long survive them, was condemned to immediate death. They then carried him to the vestry of the church, where they cut off his right hand, which he took up with his left, and kissed; then he was brought to the market place, and his other hand was cut off, which he kneeling down, also kissed. Thus mutilated, he was mounted on horseback and hurried to the place of execution. Here was erected a tall and strong gibbet, at the extreme end of the transverse beam of which, was inserted a pulley; through this pulley they ran a thick rope, one end of which they tied round his body a little below the arms. They then hauled him up, and kindled a large fire underneath him; after which they let him down by little and little till his feet came into the flames: after a short time he was again hoisted out of the fire. Thus did they, to increase and protract his agonies, continue for a long while pulling him up and letting him down, till his feet were entirely burnt off; the priests incessantly exhorting him to call upon "Our Lady and the saints." To which he replied, "When Christ ceases to be my advocate, then I will call upon our Lady;" and when they strove by all means to stop or hinder his praying and praising God, he in a loud voice began

To return again to Bristol. On the 9th of Feb. 1556, the excellent John Hooper, bishop of Gloucester, was burnt at Gloucester. He may be almost said to be the father of puritanism, and I mention him because he was originally a white friar of Bristol. I shall now proceed to the history of the Bristol martyrs; for whatever had been done by Drayton, Taylor, and Latimer, it was all undone when queen Mary came to the throne.

The first I find, was Edward Sharp. He was a godly and devout person, and zealous of the Lord's glory. He was a native of Wiltshire, and of the age of forty, or thereabout. On the 8th of Sept. 1556, having been condemned at Bristol for his opinions, "he constantly and manfully suffered," says Fox, "in the just quarrel of Christ's gospel, for misliking and renouncing the ordinances of the Romish church. He was tried as pure gold, and made a lively sacrifice in the fire; in whose death, as in the death of all his other saints, the Lord be glorified and thanked for his grace of constancy: to whom be praise for ever. Amen."

The second martyr in this city, was William Sarton, a weaver. He was brought before William Dalby, the chancellor, on the 8th of August, 1556, and by him committed to prison, and condemned for holding that the sacrament was a sign only of a holy thing: he denied also that the flesh and blood of Christ is there after the words of consecration. He was burned on the 18th of Sept. and he went to the fire singing psalms. Here I cannot but express my disapprobation of poor wretches being urged to sing psalms as they are going to be executed for crimes committed against the well-being of society. How much better would they be employed in praying, even in an agony, for the forgiveness of their sins through Jesus Christ, who pardoned the thief upon the cross: which history (as has often been remarked) is recorded that none may despair, nor any presume. I doubt not but that the late pious Mr. Bunby, whom I have seen thus employed, was sincere in his intentions; but what comparison is there between a poor mortal about to suffer for theft, or even murder, and whose life was a continued scene of iniquity; and a holy martyr going to die, for the testimony of Jesus?

The sheriff of Bristol, John Griffiths, had prepared green wood to burn this martyr; but one John Piken pitying him, "caused divers to go with him (says Fox) to Ridland, half a mile off, who brought good store of helm leaves, which indeed made good dispatch with little pain, in comparison to that he should have suffered with the green wood. In the mean space whilst they went for the sheaves, the said Sarton made many goodly exhortations to the people, and afterwards died constantly, and patiently, and with great joyfulness."

Mr. Needham's MS says that William Shapton, a weaver, was burnt for religion in 1555, and alderman Page's MS places his death on the 17th of Oct. in that year; but I think it must have been the same man, the name and occupation being so similar. From the circumstance of the helm leaves being fetched from *Redland, half a mile off*, I doubt not but that the place of this burning, was the very spot at St. Michael's Hill, which, till the late execution of Horwood at the new gaol, was the common place of execution in Bristol; and this idea is confirmed from what follows concerning Hale and Sharp in alderman Page's MS.

The third holy confessor, whose name I cannot repeat the 43d Psalm: "Judge me, O God, and plead my cause against an ungodly nation, &c." But before he had quite finished this psalm, the rope was burnt asunder, and he fell into the midst of the flames, when his temporary earthly torments were quickly exchanged for an eternity of heavenly bliss.

cover, was a young carpenter, who was burnt on the 25th of Sept. 1556, for the like testimony of Jesus, at Bristol, where he, yielding himself to the torments of the fire, gave up his life into the hands of the Lord with such joyful constancy and triumph, that all the church of Christ have just cause to praise God for him.

The fourth martyr was Richard Sharp (perhaps related to Edward Sharp, the first sufferer on this list). He was a weaver, and was brought before Dalby, the chancellor, on the 9th of March, 1556. After examination concerning the sacrament of the altar, he was persuaded by Dalby and others to recant, and on the 29th of the same month, was enjoined to make his recantation in his parish church, before the parishioners. When he had done this, he felt in his conscience such a tormenting hell, that he was unable to quietly work in his occupation, but decayed and changed (says Fox) both in colour and liking of his body. Shortly after, upon a Sunday, he came into Temple church, which was his parish church, and after high mass, came to the choir door, and cried with a loud voice, "Neighbours, bear me record, that yonder idol (pointing to the altar) is the greatest and most abominable that ever was; I am sorry that I ever denied my Lord God." Then the constables were commanded to apprehend him, but none stepped forward, and he was suffered to go out of the church. At night, he was apprehended and carried to Newgate. Shortly afterwards he was brought before the chancellor, where he denied the sacrament of the altar to be the body and blood of Christ, saying it was an idol, and therefore Dalby condemned him to be burnt.

The fifth was Thomas Hale, shoemaker. On Thursday night before Easter, David Harris, alderman, who had been mayor in 1550, came with one John Stone to his house, and obliged him to rise out of his bed, and brought him out of doors. Hale said to them, "You have sought my blood these two years, and now much good do you with it." He was delivered to the watchmen, and carried to Newgate on the 24th of April. Being examined by Dalby, he was condemned to be burnt for calling the sacrament of the altar, an idol. On the 7th of May, he and Richard Sharp were burnt in one fire, bound back to back. Sharp died godly, patiently, and constantly, confessing the articles of our faith. Hale did the same, and embraced the fire with his arms. Alderman Page's MS places their martyrdom in 1556, saying, "This year two men, the one a weaver, the other a cobbler, were burned at Mile Hill, for religion, which they called heresy." The difference of dates between Fox and the MSS of Needham and Page, most probably, arises from Fox dating by the year of our Lord, and the others by the mayoralities in which they suffered.

To bring up the rear of this tragical narrative, the sixth, and last, of these patient sufferers, of whom I have met with any account, was Thomas Benion, a weaver. On the 13th of August, 1557, at the command of the commissioners, he was brought before Dalby, the chancellor, whom we may justly style the Bonner of Bristol. He committed him to prison for saying there was nothing but bread in the sacrament, as they used it. Wherefore, on the 20th of the same month, Dalby condemned him to the flames, for denying five of the sacraments, and affirming two, the sacrament of the body and blood of Christ, and the sacrament of baptism. I hardly know what is here meant about affirming the sacrament; but I observe it is said before, as they used it. He might perhaps think that the body of Christ was essentially in the bread, but did not believe in the efficacy of their ceremonies in causing it to be there. He was burnt on the 27th, and as was said of

the former two, he died godly, constantly, and patiently, confessing the articles of our Christian faith.

In the accounts of these holy men, I have mostly adopted Fox's own words. He has copper plate representations of the burning of Sharp, Hale, and Benion. So many of them being weavers, is accounted for by the trade of weaving being at that time very much followed in Bristol. Barrett seems to have had so tender a feeling for the church of Rome, that he does not mention one of these sufferers for the cause of Christ.

I will close this affecting narrative with an anecdote of a more lively nature. I have already said, I have no doubt that the place in which these martyrs suffered, was the same which has been so long our common place of execution. On this spot is a very large square stone, cut hollow in the top. I suppose it to have been the base of an ancient cross. The Rev. James Davies, formerly pastor of the Independent church in Bridge Street, told me, that a gentleman of Bristol was pointing out to a stranger what was remarkable about the city, and among other things, this spot, so fatal to many transgressors against the law. And pray, said the stranger, what is this great stone for? Why, said the other, it is for any criminal coming here to be hanged who has not been baptized, that he may be, and so go out of the world a christian. But what if a Baptist should come here? It is not deep enough to immerse him in, said the stranger. Oh! added the gentleman, but they never do come here. As this anecdote came from a Pædobaptist, it is surely allowable to tell it, and indeed, it bespeaks the liberal mind of the relator, who I remember laughed heartily at it himself.

To conclude this first lecture, let us be thankful to that Being, who enabled his faithful witnesses to stand the fiery trial, and say, in the words of the Te Deum, "The noble army of martyrs praises Thee."

S. J. B****.

YOUNG MEN'S SOCIETIES.

THESE Associations, under judicious management, are likely to become an incalculable blessing to the metropolis, and to the whole country. One has lately been formed at Peckham, and which, we understand, is receiving the patronage and aid of several gentlemen of superior attainments, and eminent Christian character. They demand the countenance of all the ministers of Christ of every denomination.

On Wednesday evening, October 15th, the Second Quarterly Meeting of the Western Association in connection with the London Young Men's Society, was held in the School Rooms, Keppel Mews North, Keppel Street, Russell Square. The chair was taken at eight o'clock, by the Rev. John Campbell, who opened the proceedings of the evening by singing and prayer; after which the principles of Young Men's Societies were read, and the Report of the last quarter produced, which stated, that the Association consisted at the present time of twenty-seven full members, and two upon probation. Prize Essays were read by four of the members, upon the following subject: "The truth of Christianity as it has been exhibited, triumphing over the oppositions by which it has been assailed" (which were able and talented); and the following prizes were distributed: *first*, "Milner's Church History through all ages;" *second*, "Dwight's System of Theology." The attendance was numerous, amounting to nearly 160 persons, three parts of which were young men. It was a pleasant opportunity, and the Rev. Chairman remarked, "It was the happiest two hours he ever spent in his life."

SERMONS ON SEVERAL DIVINE SUBJECTS,

By DAVID CLARKSON, B.D., selected from the folio edition of 1696. 18mo. half bound, pp. 428.

CLARKSON'S SERMONS form a large folio volume, consisting of a mass of rich evangelical thoughts, on some of the most interesting passages of Holy Scripture. The volume before us is a choice selection on the following subjects:—I. *Believer's Communion with the Father and Son*, on John i, 3; II. *Christ touched with the feeling of our infirmities*, on Heb. iv, 15; III. *Coming boldly to the Throne of Grace*, on Heb. iv, 16; IV. *Against anxious Carefulness*, on Phil. iv, 6; V. *Pray in every thing*, on Phil. iv, 6; VI. *Faith in Prayer*, on James i, 6; VII. *The excellent Knowledge of Christ*, on Phil. iii, 8.

Elegance of style need not be sought in these Discourses; but for sound, orthodox, spiritual, and truly edifying illustrations, they are admirable, and worthy of the age of Puritanism.

THE MOTHER.

Oh! if there be link'd with the gloom of existence

One feeling that deepens the darkness it wears,
'Tis a fond mother's tear, that foresees, in the distance,
Her infant sent forth to the world and its snares.

Shall that face, a sweet well-spring of smiles, soon be sadden'd,

Those weak trembling hands be uplifted to sin?
Shall the heart, which scarce heaves on her bosom, be madden'd

By pain from without, or by passion within?

In that hour, when her form is forgotten who bore him,
And the arm that first clasp'd him lies cold in the grave,

Her spirit may hover in tenderness o'er him,
And see him, alas! but not warn him nor save!

Is there none, then, to care for the desolate stranger,
Who goes, all unheeding, unarm'd, on his way,

No Spirit of might to walk near him in danger,
And scatter the fiends that would make him their prey?

Oh, yes! there is One, and besides Him no other!

The Redeemer, the Ruler whose throne is on high!
From the glories of Heav'n He beholds the sad mother;
'Mid the songs of the angels He catches thy sigh.

Go, take thy sweet babe, and to Jesus confide him,
He has dwelt in our flesh, he can feel for our fears!

Take this lamb to the Shepherd, who safely shall guide him

Through the desert of perils, the valley of tears!

New York Observer.

THE OLDEST MAN IN EUROPE.—There is now living at Dordrecht, in Holland, a sailor, named Conrad Vancouver, who, on the 20th of last September, had attained the age of 135 years. This must assuredly be the oldest man in existence in Europe.—*Patriot*.

We hope this venerable tar is a Christian.—EDITOR.

PARADISE LOST.—Most persons are aware of the very little of fame or profit which this celebrated poem produced on its first appearance. Waller, the poet, writing to the Duke of Buckingham at the time, thus speaks of it: "Milton, the old blind schoolmaster, has lately written a poem on the Fall of Man, remarkable for nothing but its extreme length."

London: Printed and Published by C. WOOD AND SON, Puddle Court, Fleet Street: to whom all Communications for the Editor (post paid), should be addressed; and sold by all Booksellers and Newsmen in the United Kingdom.

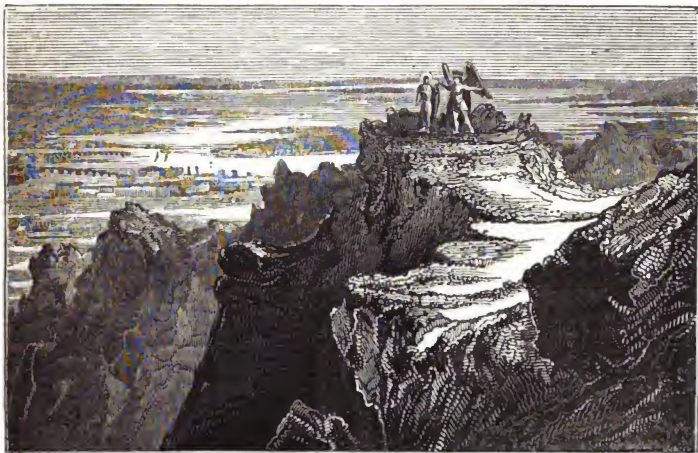
THE CHRISTIAN'S PENNY MAGAZINE.

No 128.

PUBLISHED EVERY SATURDAY.

NOVEMBER 15, 1834.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POPPIN'S COURT, FLEET STREET, LONDON.



THE TEMPTATION.—LUKE IV. 5.

THE TEMPTATION OF JESUS CHRIST.

CHRISTIANITY, designed especially for the poor, is simplicity itself in the doctrines which are to be believed for salvation. Admirably is it adapted to the capacities of the illiterate mass of mankind; so that, as the inspired prophet has declared, "wayfaring men, though fools, shall not err therein." Isa. xxxv. 8.

Christianity, however, makes known facts and doctrines which far surpass the understanding of uncultivated minds, but are remarkable for their sublimity and depth, and even for mystery: so that how enlarged soever in intellectual capacity, and profound in learning and science, teachers and doctors may be, they are far from comprehending the whole of the revealed will of God.

Mysteries, unfathomable by the most exalted human minds, attach to the doctrines of the incarnation of Christ—the resurrection of the body—and the connection between the sufferings of Christ and the forgiveness of numberless millions of transgressors. Paul, though elevated by inspiration, was led to exclaim on contemplating the Divine dispensations, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

VOL. III.

ing out!" Rom. xi. 33. "Without controversy, great is the mystery of godliness: God was manifest in the flesh!" 1 Tim. iii. 16.

Our Saviour's forty days' temptation in the wilderness is to us mysterious. Perhaps we may never in this world be able to clear away every apparent obscurity from the inspired narrative: but a few observations may remove from the minds of sincere inquirers after the truth some of the difficulties which have appeared to need explanation.

Luke gives the following account of this mysterious occurrence. "And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered. And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. And Jesus answered him, saying, It is written, that man shall not live by bread alone, but by every word of God. And the devil, taking him up into an high mountain, showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore

3 A

will worship me, all shall be thine. And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: for it is written, He shall give his angels charge over thee, to keep thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God. And when the devil had ended all the temptation, he departed from him for a season." Luke iv, 1-13.

Pressing curiosity is not a disposition which should be indulged in relation to "the deep things of God," yet a holy inquisitiveness may be cherished; and, among other things, it would ask, "*Where was the wilderness, the scene of our Lord's temptation?*" "*How could Satan show to Jesus all the kingdoms of the world and the glory of them?*" "*Why should Jesus have thus been exercised with the temptations of the devil?*"

I. WHERE WAS THE WILDERNESS, THE SCENE OF OUR LORD'S TEMPTATION?

Mr. Maundrell, in his "Journey from Aleppo to Jerusalem," seems to give the best account of "the wilderness" of any writer. That intelligent traveller says, "We went out of Jerusalem at St. Stephen's gate, being in all, of every nation and sex, about two thousand pilgrims. Having crossed the valley of Jehoshaphat, and part of Mount Olivet, we came in half an hour to Bethany.—Hence you pass by a place, which, they say, was Mary Magdalen's habitation; and thence ascending a steep hill, you come to the Fountain of the Apostles, where, according to tradition, those holy persons were wont to refresh themselves in their frequent travels between Jerusalem and Jericho.

"From this place you proceed in an intricate way amongst hills and valleys interchangeably; all of a very barren aspect at present, but discovering evident signs of the labour of the husbandman in ancient times. After some hours travel in this sort of road, you arrive at the mountainous desert into which our blessed Saviour was led by the Spirit, to be tempted by the devil. A most miserable dry barren place it is, consisting of high rocky mountains, so torn and disordered, as if the earth had here suffered some great convulsion, in which its very bowels had been turned outward. On the left hand, looking down in a deep valley, as we passed along, we saw some ruins of small cells and cottages, which they told us were formerly the habitations of hermits retiring hither for penance and mortification. And certainly there could not be found in the whole earth a more comfortless and abandoned place for that purpose. From the top of these hills of desolation, we had, however, a delightful prospect of the mountains of Arabia, the Dead Sea, and the plain of Jericho; into which last place we descended after about five hours' march from Jerusalem. As soon as we entered the plain, we turned up on the left hand, and going about one hour that way, came to the foot of the Quarantania, which, they say, is the mountain into which the devil took our blessed Saviour, when he tempted him with that visionary scene of all the kingdoms and glories of the world. It is, as St. Matthew styles it, an exceeding high mountain, and in its ascent not only difficult but dangerous. It has a small chapel at the top, and another about half way up, founded upon a prominent part of the rock: near this latter are several caves and holes in the side of the mountain, used anciently by hermits, and by some at this day, to keep their Lent in, in imitation of that of our Saviour."

Temptation from the devil, in any place, is fearful; but in such a "wilderness," "with the wild beasts," it must have been inconceivably dreadful. Happy for us, we shall not be exercised in the manner of our blessed Lord.

II. HOW COULD SATAN SHOW TO JESUS ALL THE KINGDOMS OF THE WORLD AND THE GLORY OF THEM?

Mystery, in a great degree, attaches to this part of the temptation; and we do not well understand how the devil conducted this stratagem. God Almighty, we are informed, caused Moses, at his request, before he died, to see the whole land of Canaan from the top of Mount Nebo, as many suppose, by representing it to him in a large plan or map of it, in all the valleys round about him. And, Mr. Stackhouse remarks, "in like manner, by the Divine permission, it is thought, in all the valleys round about the high mountain on which our Lord stood, the devil might make a large draught of the stately edifices, the guards, and attendants of kings and princes, appearing in all their splendour, visible to his eye, which he could not have seen so advantageously had he stood on a plain."

Dr. Lightfoot thinks, that by "all the kingdoms of the world," are meant, not only the Roman empire, the largest in the world at that time, but all the kingdoms in the whole world, which subsisted in any form, whether within, or independent of the Roman empire, or whether greater or lesser: and by "the glory of them," is meant, the riches, pomp, power, and grandeur of them.

This was doubtless a fictitious, delusive representation, which Satan was permitted to make; to cover which, and that it might be thought to be real, he took Christ into the "exceeding high mountain," where he proposed an object externally to his sight and internally to his imagination, which represented in appearance the whole world and all its glory. Dr. Lightfoot supposes, that the devil, as "prince of the power of the air," formed an airy horizon before the eyes of Christ, which might carry such a pompous and glorious appearance of kingdoms, states, and royalties in the face of it, as if he had in reality seen those very kingdoms and states. Probably this should be regarded as the chief of "Satan's devices."

III. WHY SHOULD JESUS HAVE BEEN THUS EXERCISED WITH THE TEMPTATIONS OF THE DEVIL?

Infinite wisdom permitted these temptations; and the narrative of them has been written for the instruction and consolation of the church of Christ. In ascertaining the design of these peculiar and dreadful temptations, it will be necessary to notice them in order, remembering the declaration of the apostle concerning our Redeemer, as "a merciful and faithful high priest in things pertaining to God." "For in that he himself hath suffered being tempted, he is able to succour them that are tempted.—For we have not a high priest who cannot be touched with a feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. ii, 18; iv, 15.

1. Jesus was urged to distrust the Divine care. After his long abstinence, he felt the importunate demands of hunger, and yet possessed no natural means of support. Then came the apostate spirit, concealing his real character, perhaps in human form, or as an angel of light, and suggested to him, that he had within himself the power of immediately supplying his wants. "If thou be the Son of God," said he, "command that these stones be made bread." We see the cunning address of Satan. His aim was, to induce the Saviour to call in question

his high dignity and peculiar relation to God, or else, by a miraculous agency, to relieve himself, as if he were forsaken of his Father.

Jesus was thus tempted, to be an example to us. The enemy of souls takes a similar method now with the children of God. He tempts the disciples of Christ to doubt their filial relation to their heavenly Father; intimating, that their trials and distresses are an unfavourable mark; not unfrequently urging them to use imprudent and forbidden means of procuring deliverance, through a disbelief of the Divine faithfulness and love.

Our blessed Lord could easily have accomplished what was proposed by Satan: but he would not exhibit the shadow of distrusting the care of Providence; and his conduct affords us an instructive example of unshaken confidence in God. The enemy was foiled, therefore, in his wicked attempts, when Jesus replied from the Scriptures, "*It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.*" Deut. viii. 3. By this, we are instructed, that believers should be more anxious to obtain the Divine blessing, than even natural supplies, especially when we may be tempted to forsake the path of duty in gaining them, while we relinquish our dependence on God.

2. *Jesus was next tempted to a presumptuous confidence in the protection of his Father.* "Then the devil taketh him into the holy city, and setteth him on a pinnacle of the temple." This pinnacle is believed to intend the top of the king's porch, before the temple, which was 120 cubits, or 173 feet high, or the top of the royal gallery built by Herod, which was of such a height, that according to Josephus, if a man looked down from it, he soon became dizzy.

Here the enemy urged the Saviour, presuming on his relation to God, to make an improper display of it. "If thou be the Son of God," said he, "cast thyself down from hence; for it is written, He shall give his angels charge concerning thee, to keep thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Ps. xci. 11. Satan, we find, can quote the language of Scripture to serve his evil purposes: and in like manner his willing servants sometimes follow his example, attempting to justify erroneous sentiments, and even immoral practices, by quoting detached passages of the Word of God!

"Filled with the Spirit," our blessed Lord confounded his adversary by his own chosen means, replying, "It is written again, Thou shalt not tempt the Lord thy God." Deut. vi. 16. Here believers are taught an admirable lesson: not to presume on the Divine support, in ways in themselves manifestly unreasonable; but while we depend on succours from above, we should be careful to walk in the plain path of duty, and in the diligent use of all our means to the best of our abilities.

3. *Jesus was tempted with the grandest objects of human ambition.* "All the kingdoms of the world, and the glory of them." Satan's temptations have all one condition, "*If thou wilt fall down and worship me,*" "All that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life," Satan still proposes to the children of men, saying, "All this will I give thee;" and he finds them lost in his delusions, and his willing worshippers: and thus, for the sake of some poor perishing gratifications, thousands barter away their consciences, forsake the ways of God, and ruin their immortal souls!

Holy indignation now roused the immaculate soul of Jesus; and showing that he understood his real, his vile character, while his abhorred proposal was rejected, he said, "Get thee behind me, Satan: for it is written,

Thou shalt worship the Lord thy God, and him only shalt thou serve." Deut. vi. 13.

Defeated in his malignant attempts upon the perfect virtue of the Saviour, "the devil leaveth him, and behold angels came and ministered unto him." The precise nature of the benevolent service of these holy servants of God, we are not informed; but it was doubtless to bring some needful succours, preparatory to his prosecuting his public ministry in Galilee. Luke iv. 14.

Our Saviour's temptation was for the benefit of his church: it appears to have been partly to qualify him to sympathize with his people in seasons of temptation and sorrow, and partly to afford us an instructive example in all our various trials.

"How replete with instruction," says Mr. Robinson, "is this history! It affords a striking representation of the power, the malice, and the subtlety of our adversary, and the nature of that warfare to which we are called. You who follow Christ, must expect to be conformed to him in his temptations. An opposition of the very same nature will be made against you. Do not stagger in your minds when you come to the conflict; nor decline the combat, though most severe, but arm yourselves for it. 'Resist the devil, and he will flee from you' (James iv. 7), as he did from Jesus. For this purpose, besides the other parts of the Christian armour, 'take the sword of the Spirit, which is the word of God.' Eph. vi. 7. Your Saviour has left you a noble example. Study how you may use this weapon to the best advantage; that, like him, you may be able to answer and repel every suggestion, with '*It is written.*'"

"But here also are exhibited the grace and tenderness of our Redeemer. How astonishing the humiliation to which he submitted! Painful to himself, yet most salutary in its consequences to us! Now we are assured, that 'he is able to succour you who are tempted' (Heb. ii. 18); that he is 'touched with the feeling of your infirmities' (iv. 15), and that he 'will not suffer you to be tempted above that ye are able, but will, with the temptation, also make a way to escape.' 1 Cor. x. 13. Yes, in due time you shall triumph over all the malice of your enemies. The victory of Jesus was an earnest of victory to his people. 'The God of peace shall bruise Satan under your feet shortly.' Rom. xvi. 20. Angels are anxiously observing your conduct. In the view of such witnesses, 'stand fast in the faith, quit you like men, be strong,' 1 Cor. xvi. 13; and soon they will congratulate you on having obtained a glorious and everlasting conquest."

"With joy we meditate the grace
Of our High Priest above;
His heart is made of tenderness,
His bowels melt with love.
Touched with a sympathy within,
He knows our feeble frame:
He knows what sore temptations mean,
For he has felt the same.
Then let our humble faith address
His mercy and his power:
We shall obtain delivering grace
In the distressing hour."

CHINESE TRADITION OF THE DELUGE.

On a Chinese fan, eight human figures, seated on a golden carpet by the sea-side, were thus explained by several natives, who all said it was "true talk."

In the beginning of the world there lived Tsing-quas, monsters with men's faces and fishes' tails, who desolated the face of the waters, so that ships could not sail. These eight persons, who escaped their rapacity, by the charms of music which they invented, attracted the savages from the seas, and killed them all.

ON THE MORAL CHARACTER OF CHRIST.

No. IX.

THE UNRESERVED RESIGNATION OF CHRIST.

HUMAN life being composed of so many mixed events, a considerable proportion of which are of a distressing character, it is evident, that, in order for the creatures who endure them to maintain their composure, they must believe that some salutary end is to be answered by them; and if at present ignorant of what that end may be, they must believe them to proceed from a Being competent to judge what is most salutary for the welfare of those beneath his jurisdiction.

In the life of our Redeemer, we find perhaps more distressing incidents than in that of any other public individual. He seems to have met one continued stream of trouble and vexation. But in the midst of it all, we never discover traces of a fretful and distrustful disposition, but the most unreserved submission to a course of trial which he knew to be wisely arranged. Let us consider —

The circumstances under which this resignation was manifested.

1. Under all the sorrows, fatigues, and anxieties of this life; by which I mean, those to which he was liable as a man. It is interesting to observe how accurately the history of our Lord makes out the assertion of the apostle, that he was in all things made like unto his brethren. Exertion caused in him the same weariness as it does in us, and he evermore applies the same methods of restoring vigour to his body as we should do. When he sat, a way-worn traveller, by the well of Jacob, we do not find the peevishness which, under such circumstances, too many manifest; but, on the contrary, he soon forgets his bodily wants, in his anxiety for the soul of a lost Samaritan; inasmuch, indeed, that when the disciples brought him the meat they had purchased for his meal, the indifference he showed about it, made them think that some one else had furnished him with food. He affects no dissatisfaction when making the degrading confession, that the Son of Man had not where to lay his head. Nor does he blame the disciples for disturbing him when the raging of the sea alarmed them, but because of the want of faith which their conduct displayed.

2. Under the more important and arduous labours of his ministry. Whatever his anxieties might be as a man, they must have been infinitely surpassed by those which pressed upon him as the Messiah of the world, and the Saviour of mankind. Here he must have felt his chief concern to lie; and in order efficiently to accomplish these great and lofty purposes of God, he was compelled to undergo sufferings of the most poignant description. But still we find that he never mentions his ministry but with expressions of the deepest satisfaction, and of a fixed resolution, at all hazards, to persist with it to the end. He knew that the doctrines he was then promulgating would one day fill the world, that volumes would be written to explain and vindicate them; that they would form the basis of hope to millions of those who should profess his religion, and that the defence of them should be bought by the precious blood of many a pious martyr. He must have felt this distinction both painful and hazardous. It must have cost him many an anxious hour; but yet his expression is simply forcible on reviewing a part of his labours, "I have declared thy name, and will declare it."

3. Neither were these the only sort of sorrows by which his patience was tried. He had to withstand the scorn, ridicule, and insult of those very creatures for whose welfare he was enduring all this anxiety: we might suppose that here there would have been a justification

for murmuring, and that he was entitled to demand, at the very least, respect from those so deeply indebted to his goodness. Mark his conduct. Consider the kindness with which he replied to every malevolent suggestion, the tenderness with which he would alter the construction of an insolent remark, and the forbearance which stamped the whole of his demeanour, and prepared us to hear him exclaim upon the cross, concerning his murderers, "Father, forgive them, for they know not what they do."

4. We have hitherto said nothing about the positive sufferings to which our Lord submitted, towards the closing scene of his eventful ministry. Yet let us contemplate him, with his disciples gathered around him, on the last evening of his life, and endeavour to realize something of his feelings, in the address with which the solemn services of that night were opened: "With desire I have desired to eat this passover with you, *before I suffer.*" Let us accompany him to the lonely garden of Gethsemane; and now in the dead of night, his disciples asleep, and all the world far away from him, — let us meditate on the agony he there endured, which called forth a sweat of blood: let us behold a traitor approach this secluded spot, with a band of armed ruffians; and as they drag the spotless victim of their hateful rage from one unjust judgment-seat to another, and offer to his sacred person the most unjustifiable abuses, shall we not be led to ask the reason why no resistance is opposed to this violence? Shall we not feel almost to wish, that he who had the power to call in the aid of millions of angels, would exercise it? Should we not have done so ourselves? Review this scene. Remember it is *real*: then admire the submission of your Saviour to all indignities for the sake of his sinful fellow-creatures.

5. But there was still one step more by which malice could ascend the utmost heights of cruelty; still his life could be made a sacrifice, and his merciless enemies spared him not that. Nay more, they devised means of depriving him of it with the utmost pain to himself. They scourged his back till they had lacerated every portion of it; they inflicted deep wounds on his forehead with a crown of thorns; they nailed him to a cross; they mocked his thirst, they ridiculed his hopeless situation, and would have broken his limbs; and yet — oh, yet! — he opened not his mouth. No unkind or railing expression passed his lips, even though his internal and mental agony far exceeded all the physical pains that he was enduring: "He is led as a lamb to the slaughter."

Surely no more need be urged to illustrate the submissive obedience of our Redeemer. We can discern no trace of an inclination to oppose even the most severe dispensation. Once indeed he said, "Father, save me from this hour;" but this occasioned a prayer the next moment, of intense beauty and appropriateness to the present point — "Father, glorify thy name:" and also in the garden he exclaimed, "Remove this cup," but added, "Not my will, but thine be done:" so that in those only occasions in which any desire to avoid suffering is seen, we can trace more of real submission than if they had not been uttered.

1. On reviewing these observations, my first inference must be similar to the concluding remarks of my last essay. In every thing be submissive. Do not suppose that the great and eventful periods of your life will alone be the subject of future investigation; but ever remember, that the scenes of business, and the little trials of domestic life, must and will be the arena on which your eternal destiny is decided. Let this thought always dwell upon your mind.

2. Do not suffer any external or internal opposition to discourage you in your endeavours after perfect re-

semblance to Jesus. Had you no trials of this sort, you could not gain your end. View them, then, as means whereby you may arrive at the destination to which you have directed your heart and desires. Never be dismayed. Do not suppose that much respect will be shown to the servants of that household, whose Master an unthinking race of infidels have dared to brand with the insulting name of Beelzebub.

3. Adore your compassionate Redeemer; and, oh! let me implore each trembling sinner who reads these words, to cast his eye back on all that Jesus has done and suffered for him, and say if he dares entertain a doubt of his inclination to be merciful. Assuredly He, the brightness of the Father's glory, the joy of angels, the Maker of the universe, the theme of universal adoration, would never have been patient unto death, had it not conferred on him the privilege of saving to the uttermost all who come unto God by him.

B. Z.

ILLUSTRATIONS OF THE "CREED OF THE HEART."

(Concluded from p. 357.)

34. THE HONOURABLE ROBERT BOYLE was one of the most eminent philosophers of our nation, and one of the most pious and public-spirited of the disciples of Jesus Christ. He devoted about a thousand pounds per annum to promote the knowledge of Christ in England, Wales, Ireland, and America, and cultivated communion with the people of God, among both Conformists and Nonconformists. He died A.D. 1691. Speaking of the inward assurance of Christianity, he says, "This production of the Spirit in our hearts, may be justly termed, as the Spirit himself is in Scripture, an *Earnest*; which, though by being such, it confesses itself not to be the entire sum, yet is not only a *part*, but a *pledge*."

35. DUNCAN FORBES, Lord President of the Session of Scotland, died A.D. 1747. In his dying advice, he recommended religion in the following terms: "By religion, I do not mean an outward compliance with forms and customs, going to church, to prayers, to sermons, and to sacraments, with an external show of devotion; or, which is more, with some inward forced good thoughts, in which many satisfy themselves, while these have no visible effect on their lives, nor any inward force to subdue and rectify their appetites, passions, and secret designs. The means are designed to possess our minds with such a constant and present sense of divine truths, as may make these live in us, and govern us, and draw down such assistance as to exalt and sanctify our natures. So that by religion, I mean such a deep sense of divine truth as enters into a man, and becomes a spring of a new nature within him; reforming his thoughts and designs, purifying his heart, sanctifying and governing his whole deportment, his words as well as his actions."

36. JOHN HOWARD, the illustrious "philanthropist," to whose honour, as a national benefactor, a statue has been erected in St. Paul's Cathedral, London, was a Dissenter, of the Calvinistic Baptists. He died A.D. 1790. His pastor, the Rev. Dr. Stennett, preached his funeral sermon, in which he says, "He was a firm believer in Divine revelation; nor was he ashamed of those truths he heard stated, explained, and enforced in this place. Nor did he content himself with a bare profession of those truths; he entered into the spirit of the gospel, felt its power, and tasted its sweetness." In a letter to Dr. Stennett, he says, "God in Christ is my rock, the portion of my soul." Even while living, it was proposed to erect a statue to his honour; of which,

when he heard, he wrote to a friend, saying, "Alas! our best performances have such a mixture of sin and folly, that praise is vanity and presumption, and pain to a thinking mind." The last time he was at the public worship in Dr. Stennett's meeting, he said to a friend near him, "Well, we shall not, perhaps, meet one another again, till we meet in heaven."

37. DR. EARLE GILBEE, for eighteen years the devoted rector of Basby, in Northamptonshire, died October 3, 1813, aged fifty. In a letter to a friend, just a month before his lamented decease, he thus expressed himself: "After all, life, considered in itself, is hardly worth an anxious thought. Were it not for its connection with eternity, it would be a dream, a shadow, a nothing. The balance between life and death is easily struck by the Christian; the apostle incloses it in a nutshell: 'To me, to live is Christ, and to die is gain.'" On the evening previously to his death, he left a dying testimony to his beloved flock; and from which the following passage is taken: "I do not think it right to go out of the world without leaving my dying testimony for the comfort of my people, which I wish to confirm before two or three witnesses; therefore, I charge you who are now present before me, to tell my people, that the truths which I have preached in life, bear me up above the fears of death; my faith in Christ is without a shadow or a cloud; it makes me happy in the prospect of death. I feel the Gospel my chief support; I having nothing to repent of in respect to the truths I have delivered, only that I have not been more faithful and zealous for the Lord. The religion of Jesus I feel so precious, that it operates as an antidote against every doubt or fear; 'for to me to live is Christ, and to die is gain.' Though my family at this time want a father's care, yet keeping Christ in view, I am enabled to give them up, knowing that Infinite Wisdom cannot err. Tell my people, that I am a sinner — a sinner saved by grace. I desire that you will tell them, that I charge them to cleave to the Lord with full purpose of heart, and by so doing, they will find the blessed effect of it in life, and comfort and peace in the prospect of death. Tell them to seek to get rooted and grounded in the truths of that gospel which I have delivered to them. Tell them from me, as their dying minister, and one who has a regard for their immortal souls, to be on their guard, that the enemy of souls does not get the advantage over them. Tell them to be much in prayer, and in the use of all the appointed means of grace, that they be not moved from the hope of the gospel. Tell them not to shun to declare to the world that they are on the Lord's side, and advocates for his cause; that they may be like Simeon of old, and say from heart-felt experience in their last moments, 'Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.'"

38. RICHARD REYNOLDS, of Bristol, a member of the Society of Friends, bestowed, in acts of charity, during his life, upwards of two hundred thousand pounds. As a monument to the memory of this eminent Christian philanthropist, who died in 1816, a benevolent institution was formed, under the patronage of the mayor and corporation, the Dean of Bristol, and other respectable gentlemen of that city, to be called "The Reynolds Commemoration Society." Applying to a gentleman whom he thought rich, to stimulate him to some benevolent act, Mr. Reynolds argued in the following terms: "When gold enircles the heart, it contracts it to that degree, that no good can issue from it; but when the pure gold of faith and love gets into the heart, it expands it so, that the last drop of life-blood will flow into any channel of benevolence." Being importuned by a friend to sit for his portrait, he at length consented. "How would you like to be painted?" asked his friend, "Sitting among books," was his reply. "Any book in

particular?" "The Bible." "Open at any part?" At the *fifth* chapter of Romans, the *first* verse being legible," "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ." Delightfully instructive testimony from a man of such extraordinary generosity! A few days previously to his death, he said to a beloved female friend, "My faith and hope are, as they have long been, on the mercy of God, through Jesus Christ, who was the propitiation for my sins, and not for mine only, but for the sins of the whole world."

Reviewing these numerous illustrations of the "CREED OF THE HEART," it is impossible not to feel admiration at the unanimity of *feeling* and *religious* experience in men who observed such a diversity in the forms of godliness. The practical lesson which they all unitedly inculcate is this, that while we cherish the most sacred regard for the Holy Scriptures, as the inspired word of God, we should set up no other standard of Christianity by which to judge of others, than love to the blessed Redeemer. This may consist with the utmost personal independence of mind, and the firmest conviction of the soundness of judgment in regard to particular points of faith or polity. Divine charity is of the essence of the "Creed of Heart," leading its possessor to abhor an exclusive sectarian spirit; and, regarding every upright follower of the Saviour as a spiritual brother, and co-heir of eternal glory, to pray with the inspired apostle, "Grace be with them that love our Lord Jesus Christ in sincerity. Amen."

Brotherly love, in its noblest influence, would thus prevail and bless the church; and, governing the minds of individual believers, every one would be constrained to admit the excellency of the gospel. Ceremonies, opinions, and polity, however useful and edifying, are not the essence of religion: this is the reign of grace in the soul: "For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost."

MY SCRAP BOOK.

LEAF XLV.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—*SENeca*.

NEGRO SLAVERY IN THE UNITED STATES OF AMERICA.

Original Letter of the Rev. WILLIAM BUTTON, of London, to the Rev. Dr. WILLIAM ROGERS, of Philadelphia.

LONDON, March 6th, 1795.

DEAR SIR,—A melancholy event has lately occurred, which has greatly affected me, and indeed many others. I mean the depredations committed by a French squadron on the newly-established colony of Sierra Leone. Of that establishment you have no doubt heard, and of its noble design, which was to promote civilization, to propagate the Christian religion, and to encourage an honourable commerce in Africa, and so in the end to put a final stop to the abominable slave-trade. On the 28th September last, about nine o'clock in the morning, seven or eight sail were seen steering their course towards that settlement. They had hardly time for deliberation. However, it was agreed by the governor and council, that if the squadron should prove to be enemies, resistance to such superior force would be only an idle waste of lives. It was agreed, therefore, to surrender. Soon after this determination, some men in one of the frigates were seen pointing a gun towards the piazza of

the governor's house, and in a few minutes the shots were flying over the town. The colours were immediately struck, and a flag of truce hoisted, but the firing still continued, several grape and musket shots falling into the piazza. A black child was killed, and two black settlers severely wounded. When the French landed, they acted not like the professed sons of liberty. They soon entered the great store, as well as two principal houses, which they pillaged of every thing they could meet with; after which, they continued several days plundering all the other houses, destroying whatever they found in them which they could not convert to their own use. *Free Town* was scoured in quest of stock. In the governor's yard alone fourteen dozen of fowls were killed; and the number of hogs destroyed in all parts of the town was not less than twelve hundred: the books in the company's library were scattered about and defaced, and if they bore any resemblance to *Bibles*, they were torn to pieces, and trampled upon. In the house of Mr. Afzelius, the botanist, the plants, seeds, preserved birds and insects, drawings, books, and papers, were scattered in heaps upon the floor, and a beautiful musk cat was killed. In the accountant's office, all the desks and drawers were demolished in search of money; and also the copying and printing presses. All the company's telescopes, barometers, thermometers, and an electrical machine, were broken to pieces. The wearing apparel of the Company's servants was taken out of their rooms, and notwithstanding the entreaties and expostulations of the governor to the commodore and captains to prevent such pillage, they went on. The governor expressed his surprise at these proceedings, and in civil terms observed, that in Frenchmen he had hoped to find generous enemies; but that, on the contrary, the colony had been dealt with in a manner which, he believed, was unusual, except in places taken by storm. Still they persisted, and the damage sustained by the Company is estimated at 40,000*l*. And now, my dear Sir, can you believe it? Will you not be shocked when I state the fact, that two of your countrymen were the cause of all this? A fact, however, it is, disgraceful to themselves, and disgraceful will it be to the country to which they belong, if not publicly noticed, and they not publicly discarded. *NEWELL* and *MARINER* are the names of the two American slave captains who prejudiced the minds of the French against the colony. They had received some interruption from the governor in the course of their abominable and accursed traffic in human flesh, and therefore vowed vengeance against him. *NEWELL* (who had piloted the French vessels into the river), as soon as they had made the land, being attended by half a dozen Frenchmen, came to the governor's house, almost foaming with rage, presented a pistol at the governor, and with many oaths demanded instant satisfaction. The governor answered, that since he was no longer master of his own actions, the slave captain must now take such satisfaction as he judged equivalent to his claims. This man was afterwards so outrageous, that the governor thought it prudent to request from the French officer a safe conduct on board the commodore's ship, which was granted. *MARINER* also, the other slave captain, was very gross in his abuse, and after pillaging and burning the houses, he gloried in what had been done, and expressed it to be his heart's desire to wring his hands in the blood of Englishmen; adding, that if his influence should prevail, not a hut should be left in the place. To which of the United States these two human brutes belong, I know not, but surely their names ought to be execrated, as well as their actions detested. Can the United States of America suffer such deeds to pass unnoticed? Can those who across the Atlantic boast a superlative freedom, counte-

nance such barbarous proceedings? Can such wretches as these remain unpunished amongst you? I hope not. Let them be exposed and abhorred. Let it not be said, that America cherishes in her bosom such cruel and blood-thirsty villains. Forgive, my dear Sir, such expressions of resentment. I feel irritated: I cannot help it, when I consider that that Company, whose noble design is to sap the foundation of the horrid African slave trade, should meet with interruption, and from that quarter of the world too which has declaimed so much against tyranny, and boasted so much of freedom. This leads me now also to express my astonishment, that your States should still continue to legalize the buying and selling of men, women, and children. In my last fast sermon, I could not help mentioning very freely, that I considered that one of our grand national crimes was that of countenancing the slave trade, though at a distance; and this is my fixed sentiment. But when I look into America, what do I see? Not only that the States countenance the slave trade at a distance, but that domestic slavery is sanctioned by provincial and congress laws. No less (I understand) are there than seven hundred thousand slaves among them! Who would emigrate to America while this is suffered? Britain, with all her faults, England, with all her crimes, may yet glory in this — that she does not allow of domestic slavery. No! on the contrary, *Freedom is our birthright*, and even a slave, purchased abroad, is free the moment he sets foot on English ground. Let not, then, Americans exclaim, "*Where monarchies exist, there can be no freedom for the people.*" "*That a Republican soil is that alone which is favourable to liberty.*" Let them not cry out against "*Royalty, and Royal Families*," while they have a President and a Congress that can authorize 700,000 men, women, and children being kept in slavery; that can suffer human beings to be put up to auction, and cruel despots to whip, torture, and murder them, without being called to account in their courts of justice. Till this is done away, be England my country. Here monarchy, here royal blood, here king, lords, and commons will suffer no such cruelty to exist. But though I write thus, my dear Sir, I exempt you from the general body. You, I rejoice at the thought, abhor such conduct, and would triumph in the total abolition of slavery. And here I cannot help expressing my sense of the honour done me (as mentioned in your's), in being elected a member of the Abolition Society in Pennsylvania. I pray you, present my grateful acknowledgments to that Society. I wish them, from my heart, all prosperity in their attempts to abolish slavery, and thereby wipe off that dishonourable stain which has been so long on their country. Till which be done, America can never be considered a land of freedom. That there are societies forming there for this purpose, is pleasing. May God keep them united, and increase their zeal, till the end for which they associate be accomplished; and may they unanimously agree to express their abhorrence of the late proceedings of NEWELL and MARINER at Sierra Leone. Such men are a disgrace to humanity, and ought to be execrated by all mankind.

I remain, dear Sir, affectionately yours,

W. BUTTON.

My next Leaf will contain an admirable original letter upon the same subject, by the late venerable Rev. ABRAHAM BOOTH.

S. J. B*****.

* The three remarks in *italics* are quotations from the letter of Dr. Rogers (who was a zealous Republican) to Mr. Button. S. J. B.

FREE COMMERCE WITH CHINA,

The Means of extending Christianity in the "Celestial Empire."

AMERICAN intercourse with China has been very considerable for many years; and not only in England, but in that great country, a deep and lively interest is taken in the promulgation of Christianity among the Chinese. Referring to the new commercial arrangements in England with respect to China, a captain of an American ship, on leaving Canton, wrote as follows to his friend in New York.

"The opening of the English trade will, I apprehend, be the first step towards the revolutionizing of China. The moral effect of such an event, not only with regard to China, but the whole Eastern world, must be very great; and although I am not versed enough in political economy to pretend to divine consequences, yet I cannot help looking forward to this new era with a great deal of interest. *The prejudices of the Chinese are beginning to give way, under the conviction of their own senses, that strangers are at least equal to them in arts as well as in arms.* Our manners are beginning to be copied by them, our language is studied by them, and what is more important and singular, *our religion is not only tolerated by the government, but anxiously inquired after by the mass of the people in the maritime provinces;* and, notwithstanding what the enemies of missions may say, *Christianity is publicly studied, and publicly preached, by the Chinese themselves, within the very walls of Canton.*"

This testimony, as far as it proceeds, confirms the encouraging statements of Dr. Morrison and Mr. Gutzlaff.

HOW TO BUY A GOD!

CHRISTIANITY, compared with any system of religion professed among mankind, will appear to every investigator infinitely superior, as it alone is divine. The following, from the "Oriental Annual," will serve as an argument with many for the support of Christian Missions, probably far more than an enormous case of cruelty, of which idolatry furnishes innumerable examples. "Before we quitted this temple," says the writer, "a circumstance occurred which strikingly displayed the selfish and equivocal casuistry of the mercenary Hindoo. I happened to take a fancy to one of the little brazen gods, which was placed upon a sort of altar in the most sacred part of the edifice. It was very clumsy, cast in brass, but one which I had never before seen, and was therefore anxious to possess. Knowing that these deities had been occasionally sold by the Brahmins from their very altars, I proposed to purchase this, and made for it what I imagined a very liberal offer. The obsequious priest, bowing his head, placed his hand upon his breast with the most ludicrous humility, and said that he could not sell, since that would be a desecration of the holy sanctuary of which he was an unworthy minister; and that he could not give, because he was too poor to replace the treasure of which the temple would be thus deprived; 'but,' he continued, 'suppose Sahib take, what can a poor Brahmin do?' Upon this hint I acted, and without the slightest opposition from the good-tempered priest, took possession of the image. The holy man did not even offer a rebuke, but, on the contrary, extended his open palm towards me, into which I dropped a pagoda that I had previously held between my finger and thumb, and upon which he closed his hand with a courteous smile, bowing with the profoundest reverence the moment his flesh felt the delectable pressure of the gold."

A POCKET EXPOSITOR OF THE NEW TESTAMENT,

Designed for Christians of all Denominations. By Thomas Keyworth, author of the "Daily Expositor, adapted for Family Reading," "Analytical Part of Principia Hebraica," &c. 18mo. cloth. London: Hamilton and Adams.

MR. KEYWORD is a Biblical scholar of considerable attainments, and his "Principia Hebraica" has gained him deserved honour. His "Pocket Expositor" will add to his worthy reputation; and thousands of young persons, and Sabbath school teachers especially, we have no doubt, will derive solid improvement from the excellent annotations which it contains. With the maps we are not satisfied; they are so badly executed that they disfigure the work: but with this exception (and they may be improved in a new edition), the general contents of the volume are admirably adapted to be a blessing to the young, and we have great pleasure in giving it our recommendation.

As a specimen of the 'Pocket Expositor,' we give the following portion for one day, on a difficult chapter—2 Thessalonians ii.

CHAP. II. Ver. 1—end. OCTOBER 23. [*Ver. 8, for Meditation.*]

1. 'By our gathering together unto him.' At the last day.

2. 'Neither by Spirit.' By pretended revelations of the Holy Spirit.—'Nor by word.' By any thing which you may have heard me say when I was with you.—'Nor by letter.' The letter sent a little before. See 1 Thess. 4, 13—18. 'As that the day of Christ is at hand.' Some, it seems, misunderstood the apostle's meaning, and thought that the day of judgment would take place very soon.

3. 'A falling away.' An apostasy of a considerable part of the Christian church.—'That man of sin.' The description which follows seems to agree so exactly and exclusively with popery, that there can scarcely be a doubt that it is meant by the man of sin, though some think that an apostasy yet to appear is meant.

4. 'Above all that is called God.' The blasphemous authority assumed by the Romish church, is exalted above the Holy Scriptures, and consequently above that of God, their author.

6. 'What withholdeth.' The strong hand and jealousy of the heathen Roman government, prevented the rise of this church power till about A. D. 606.

7. 'Doth already work.' Superstitious will worship, and the desire of worldly grandeur and power had 'already' appeared in the church.—'He who now letteth,' that is, 'hindereth,' will hinder, 'until he be taken out of the way': until the heathen Roman empire be overthrown. About the year 606, all hindrances were removed, and popery became established in all its authority.

8. 'That wicked.' Namely, the man of sin, ver. 3—'the spirit of his mouth,' may mean the word of truth, which will be widely extended at the beginning of the millennium.—'The brightness of his coming,' seems to mean, not Christ's coming to judgment, but the establishment of his glorious spiritual reign in the millennium.

9. 'Him whose coming.' Namely, the man of sin.—'Lying wonders,' or cheats, have been, and are still, imposed by popish priests as genuine miracles. An immense assembly is yearly held in Naples, to witness the *miraculous* dissolving of some clotted blood, pretended to be from the body of St. Januarius! A thousand similar 'lying wonders' might be mentioned!

11. 'God shall send them strong delusion.' When men willfully and obstinately shut their eyes against the truth, God may, in righteous judgment, 'send them strong delusion,' so that they actually believe their own lie; and this only can account for the infatuation of the Romish priesthood.

12. 'That they all might be damned.' God does not first send men strong delusion, and then condemn them for being deluded; but he first sends them 'the truth,' full of light and holy beauty; and then, when they wickedly, obstinately, and perversely 'take pleasure in unrighteousness,' and prefer a lie to his blessed truth, he may, and sometimes does, in awful justice, give them up to the way of perdition which they choose.

15. 'The traditions.' The word 'tradition' means something delivered, and here refers to the truths delivered by Paul in his preaching and writing. What the apostle delivered by word of mouth, was soon forgotten or vitiated, though the church of Rome places unwritten traditions on an equality with the inspired page. Let us be thankful that the written word contains all that is needful for faith and practice, and is sufficient to make the man of God perfect, thoroughly furnished to every good work.

16. 'Our Lord Jesus Christ.' Christ is here joined with the Father as the object of prayer, and the impartor of comfort. What a proof of his divinity! and what an evidence of the oneness of the Divine Persons!

THE FAMILY ALMANACK,

For the year of our Lord 1835. LONDON, Thomas Ward and Co. With a Tuck.

THIS is a very excellent publication. Besides a well-compiled Almanack, with instructive "Notes for the Month," worthy of the man of science and the Christian, it contains various information, and a tabular plan for reading the whole of the Bible in a year.

Appended to the whole is "Daily Manna," a text of Scripture and verse of poetry for every day in the year. We have pleasure in recommending so valuable a pocket companion.

"HISTORY CLASSES" FOR THE YOUNG MEN'S SOCIETIES.

HISTORICAL reading is the most edifying class that can engage the attention of young persons. This remark applies even to the spiritual edification of Christians, for nearly half of the Holy Scriptures are of this class, conveying the knowledge of creation, providence, and redemption, by Divinely inspired history. This branch of study, therefore, is commended to us by the infinite wisdom of God.

Young Men's Societies ought to pay particular attention to this department of science; and we are delighted to find this being particularly regarded by some of those Associations. The Depford Young Men's Society has attached to it a "History Class," the members of which are paying considerable attention to this field of information. One of its members has just borrowed of the writer of this the works of Herodotus, the "Father of Profane History;" and he would seriously call the attention of all, young men especially, to the best pieces of English History, especially that which relates to ecclesiastical affairs in Britain.

PHILOJUVENIS.

London: Printed and Published by C. WOOD AND SON, Foppin's Court, Fleet Street; to whom all Communications for the Editor (post paid) should be addressed;—and sold by all Booksellers and Newsmen in the United Kingdom.

THE CHRISTIAN'S PENNY MAGAZINE.

N^o. 129.

PUBLISHED EVERY SATURDAY.

NOVEMBER 22, 1834

PRINTED AND PUBLISHED BY C. WOOD AND SON, POPPIN'S COURT, FLEET STREET, LONDON.



THE LONDON OPHTHALMIC INFIRMARY, FINSBURY.

Dr. Young's beautiful remark has been most happily illustrated in a thousand instances in our favoured country, —

“On piety humanity is built,
And on humanity much happiness.”

Christian piety in England has originated, especially in the metropolis, innumerable institutions for the alleviation of suffering humanity; and the same spirit is producing similar fruits in every part of the British empire.

“Sight is the noblest of our senses, the source of a large portion of our knowledge. Its gratifications are most refined, and approach in a great degree the nature of intellectual pleasures. As the possession of this sense is productive of the most exquisite delight, so the loss of it is attended with proportionate misery. All suffer essentially by this misfortune; the learned and opulent, from deprivation of enjoyments for which education and habit have given them a high relish; the unlearned and poor, from inability to labour. No longer capable of supporting themselves, their independence ceases, and they are thrown on the mercy of society.”

Vol. III.

Christian charity has contemplated the miseries of that numerous class of our suffering fellow-men, and several institutions have been formed in London for their relief and support. In the Christian's Penny Magazine for June 28 of the present year, an account was given of that excellent institution, the “School for the Indigent Blind,” in St. George's Fields, Southwark. It will be no less pleasing to learn some particulars of the

LONDON OPHTHALMIC INFIRMARY, IN FINSBURY, FOR CURING DISEASES OF THE EYE.

This admirable institution was commenced in 1805, in Charterhouse Square; but a commodious building was erected in Moorfields, Finsbury, and opened in 1822. Its plan, conveniences, and management, appear to be worthy of its professed design; and from its last published “Medical Report,” it appears that there were

Out-patients admitted, from Jan. 1, 1831 to Dec. 31, 1832	10,560
Cases not requiring operations, taken into the house in 1831 and 1832	42

Total of out-patients 10,592

3 B

The writer of this paper has been gratified by an examination of the establishment; and he was informed that about four hundred patients are admitted in the house in the course of a year, sometimes about thirty at a time.

ORIGIN OF THE LONDON OPHTHALMIC INFIRMARY.

John Cunningham Saunders, Esq. it appears originated this useful institution; and his Letter Introductory, addressed to the Provisional Committee for Foundation, will be read with much interest.

GENTLEMEN,

As you have resolved to submit this charity in a regular form to the notice of the public, it will not be foreign to the design, if I should revert to the circumstances which attended its origin. On the 1st of October, 1804, I published a proposal for instituting a dispensary for the relief of the poor, afflicted with disease of the eye and ear. This proposal was sanctioned by the testimonials of the physicians and surgeons of St. Thomas's and Guy's hospitals, where I had then been engaged in professional studies ten years, during eight of which I had acted as the teacher of practical anatomy. The plan was immediately encouraged; this charity was instituted under the name of the London Dispensary for curing Diseases of the Eye and Ear, and opened for the reception of patients on the 25th of March, 1805.

Subsequently to the date of my proposal, a similar institution, honoured with the royal patronage, was formed and established in Westminster. Although the prospectus of the Royal Infirmary was not heard of until many months after the publication of my proposal, yet it must be admitted that that institution first appeared before the public in a regular and organized form, and this, which is the original, is consequently considered by all who are unacquainted with the facts as the copy. Apprehensive of this impression, I immediately claimed, by public advertisements which were never answered, the priority of my proposal.

I should be excused for thus obtruding on your notice, if I sought merely the indulgence of honest pride, by maintaining this just claim to respect; but I shall yet more readily be excused when you reflect, that if I had abandoned this claim, the public would continue to regard me as a humble copyist.

In the return which I have now the honour of delivering to you, the cured are arranged under the heads of the diseases with which they were afflicted. In addition to the observations made on the former reports, and equally applicable to the present, there is one point on which I must beg the indulgence of expatiating. I mean the adaptation of an operation on the cataract to the condition of childhood, by which I have successively cured, without a failure, thirty-one persons born blind, many of them in infancy, and one even at the early period of two months. Reserving for another occasion the communication of the method which I pursue for the cure of very young children, I shall no farther compare it with extraction than by observing, that extraction is wholly inapplicable to children, or only fortuitously successful. Those who on all occasions adhere to this operation, and have never turned their thoughts towards the application of means more suitable to this tender age, have been obliged to wait until the patient has acquired sufficient reason to be tractable; otherwise, when they have deviated from this conduct, the event has afforded little cause of self-congratulation.

How great the advantage of an early cure, is a question of no difficult solution. Eyes originally affected

with cataracts contract an unsteady and rolling motion, which remains after their removal, and retards, even when it does not ultimately prevent, the full benefit of the operation. A person cured at a late period cannot overcome this awkward habit by the utmost exertion of reason, or efforts of the will. But the actions of the infant are instinctive. Surrounding objects attract attention, and the eye naturally follows them. The management of the eye is therefore readily acquired, his vision rapidly improves, and he will most probably be susceptible of education about the usual period.

This process for curing the cataract in children, together with other observations relative to the eye, which I am about to publish as soon as the necessary arrangements can be made, has already been freely communicated to an individual, and the ample scene of experience which this infirmary affords, opened to his view, from a disinterested wish to promote his professional object. Mr. Adams has since settled in Exeter, and there established a charity on the model of this institution. This event I could not refrain from noticing, because it must excite in your minds, and the minds of the governors, the grateful reflection, that your benevolence has given life and activity to an institution, which has benefited society not only in its own operation, but by giving direct origin to an establishment, producing its contingent of good in another part of the kingdom. That which was so liberally given in the spirit of private friendship, has been so long withheld from the public in the hope of making it more worthy of their acceptance, and not through a mercenary motive, as some have malignantly observed, or an inclination to boast the possession of a secret. A conscientious discharge of my duty is all my merit;—and all my boast, the reward which has been bestowed on it, your applause and the approbation of the governors.

I am, Gentlemen,

Your obedient Servant,

J. C. SAUNDERS.

Ely Place, March 25, 1809.

BIBLE SOCIETY'S STOCK OF THE SCRIPTURES, and Shipments for the Negroes in the West Indies.

THE Rev. Mr. Acworth, at the North Devon Auxiliary Bible Society, held in the Guildhall, Barnstaple, "invited people going to the metropolis to look in at No. 10, Earl Street, where their astonishment would be excited to see the vast number of the Holy Scriptures on the shelves. It had been calculated, he said, that if the Bibles were placed one against another, as bricklayers construct a wall, they would reach, not only from London to Barnstaple, but again from Barnstaple to John o'Groat's, a distance of twelve hundred miles, and that two of the largest ships in the British navy would not be sufficient to bear up the weight of Bibles now ready for distribution. Fifty-nine tons had already been shipped off to Antigua and Jamaica; and that every Negro should possess a copy, it was requisite to ship off one hundred tons more."

AMERICA AND THE BIBLE CAUSE.

Mr. Acworth also remarked, that "though England would take the lead in the work of distributing the Bible, there were other nations outstripping it in the Christian undertaking. From America 4000 had been sent in support of the British and Foreign Bible Society; and that country had declared that it was willing to

enter into contract with France and England, that every family in the world should be supplied with a copy of the Holy Scriptures."

THE LARGEST CONTRIBUTION TO THE BIBLE SOCIETY.

"During the month of August, *seventy* Societies had sent their contributions to London; and the *largest* contribution to the Parent Society was not from any part of England; neither from Europe, Asia, or America; but from what he might call a new quarter of the globe—Van Dieman's Land—which had contributed 3,000*l.*; but said they must keep back 50*l.* to print a Bible for the inhabitants of New Zealand."

THE WINDBOUND SHIP,

ILLUSTRATING THE OVERRULING PROVIDENCE OF GOD.

By a Circumnavigator, for his Children.

TAKING the word WINDBOUND for my text, I remark, that some years ago when at Guernsey, I shipped on board a merchantman, bound to the island of Trinidad, in the West Indies; and the captain having engaged to sail the first fair wind, we hauled out into the roads, in order to be ready for sea at any moment the wind should favour us; but it continuing to blow strong from the westward, our ship being in little more than ballast trim, the captain, without the knowledge of the merchants who had engaged him (taking advantage of the delay, being WINDBOUND), made a second contract with another party, to take in a freight of wines for the same island; and as we were about discharging the last lighter of wine, the wind suddenly veered round to the eastward; and the decks being full of lumber, we were obliged to remain a day longer before we could get all stowed away and clear for sea. The merchants who had first engaged the ship to proceed immediately in ballast trim the first fair wind, seeing we made no preparation to get under weigh, soon came to know the cause, and instantly summoned the captain to appear at court, which fined him for breaking the contract, and sent the police on board to bring the ship again into the pier to discharge the wines. We had now been about three weeks WINDBOUND in the roads; we found that the vessel leaked very considerably, so that it took all hands an hour or more every morning and evening before we could get the pumps to suck. If this was the case at anchor, thought I, what must we not expect when the ship gets to knocking about at sea? But having signed articles, and received a month's advance, there was now no alternative but that of running away—and when so good an opportunity, as now the ship was in the pier? I had already paid dearly for the month's advance I had received, and thought it no sin to break the articles I had signed, *supposing then* I had got a good ship for my money, instead of a crazy old bark, scarcely sea worthy. I, therefore, the night before the ship was to leave the pier, took refuge at the house of a friend on the coast of Giattony*, where I secreted myself till the following afternoon, when I had the pleasure of seeing the old ship sail clean out into the offing, and away to sea; and which, but for the good providence of God that she had lain windbound in the roads, my doom had been sealed up in her; for, on her passage, she first got taken by the French, was again retaken by the English, and, finally, with the whole crew, and some of the hands belonging to the man-of-war which

retook her, she foundered in a gale of wind in the Gulf of Mexico, *and all hands perished!* Must I not be willfully blind if I do not see the finger of God in this ship laying WINDBOUND? But for this, I must have perished in her. I am aware there are some persons who treat this doctrine as fanaticism; but if the Bible be true (and *that it is*), there is nothing insignificant with God, much less man, the meanest individual for whom the Saviour died. All men believe this when they come to die, but I believe it now; and do assure you, an implicit faith in the omnipresence of God has been a source of the richest consolation to me in times of the greatest danger; when, many a time, there has been but a hair's breadth between me and death.

A. CHURCHMAN.

Cambridge.

"ADAM, WHERE ART THOU?"

THE evening air blows calm and sweet,

The sun is in the rosy west.

Be silent: vesper voices greet

The vacant ear, the musing breast.

Each murmuring wave, each bended bough,
Soft whispers, "Adam, where art thou?"

Some mild intelligence is nigh,

By whose pure spring the tear is fed;

To him how dear the secret sigh,

O'er hours by youthful folly led.

What then thou heard'st not, hear it now;

It whispers, "Adam, where art thou?"

Thou, whom or doubt, or guilt, or fear,

From guardian virtue leads astray,

Be still! a seraph lingereth near,

To guide thee in the safer way.

To him alone perform thy vow,

Who whispers, "Adam, where art thou?"

Though Justice sits in Sinai's flame,

There's Mercy thron'd on Zion's hill:

Justice and Mercy are the same;

Untwining their glorious knot: be still,

And list, with worship on thy brow,

Their whisper, "Adam, where art thou?"

"Trust in the Lord, and do good." Psal. xxxvii. 3.—
Jehovah is good, and doeth good; man is evil, and doeth evil: why all this difference, seeing man was originally created in God's image? He is alienated from his bountiful Maker, and without God in the world. Yet to this alienated wanderer, this doer of evil, the voice of God's law is, "*Do good*;" and it curses him with a great and dreadful curse for not doing it. The gospel too saith, "*Do good*;" "Be perfect as God is perfect;" but it not only gives the command,—it points out the way, and affords the power. It saith, "Trust in the Lord;" hear his invitations, believe his promises, hope in his mercy, rest in his faithful love, take hold of his strength, recline on the merits of Jesus, put your cause in his hands, seek the influence of the promised Spirit, and "*do good*," be happy, be useful, sink into nothing, and give God the glory. This is the Gospel.—J. C.

Let another's passion be a lecture to thy reason, and let the shipwreck of his understanding be a sear-mark to thy passion: so shalt thou gain strength out of his weakness, safety out of his danger, and raise thyself a building out of his ruins.—*Quarles.*

* This name is not spelt right, but is spelt only according to a common pronunciation among sailors.

SCRIPTURE GAZETTEER.

(Concluded from p. 350.)

SYRIA (*sublime*), called in Hebrew *Aram*, from the name of the patriarch who peopled the chief provinces of it. The Arameans, or Syrians, possessed Mesopotamia, Chaldaea, and a part of Armenia, or Syria, properly so called. It is bounded by the Euphrates on the east, by the Mediterranean on the west, by Cilicia on the north, and by Phœnicia, Judea, and Arabia Deserta on the south. Its different provinces are denominated from their situation with respect to their rivers and cities. Syria, without any other appellation, stands for the kingdom of Syria, of which Antioch became the capital after the reign of the Seleucidæ.

SYRO-PHœNICIA (*I draw purple*). This is Phœnicia properly so called, of which Sidon, or Zidon, was the capital, and which having, by force of conquest, been united to the kingdom of Syria, joined its old name of Phœnicia to that of Syria, just as Palestine was called Palestine of Syria, because it was considered as making part of Syria. In Mark vii, 26, the Canaanitish woman is called a Syro-Phœnician.

T.

TABOR (*choice, or purity*), a very remarkable mountain, not far from Kadesh in the tribe of Zebulun, and on the confines of Issachar and Naphtali. It has its name from its eminence, because it rises up in the midst of a wide champaign country, called the Valley of Jezreel, or the Great Plain. Josephus tells us, that the height of this mountain is thirty stadia, and that on the top of it is a beautiful plain of twenty stadia in circumference. Maundrell says that this area is inclosed with trees on all parts except towards the south, from whence there is the most agreeable prospect in the world. Tabor is opposite to Mount Hermon; and the Psalmist (lxxxix, 12) puts these two mountains in opposition.

TADMOR (*the palm tree*), a city built by Solomon (1 Kings ix, 18), now called Palmyra, situated in a wilderness of Syria, upon the borders of Arabia Deserta, inclining towards the Euphrates. Josephus places it two days' journey from the upper Syria, one from the Euphrates, and six from Babylon. He says there is no water anywhere else in the wilderness, but in this place. At the present day there exist vast ruins of this city. See Christian's Penny Magazine, vol. i, p. 129.

TARBUS (*winged*) the capital of Cilicia, and the native city of St. Paul. Its inhabitants obtained the freedom of Roman citizens for their adherence, as some think, to Julius Cæsar; others say it was only a free city, and not a Roman colony.

TARSHISH (*contemplation*), a country whither Solomon sent his fleets. 1 Kings x, 22. There is a variety of opinions where this country was situated. Calmet is for following the translation of the Seventy, which renders Tarshish the sea; and that ships of Tarshish in general signify nothing else but ships able to bear burdens a long voyage, large merchant ships, in opposition to the small craft intended for a home trade in navigable rivers.

THESSALONICA (*victory over the Thessalians*), a famous city in Macedonia, and capital of this kingdom, standing upon the Thracian sea. Stephen of Byzantium says it was improved and beautified by Philip king of Macedon, and called Thessalonica in memory of the victory he obtained over the Thessalians. But Strabo and others assert that it took its name from Thessalonica, the wife of Cassander, and daughter of Philip. St. Paul

made many converts in this city, and afterwards wrote two epistles to them. Acts xvii.

THYATIRA (*a sweet savour of labour*), a city which some ascribe to Mysia, and others to Lydia, or to the Lesser Asia, because it is upon the frontiers of both these provinces. Rev. ii, 18.

TIBERIAS (*good vision*), a famous city of Galilee, built by Herod Agrippa, in honour of the emperor Tiberius. Its convenient situation soon rendered it a considerable city, so that in a short time it became the capital of all Galilee. In the time of the Jewish wars, Josephus took possession of this city, and defended it bravely for some time; but being taken by Vespasian, part of its walls were beaten down, and the city otherwise greatly demolished.

TROAS (*penetrated*), a city of Phrygia or Mysia, upon the Hellespont, having the old city of Troy to the north, and that of Assos to the south. Sometimes the name of Troas is put for the province wherein the city of Troy stood. Acts xvi, 8.

TYRE (*strength*), a famous city of Phœnicia, supposed to have been first built by a colony of the Sidonians, and thence the prophet Isaiah calls it "the daughter of Sidon." It was at first built upon a high hill upon the continent, where ruins are still remaining, under the name of Paletyrus, or Old Tyre; but in process of time it was removed into an adjacent rocky island, about half a mile from the main land, and became a place of so great trade and wealth, that, according to the before-mentioned prophet, "her merchants were princes, and her traffickers the honourable men of the earth." It had once been taken and destroyed by Nebuchadnezzar; but when Alexander the Great came before it, it had quite recovered itself, and was fortified with a strong wall drawn round it, on the brink of the sea, of a hundred and fifty feet in height; so that he had no way of approaching it, in order to make an assault, but by carrying a bridge from the continent, through the sea, to the island on which the city stood, which in seven months' time he accomplished, and took the city.

U.

UR (*fire, or light*), a city of Chaldaea, and the city of Sarris and of Abraham. Gen. xi, 28.

Z.

ZION (*monument raised up, or sepulchre*), or Sion, the mountain on which the temple of the Lord stood; or, more strictly, it was upon mount Moriah, which was one of the hills of which mount Sion was composed.

ZOAR, a city which was saved, for Lot's sake, from the general destruction brought upon Pentapolis. Gen. xix, 22.

ZUZIMS, certain giants who dwelt beyond Jordan, and who were conquered at Ham, by Chedorlaomer and his allies, in the year of the world 2079. Gen. xi, 5.

INDIAN PRIESTCRAFT.

"A Malabar Bramin raised money from his flock to make a golden snake and twelve eggs, which he carried to the pagoda in solemn procession, telling the people that in six weeks the snake would hatch and disappear with her young, to become tutelary deities of the country. They disappeared accordingly, to the great joy of the believing people. Snakes are worshipped by them; but though not daring to kill them, they rejoice when a Mussulman or Christian does, both to get rid of a venomous reptile, and that an infidel shall be damned for destroying it." Such are still "the dark places of the earth."

ON THE MORAL CHARACTER OF CHRIST.

No. X.

ON THE TENDER COMPASSION OF CHRIST.

THERE are, I should think, few indeed who have not, at some period of their lives, felt for the sorrows to which they perceive their fellow-creatures exposed; but it too often happens that this sympathy extends no further than temporary emotions of the heart; and failing to produce corresponding efforts to lessen misery and increase happiness, must be deemed delusive, or at least useless as it is transient. It is also important to be observed, that benevolence, to be Christian, must be the result of principle, arising from the reception of divine truth, and exercised in proportion to the means which the individual possesses; otherwise, it may, with justice, be attributed to some cause less pure than that which will secure the approbation of Heaven. With these remarks, I introduce a few observations on the following points.

I. On what occasions was the compassion of our Lord excited?

1. When he contemplated the world as lost and ruined by means of transgression. It is hardly necessary to furnish any proof of a topic which was the only cause that could have induced him to undergo so many sorrows. It is however worthy of remark, that the ancient prophecies which speak of his coming, and the motives which influenced him so to do, ascribe the lost state of the world as the cause. It was when he had looked through the whole universe, in vain, to find some heart benevolent enough, and some arm strong enough, to rescue fallen man, that he resolved, by his own strength, to effect our deliverance for us.

2. When he beheld a multitude of persons assembled, whose minds were in a state of darkness and ignorance. He was well aware of the many errors and mistakes which they were liable to make on subjects of deep importance. He knew, also, that much of the present and eternal happiness of rational beings must depend on the degree to which their intellects and powers have been improved; and he was also well aware, that no state of mind was less likely to admit the perception of religious truth; and that even if a true religion were learnt and believed, it would be extremely liable to miscomprehension, and to be encroached upon by superstition and fanaticism.

3. When he beheld persons in the endurance of bodily pain, want, or sorrow. He had himself undergone all the privations to which it was possible that human nature could be reduced; and if we admit that he was exempted from sickness and bodily pain, this deficiency was compensated by his accurate knowledge of the structure of our body, and the effects which must ensue from its disorganization. When, therefore, he beheld any who were in the endurance of such sorrows, his compassion for them was excited.

4. This disposition to pity was by no means either the result of an affected benevolence, intended to be displayed before a large body of people, or of that excitement which is very likely to be produced from witnessing a multitude of persons in distress; for we find that single instances were treated with the same kindness, and that the solitary mourner received as much of the compassion of Jesus as the rich and great, or multitudes of distressed ones.

5. Our Lord foresaw all the privations which the first teachers of his gospel, and its first converts, would have to encounter. He anticipated, on their behalf, hatred from all men for his name's sake. He knew that no device of cruelty would be left untried, by which wicked men could think it probable that they might impede the

progress of his religion. He was not unmindful of these sorrows, but exhibited an acute sense of their intensity.

6. He foresaw also the wanderings and backslidings of those who would profess his name. He knew that many would be the perversions of his gospel, and the heresies that would be grafted upon it, whereby its capacity for increasing the happiness of his creatures would be lessened; and these contemplations were enough to make him weep.

We form very imperfect notions of our Lord's compassion, if we limit it to temporal distresses, or to the sorrows of which he was spectator. His comprehensive mind included all mankind, and, in the largest sense of the words, he bore our griefs, and carried our sorrows.

II. The mode in which he manifested this compassion.

Having, under the former head, enumerated a few of the causes of his grief, let us now look at the remedies he applied.

1. He came from heaven to save us. Ours was a condition from which nothing could save us but the intervention of a being possessing the power and the inclination to become a sacrifice for our transgressions. And this was the mode in which our Lord displayed his tenderness. He saw our hopeless state; he felt his pity move; we were the offspring of his creating hand; and though our first parents sinned, they were not irrecoverably lost: the remedy was indeed desperate, but not greater than the compassion of the Saviour.

2. He preached the gospel of life, thereby endeavouring to enlarge the ideas of his ignorant creatures, and prepare their minds for the reception of every degree of useful knowledge. The poorer Jews in our Lord's time were treated by their superiors with the bitterest contempt. The Sanhedrim had corrupted the word of God, and would not suffer the people to peruse it: but now a Teacher comes among them, who made the instruction of the poor a chief object of his ministry. He was evermore calling them to listen to his admonitions, which teemed with matter of the deepest personal moment to them all, and were calculated to secure to them the possession of eternal life.

3. He cured all manner of disease. The wretched and the suffering found in him a physician of the utmost skill, and of the most endearing tenderness. No suppliant for his aid ever met with a repulse: the blessing of every sincere and honest heart must have rested on his head. Many were the almost lifeless beings to whom he restored vigour and activity; many the helpless families whose pining wretchedness he changed to health and industry; so that those whose complaints had baffled all the skill of the physician, were encouraged to apply to him, and never applied unsuccessfully.

4. It was neither the number, the power, nor the wealth of his suitors, that pleaded in their behalf; it was simply their misery or want. Nicodemus found him willing, in the dead of night, to converse on topics of eternal moment. The Syro-Phœnician woman, whose only plea was the extremity of her distress, found a restored daughter to welcome her to a now happy home: the nobleman from Capernaum found no more. The widow of Nain, though a lone woman, even without solicitation, shared in the compassion of the Redeemer; and the sisters of Lazarus were not in the end mistaken in the confidence they had placed on their Redeemer's love. All these were cases of private sorrow, and distinct from that miscellaneous compassion which induced him to heal all manner of disease among the people.

5. In order to afford an inducement sufficient to render his disciples willing to suffer persecution for his

name's sake, he cheered them with promises of his protection in this world, and of much higher degrees of happiness in the world to come. None were eventually to lose any thing, because of him, but were to receive a hundredfold above their privations; and since the disposition of all things was in the hands of our Lord, this careful provision for his people proves his compassion.

6. In order to check the inroads of corruption, he has left behind the influences of the Spirit, which, in every believing heart, convey right notions of moral virtue, and which have ever, in times of peculiar ignorance, been bestowed with such profuseness on some particular individual, as to constitute him a reformer. Much though he grieved to think of the wanderings of us all, and our many sins, he did not forget that the issue of his course of trial was to end in our perfect obedience, and that the reward of his own exertions was to be dominion over a sinless and a happy world.

A great variety of similar topics might be advanced, but enough are before our readers to lead them into right views of the truly effectual and contemplative character of our Lord's compassion.

1. Let this subject be viewed as calling on us to imitate the perfections of our Lord. When we see sinners wandering from the right path, let us try to lead them to this Saviour. Let us endeavour to remove every obstacle which impedes the progress of mental cultivation. Let us ever lend a willing ear to the cry of distress. Be it ours to emulate the bright example set before us; to study the methods by which happiness may be more universally diffused, and to forget those selfish considerations which would operate to limit our beneficence; for "whatsoever a man soweth, that shall he also reap."

2. Unbounded confidence in this compassionate Redeemer is irresistibly required of us by this subject. Can it be possible that he who felt so much for man, when a sojourner on earth, has forgotten to be gracious? Oh, no! Children of sorrow, here is a Comforter to cheer your darkest hour; here is a Friend to soothe your bitterest distress, and administer relief to the broken-hearted. Fear not to come to him. If the remembrance of long-continued sin makes you afraid, remember that your wanderings, so far from excluding you from his grace, make you fit subjects for his promised pardoning mercy. And if Satan should ever tempt you to distrust the goodness of the Lord, let your heart rest its confidence on the truths contained in that short, but most encouraging declaration, "Jesus wept!" B. Z.

MY SCRAP BOOK.

LEAF XLVI.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—*SENeca*.

NEGRO SLAVERY IN THE UNITED STATES OF AMERICA.

Original Letter from the Rev. ABRAHAM BOOTH of London, to the Rev. Dr. WILLIAM ROGERS of Philadelphia.

LONDON, March 7th, 1795.

DEAR SIR,—Your esteemed favour of November 18, 1794, came safe to hand. I am very much obliged to you for the intelligence which it contains; part of which is pleasing, and part of it painful to the pious and benevolent heart. It is *pleasing* to be informed that sinners are converted, and that the cause of Christ prospers in any part of the world, of which you have given me some instances. But it is extremely *painful* to hear that theatrical entertainments are sanctioned by your representative body, are more frequent than ever, and that

scepticism and latitudinarian sentiments in religion prevail. I fear, I greatly fear, that the luxury, the pernicious dissipation, and the infidelity of European states, will soon have a dreadful spread among you. May the Almighty Jesus interpose, by the dispersion of his gracious truth, and by the energy of his power, to check and eradicate those destructive evils! It also is *painful*, and even *shocking*, to hear, that the State of Kentucky has, in its recently formed civil constitution, provided for the *accursed traffic in man*, and for the enslaving of millions, who have an equal claim to personal liberty with the framers of that constitution. Had moral justice, had unbiased reason, had the principles of sound policy prevailed in their deliberation and resolves, they never could have admitted a principle into their constitution that is pregnant with such cruelty to mankind, and with such disgrace to themselves. * * * * * Either the Blacks are *not men*, or such legislators are *not Christians*. Most cordially do I pray, that Omnipotence may annul the provisions of that legislative body, with regard to this particular, and blast their nefarious designs on the children of Africa!

This brings to my recollection a fact, authentic intelligence of which has lately arrived from Free Town, in the settlement of Sierra Leone*. The name of the sanguinary villain is MARINER, but to which of the United States he belongs, I have not heard. There is one thing, however, which attended the conduct of that French squadron that gives me pleasure, and it is this: it is computed that the English man traders on that coast have, by means of the said squadron, suffered a loss amounting to somewhere about four hundred thousand pounds.

I know, my worthy friend, that *you* detest not only the execrable trade in man, but also that personal slavery which is practised in a majority of your States; otherwise, I should scarcely be able to refrain from severe animadversion on some expressions in your last and much-esteemed favour. The expressions to which I advert are the following:—"The United States know *no subjects*." "We are *all citizens*, and inhabit the *freest country on earth*." Now, Sir, were you a slaveholder, or did I consider you as approving the conduct of others who are so, I should be inclined to take up your words, and examine them in the following manner:—

"The United States know *no subjects*." But a great majority of those very States know a character much more degrading, for they are well acquainted with *SLAVES*! Legalize the buying and selling of men, of women, and of children, as if they were brutes; have laws to extort human labour without wages; laws, too, for inflicting penalties where there are no crimes. * * * *

"The United States know *no subjects*." But they are no strangers to human beings in *black or coloured* skins, who are treated by them as if they had no souls, no parental or filial affections. * * * *

"The United States know *no subjects*." But they know, or presume to know, what it is to live in comparative ease and indolence, to acquire wealth, and to obtain superior stations in civil society, by extorting labour, and withholding wages, from more than half a million of their inhabitants. But they ought also to know, that God has pronounced an *awful* *woe* on those who are guilty of such conduct. For Jehovah says, "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's services without wages, and giveth him not for his work." Jer. xxii, 13. See also Jer. xxxiv, 17.

* As Mr. Booth's account of the cruel and wanton depredations committed by this squadron, corresponds so nearly with that given by Mr. Button in his letter to Dr. Rogers (see page 381), I here omit it.

"The United States know no subjects." But they know, that when the British government imposed taxes upon them, without their own consent, it was considered by them as an intolerable injury, and as an instance of tyranny which completely warranted hostile resistance, though they never suspected the British government of intending to deprive them of their *personal liberty*. They also know great numbers of individuals, who are guilty of no other crimes than those of being either born in Africa, or descended from African parents, of whom they dispose as if they were four-footed animals, without suffering them to have the least voice in the representative body.

"We are all citizens." That is, *we* who have the happiness and honour of wearing not black, or mulatto, but *white* skins, possess liberty, personal, civil, and political; are capable of acquiring large property, and are eligible to the first honours in the federal government. But as for those hundreds of thousands among us, whom our common Father has marked with such infamous and ugly skins, and lips, and heads, we justly treat them as the mere tools of avarice, and the objects of oppression; as the refuse of mankind, and as unworthy the name of men. It is indeed asserted, in an old book, now but little regarded, "That God made of one blood all the nations of men;" but *we*, the genuine sons of liberty, will never be persuaded that *our* blood is specifically the same with that which flows in the veins of a black or a mulatto. To treat them, therefore, as if they were *human* creatures, would be to exalt brutes, and degrade ourselves.

"We inhabit the *freest* country on earth." Then every country on the globe must be in a wretched state indeed! For the freedom of any country respects the *inhabitants* of it; respects their being governed by laws that are just and equal, with regard to their persons, their character, and their property; and those laws duly executed, so that the rich and powerful cannot oppress the poorest and most obscure, without being amenable in courts of justice. But is this the case in all your States? Ask the swarthy sons of Africa who now inhabit Carolina, Virginia, Maryland, and so on, what *they* think of the *freedom* enjoyed in those States? Do *they* boast of their liberty, and consider their situation, respecting civil freedom, as the happiest upon earth?

"We inhabit the *freest* country on earth." Then there are the fewest despots, and there is the least degree of tyranny to be found in it. But how can this be possibly substantiated, while it appears, by a recent inquiry, that there are in your States nearly seven hundred thousand slaves? Is not every slave degraded below the rank of man, and reduced to that of a mere beast? Is not every slaveholder a despot, and every slave-driver a tyrant?

"We inhabit the *freest* country on earth." But who are these *we*? Certainly not the blacks nor the mulattoes, but the *whites*; the *lords of the land*; those who arrogate the dreadful authority of legalizing the buying, and selling, and oppressing their fellow-creatures; those who fatten on the tears, and sighs, and sweat, and misery of others, that are by nature equal, and by demerit not worse than themselves.

"We inhabit the *freest* country on earth." But what would this high-born son of liberty have said, had he heard of our British monarch uniting with the peers of this country, in declaring, that *England* is the *freest* country on earth? Would not the spirit of democracy have been stirred within him, and kindled into a flame? Would he not have treated the assertion with indignant scorn, as an insult to common sense? Yet neither any of our bishops, nor any of our nobility, nor even our monarch himself, dare openly treat the meanest person in this land, even though the most profligate, as more than

half a million are treated in your country of superlative freedom. No: if a lord bishop, a peer of the realm, or a minister of state, offer personal violence to his meanest domestic, libel his character, or withhold his wages, he is amenable to the law, and if convicted, must make satisfaction for the insult offered to British liberty. We have, at this very time, an English peer in prison for libelling his attorney; which libeller must pay a fine, must be bound under a heavy penalty, with two securities, for his good behaviour in future, before he can be released. Such is the liberty of that country which I inhabit: a country in which there is not an individual who is *legally* a despot; a country in which we never hear of human creatures being advertised for sale—in which a family is never put up to auction—in which a *slave cannot live*; for were your 700,000 slaves to be landed on the British shore, they would all of them be instantly free.

"We inhabit the *freest* country on earth." Tell me in your land of superlative liberty (except in either of those two States which have abolished slavery), the despotism and tyranny, the injustice and cruelty, which are legalized and practised in it, would probably make my eyes weep and my heart bleed; would kindle my indignation against perhaps twenty or thirty thousand petty tyrants; melt my very soul into compassion for the oppressed myriads, and excite the most ardent prayer, that God would arise to plead their cause, and raise them to the rank of men.

"We inhabit the *freest* country on earth." Tell it not in Gath, publish it not in the streets of Askelon! For while personal slavery is tolerated by provincial and congress laws, while the sons of indolence, and the votaries of Mammon, are annually sacrificing thousands of human victims on the altar of Moloch; your superlatively free country will stand chargeable with numerous and horrid instances of oppression, must deservedly wear the brand of infamy, and be justly considered as acting in direct opposition to every principle on which it professed to proceed when resisting the claims of Great Britain upon it.

Such, Sir, would have been my animadversions, reasons, and remonstrances, had I considered you as friendly to personal slavery. But I know you are not, and I rejoice in the thought. No: we are perfectly agreed in considering the personal slavery of those who have not forfeited their liberty by crimes against civil society, as an outrage committed on the rights of humanity, on moral justice, and on all the principles of Christianity: with reference to which horrible outrage I often think of Psalm xciv, 1—7.

"Blood and carnage," as you observe, "are yet in Europe the order of the day." What the Supreme intends to do with us, I know not; but the prospect is very gloomy. May we be completely prepared to meet God in the way of his judgments! The Lord be with you.

I remain, dear Sir, affectionately yours,
ABRAHAM BOOTH.

It may probably strike some of your readers, that as Dr. Rogers was an American, the animadversions by Mr. Booth and Mr. Button on American polity, may seem not only severe, but somewhat uncourteous. The truth, however, is this: Dr. Rogers, though an amiable and excellent man, was a stanch, and even bigoted republican; and in his letters to his English correspondents (some of which are in my possession) he frequently indulged himself in sarcastic reflections upon them for consenting to live in a country, in which a king and peers formed part of its constitution. He therefore could neither be surprised nor justly offended, if they, in defence of themselves and their country, occasionally retorted upon him.

S. J. B*****.

THE CHRISTIAN'S DESIRES.

O LORD, I hope to spend my days,
While on this earth I dwell,
In hymns of gratitude and praise,
And all thy mercies tell.

Let me my Saviour imitate,
His precepts practise too;
And every sin abominate,
His holy life in view.

Thine heavenly influence impart,
My soul refresh with grace;
To cleanse and purify my heart,
Therein thy Spirit place.

O let me not thy Spirit grieve:
All dangers lead me through:
To thee all honour let me give,
To thee alone 'tis due.

And as my outward frame doth waste,
Strengthen the inner man:
O make me upright, temp'rate, chaste,
A temple for the Lamb.

And make my love to Christ increase,
My faith abounding be;
From every snare my soul release,
To live eternally.

Then let me join the heavenly throng
Which stands before thy throne;
Elate with triumph sing their song,
And wear the victor's crown.

W. R. S.

THE MISSIONARY.

BEHOLD! the Missionary goes,
(With Christian zeal his heart o'erflows)
To heathen lands so dark and drear,
Undaunted, nothing does he fear.
His Lord, on whom he has relied,
For whom he earthly joys denied,
Stands by, his helper and his friend,
To render aid, and blessings send.
With heart so bold, and zeal so true,
Fresh scenes now open to his view:
A harvest plentiful to reap,
On lands o'er which he needs must weep.
But soon his tears are wip'd away,
Firm are his hopes of brighter day,
When those that long in darkness dwelt,
Shall find the cloud begin to melt.
He looks to glorious times, now near,
Which oft his drooping spirit cheer,
When he his labours bless'd shall see
With many ransom'd captives free.
He casts towards his native land
An anxious eye, his thoughts expand
To that blest home he lov'd so dear,
And those kind friends who did him cheer.
His native shore hangs on his mind,
Its hills and dales his fancy bind,
And Christian friends and kindred dear,
For them he sheds a pensive tear.
What, pensive! No!—his heart reclin'd,
Fix'd are his hopes, and bright his mind;
A glorious crown he keeps in view,
For warriors that march boldly through.
His friends and kindred move him not,
His land, its valleys, nor his cot:
That Saviour, in whose cause embark'd,
With boldness resolutely mark'd,

His former joys he counts but dross,
Resign'd, he now takes up his cross,
Determin'd dangers thus to face,
To bear the blessed words of peace.
Resolv'd his future days to spend
For him who did salvation send.
Thus to make known in heathen lands
The sacred news, on foreign strands
He goes, and blessings him attend;
From heaven the promise's aids descend.
The fields are ripe, his converts great,
With joy his heart is fill'd elate.
His warfare o'er, his labour done,
The last sand from his glass has ran.
With joy and ecstasy unknown,
He dies for glory and renown.
His laurels gain'd, his victory won,
His soul releas'd to heaven is gone,
To that dear Saviour he ador'd,
Whose saving name he spread abroad.
Did ever patriot die so bold?
Search the records of days of old;
Of those who sought their country's good,
And bath'd their hands in human blood.
Did Cæsar or did Brutus gain
A victory like in all their train?
No, never! Reason will reply,
Though oft they gain'd a victory.
His weapons were for him prepar'd
By his supreme redeeming Lord.
Boldly he trod the dangerous road,
And fought and conquer'd without blood.
And thus may more than mortal love
Our coldest hearts and passions move,
That we may follow in the train,
And shout Immanuel's praise. Amen.

C. G.

TEMPUS CALENDARIUM,

Or, an Almanack for 1835. By William Rogerson,
Greenwich, Kent. Simpkin and Marshall.

MR. ROGERSON is an officer in the Royal Observatory, Greenwich; and this Almanack appears worthy of his connection with that celebrated national establishment. We think this Almanack peculiarly suited to tradesmen and dealers, on account of the mass of useful information it contains, besides a list of the principal fairs in England and Wales.

ANCIENT AND MODERN PRICE OF BIBLES.

BEFORE the invention of printing, in 1274, the price of a small Bible neatly written was 30*l.* equal to about 200*l.* of our present money. The Gospel of John may now be printed at the rate of 1*d.* per copy, and the entire Bible may be bought for 3*s.* The price of the Nonpareil Bible, bound in canvass, issued by the Bible Society, is to subscribers only 2*s.*—so great has been the advantage of the art of printing, and so admirable an instrument in diffusing divine knowledge, and in securing the universal triumph of Christianity.

If thy words be too luxuriant, confine them, lest they cumber thee. He that thinks he never can speak enough, may easily speak too much. A full tongue and an empty brain are seldom parted. — *Quarles.*

London: Printed and Published by C. WOOD AND SON, Poppen's Court, Fleet Street: to whom all Communications for the Editor (post paid) should be addressed;—and sold by all Booksellers and Newsmen in the United Kingdom.

THE CHRISTIAN'S PENNY MAGAZINE.

N^o 130.

PUBLISHED EVERY SATURDAY.

NOVEMBER 29, 1834.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POPPIN'S COURT, FLEET STREET, LONDON.

BATTERSEA MEETING,
LATELY UNDER THE PASTORAL CARE OF THE REV. JOSEPH HUGHES, A.M.
Erected A.D. 1736 Enlarged A.D. 1796.



The predecessor of the Rev. Joseph Hughes was a gentleman of the name of Brown; but no church was formed till Mr. Hughes's settlement in 1797, being then in his twenty-ninth year.

BIOGRAPHICAL NOTICES OF THE LATE

REV. JOSEPH HUGHES, A.M.

One of the Secretaries of the British and Foreign Bible Society.

JOSEPH HUGHES, A.M., will be worthily associated to the latest generations with the names of the greatest Christian philanthropists. Mr. Hughes was one of the greatest benefactors of the whole world. His character has been admirably drawn by his beloved friend and colleague, the Rev. C. F. A. Steinkopf, D.D., and by the Committee of the British and Foreign Bible Society, in their "Memorial." These two beautiful compositions seem particularly suitable for the Christian's Penny Magazine, as they are so happily adapted to inspire young Christians with a love of excellence in the steps of their blessed Redeemer.

Mr. Hughes's name will be revered, especially as the Founder of the British and Foreign Bible Society. That wondrous Institution originated in the benevolent zeal of this amiable Baptist minister, who welcomed the application of the Rev. Thomas Charles, the principal leader of the Calvinistic Methodists in Wales, in his endeavours to supply his countrymen with the Holy Scriptures in their own language. Mr. Hughes suggested the idea of a general Bible Society, for supplying the whole world with the Word of God, at a Committee Meeting of the Religious Tract Society, of which he was secretary; and by his exertions, preliminary measures were taken to accomplish the great object. Several judicious friends approving the proposition, a public meeting was called, March 7, 1804, at the City of London Tavern, consisting of about *three hundred* persons, of different denominations, including many members of the Society of Friends. For the purpose of carrying their resolutions into effect, it was deemed advisable to seek the patronage of some person of rank. Dr. Porteus, then bishop of London, yielded to the application, gave his cordial sanction to the noble design, and recommended Lord Teignmouth as President; an office which that excellent nobleman filled with honour for about thirty years, until his lamented decease. Several other prelates gave their names, which were enrolled on the list of presidents. The Rev. Joseph Hughes, A.M. a Baptist minister, its original projector, the Rev. Josiah Pratt, A.M. of the Established Church, and the Rev. C. F. A. Steinkopf, A.M., minister of the Lutheran Chapel, in the Savoy, London, were appointed Secretaries of the Institution, whose judicious, zealous, and persevering labours, have been the means of sending forth into all nations the Holy Scriptures, in whole or parts, in *one hundred and fifty-four languages*! and to the number of nearly *ten millions* of copies. These services, so eminently distinguished by the blessing of God, must have been regarded by those favoured individuals as the highest honour that could have been conferred on earth, upon the most devoted and faithful disciples of Christ!

EULOGIUM ON THE LATE REV. JOSEPH HUGHES, A.M.
BY THE REV. DR. STEINKOPF.

"I regret most sincerely that a severe attack of illness, from the effects of which I am only now recovering, will prevent my personal attendance at the Anniversary of the Religious Tract Society. I wished on that interesting occasion to say a few words in memory of our late invaluable friend, Mr. Hughes. It is upwards of thirty years ago, that at a Committee meeting of this excellent Institution, I first formed the personal acquaintance with one with whom I had afterwards the honour and privilege for a series of years to co-operate, to travel, and to pray, in

uninterrupted union and harmony, as a colleague in the office of Secretary to the Religious Tract, and British and Foreign Bible Society. O how many important, instructive, profitable, blessed hours was I favoured to spend in his endeared society! How often had I occasion to admire his indefatigable zeal, the holy ardour of his mind, the soundness of his judgment, the eloquence of his lips, the discretion of his conduct! How often was I edified by observing his fervent love to Christ and to his people, his truly catholic spirit, his unfeigned modesty in preferring others in honour to himself; his meekness, patience, and active benevolence! How attractive proved to my mind his gentle spirit, the amiableness of his temper and deportment, his warm attachment to the word of life and salvation, his anxiety to adorn the doctrine of God his Saviour in all things, his peculiar talents for conversation, and his desire to improve present opportunities for the glory of God, and the good of his fellow-men; his affectionate regards for young people, and his skill in addressing them so as to arrest their attention and conciliate their affection. If I add to this, the calmness and composure, the gentleness and cheerfulness, of his well-regulated mind, his delight in private communion with God, and in public acts of devotion, his self-abasement and contrition of soul, his disinterested and steady friendship, his readiness to forgive injuries, his tenderness in judging others, and the enlargement of his views, desires, and wishes for the good of all mankind, I cannot but praise God for having blessed me with such a friend, and society in general with such an unwearied labourer in the cause and kingdom of our adorable Redeemer. It may be truly said of him, 'Having served his generation by the will of God, he fell asleep;' and again, 'The memory of the just is blessed.' May God raise up many faithful labourers in the place of those whom we have lost, and may he continue to bless the Religious Tract Society!

"C. F. A. STEINKOPF."

MEMORIAL ADOPTED BY THE COMMITTEE OF THE BRITISH AND FOREIGN BIBLE SOCIETY,

On occasion of the death of the Rev. Jos. Hughes, A.M. one of the Secretaries.

"In preparing a grateful memorial to their departed Secretary, the Rev. Joseph Hughes, the Committee cannot but testify how much he was beloved and respected by their whole body; both by those who were acquainted with him during the entire course of the Society's existence, and by those who have only known him of late. In this feeling, the Committee believe that they are joined by all the friends of the Society. However any might be exalted in rank, whether in Church or State — however any might seriously differ from him in subordinate points — all were agreed to reverence and love an individual in whom so many excellencies appeared.

"To him, as the Committee have much pleasure in recording, belonged, in an eminent degree, the character of a founder of the Society; and in him they desire to adore the manifold wisdom and goodness of God, which were so evidently displayed, when the idea having been originated of a Bible Society for Wales, the thoughts followed in quick succession in Mr. Hughes's mind — 'Why not a Bible Society for the kingdom? — why not for the world?' While grateful science will ever admire the hand of God, in the falling apple that opened to the mind of Newton a train of thought which has astonished the world, why should not the friend of religion thankfully acknowledge the same hand, which, from suggestions so simple, has deduced results affecting the eternal welfare of the entire family of man, to name

no more than the circulation of eight millions of copies of Holy Scripture?

"Not less observable, the Committee believe, are the goodness and power of God in eminently qualifying their late associate for maturing the plan which he had been so instrumental in originating. By his pen, as well as in conversation, he developed that plan with such singular felicity, that many who regarded it, in the outset, as altogether chimerical (and among such, the Rev. John Owen was at first numbered), became afterwards its warmest admirers and firmest supporters.

"Much too, in after-times, did Mr. Hughes contribute, by his intelligence and piety, combined with no ordinary degree of suavity and mildness, to preserve in the councils of the Committee a large measure of kindly and harmonious feeling.

"When it became necessary, in consequence of the extension of the Society's plan, by the formation of auxiliaries, branch societies, and associations, that representatives from London should visit the committees, and assist at public meetings held in the country, the presence of their late friend was always most acceptable; and his appeals, frequently distinguished by eloquence at once chaste and fervid, were listened to with delight; and often won the opponent, decided the waverer, and confirmed the friend. Called, in the course of these visits, to mingle in the private circles of the Society's friends, it is not too much to affirm, that when he was once known, he could not easily, if ever, be forgotten. While advertent to this point, the Committee may truly add, that he was in journeyings oft—that by night and by day, to the very last, he was ready to serve the Society, which he loved with intense and unabated affection.

"In the recent question regarding the constitution of the Society, his sympathies and exertions were largely called forth. In common with many others, he apprehended danger from the changes proposed; while in the past history of the Society he had seen nothing to demand their adoption, but much that appeared to claim for the original simplicity of the plan a continuance of that approbation bestowed upon it by its early friends. In all his conduct, connected with this discussion, the same mildness, the same freedom from asperity, shone conspicuous; and safely may their late friend be held up as a pattern worthy of imitation, whenever controversy shall have become unavoidable.

"While he rejoiced in the prospects opening before the Church of Christ, of the dawn of that day when all nations whom God hath made, shall come and worship before him—while he rejoiced no less in that laborious part which he was himself called upon to sustain, in operations all tending to so glorious a consummation—the Committee gratefully testify their belief, that Mr. Hughes's mind was never diverted from the habits of personal religion by the glowing anticipations in which he indulged, nor yet by the multiplicity of his labours; but that he caught the spirit of the prophetic Psalmist, just quoted, who unites with his glowing visions of the future earnest applications and resolves on his own immediate behalf, 'Teach me thy way, O Lord! I will walk in thy truth. Unite my heart to fear thy name!' was the language of their friend's heart: it was the language also of his life.

"While the Committee deeply deplore the loss sustained, not only by themselves, but by the Society at large, and, they may add, by the whole Christian community, they cannot but take comfort from the assurance they have received, that those consolations revealed in the sacred volume, and the knowledge which Mr. Hughes had so widely assisted in spreading, were greatly vouchsafed to himself in the hour of trial; enabling him to glorify God by the exercise of patience and resigna-

tion in the midst of intense sufferings, and to rejoice in a good hope through grace—a hope full of immortality.

"The Committee conclude their memorial by transcribing a passage from a beautiful letter, recently addressed to them by their late Secretary, tendering the resignation of his office, on finding himself no longer able to fulfil its duties. They would accompany the transcript with the expression of an earnest hope, that all the friends of the Society, while engaged in helping forward its glorious work, may so receive the truth as it is in Jesus, and so love that truth, that, when placed in similar circumstances, they may be enabled to bear a similar testimony.

"The office has, I believe, greatly helped me in the way to heaven. But now, my Lord God seems to say, I have dissolved the commission—thy work in this department is done—yield cheerfully to my purpose, and prepare to enter those blessed abodes, where the labours of the Bible Society shall reveal a more glorious consummation than the fondest hope had anticipated."

ON THE MORAL CHARACTER OF CHRIST.

No. XI.

THE INSTRUCTIVE CONVERSATION OF CHRIST.

CONVERSATION, we are aware, is the employment of those means of communicating our sentiments which have been bestowed on us by our Creator, and may be useful or injurious according to the disposition of the speaker. As much of our time is thus occupied, and as there is recorded in the Bible an assurance, that by our words we shall be justified, or by them be condemned, it will certainly be deemed worthy of our attention to inquire, what example our Redeemer furnishes us on this important part of duty.

A general review of the life of our Lord will furnish us with matter for the following observations.

1. He was always willing to instruct any who would come to him. Considering the greatness of his exertions, and the multitude of his public cares and anxieties, this observation is not by any means unimportant. The best of us are soon apt to consider we have done enough, and claim the enjoyment of ease as necessary to our existence; and though it would be foolish to dispute the justice of such a claim, yet we cannot give the person who advances it credit for a readiness to converse equal to that of our Lord. He did not wait to be asked for his advice. He would assemble a multitude around him, and then deliver important lessons and admonitions to them; he would make use of every instance in which he wrought a miracle, to convey some practical application of it, and none could enter his society without having the benefit of hearing what many prophets and wise men had vainly desired to hear.

2. His manner of speech was courteous and affable. There is a marked and pompous assumption of superiority in the conduct and language of the ancient philosophers, from which the conversations of our Lord are entirely free. He was aware, that after all it is naturalness which convinces men, and kindness which induces them to seek your assistance. He was careful to avoid any outward austerities, which might tend to raise prejudices either for or against his cause; and having to propound a system perfectly rational, he endeavoured to make men desirous of receiving it from him. None ever could accuse him of blunt or unpleasant language; even before his enemies he was meek. How much more so must he have been in the performance of his ordinary duties!

3. He frequently spake in parables. And here, I am inclined to think, some are labouring under an error. They consider that the parabolical speeches of our Lord were so delivered, because our Lord did not wish them to be understood by the many bad men he addressed. The parables, or some of them, appear to us more incomprehensible than the plainer parts of his discourses. Now the truth is, that these parables were invented because they could be understood. Our Lord condescends to the extreme weakness of mind which he observed in his creatures, and invents simple tales, whereby great moral lessons might be enforced on those who could not have understood the abstract morality of his more formal discourses.

4. Yet more effectually to accomplish the design he had in view, he would ever draw his similes from some occurrences happening on the moment, so that the comparison might appear the stronger, and the impression on the mind might be more vivid. Instances of this sort are of constant occurrence; and we are, I think, entitled to believe, that on every occasion in which our Lord illustrated his doctrines, or the objects of his mission, by similes drawn from natural objects, the persons whom he addressed had the object before them at the time. If we admit this idea, and remember it in perusing our Bibles, it will add much force and beauty to several passages.

5. He invariably spoke of his mission, or with reference to it. He did not waste his time, as we all do, in many fruitless conversations, directed to no useful purpose, and producing no good results. We either find him explaining the principles of his new religion, or detecting the errors which had defaced the old; or administering admonition to sinners who were neglecting their immortal concerns, or declaring the future fate of his empire, and the fortunes of the world. The records of Scripture afford us no instance of a word having been spoken, of which we could say that it was superfluous; and Christians of every age and sect have treasured up every syllable he spoke, regretting only that so little has been recorded. On his declarations, millions have risked their eternal happiness; and many are at this moment enduring all kinds of hardship for his sake, and that they may be able to address the benighted Heathen, and say, "Hear what comfortable words our Saviour Christ hath said to all who call upon him!"

6. He was unflinching in his declarations, and alike regardless of human praise or censure. If there was fraud and hypocrisy being carried on, it mattered not to him that the perpetrators of it were among the Sanhedrim of his country. He had the courage boldly to expose the wickedness of every rank and age; and when duty required, would die rather than prevaricate. Our inability to place ourselves in the situation our Lord filled, renders us unfit judges of the great extent to which his boldness reached. But when we read the powerful and unflinching statements which are recorded in St. John's Gospel, we seem to think that the speaker is the only person of real consequence, and form contemptuous notions of his auditors, although, in fact, they were occasionally of the most rich, wealthy, and learned in the land. It must here, however, be added, that we can find no uncalled-for language on the part of our Lord. He never struck a blow but to remove some fatal error that was underneath it.

7. To sinners, his was a voice of friendly exhortation. Though we find instances in which the terrors of the Lord are brought forward as inducements to repentance, yet the greater part of our Saviour's arguments are taken from the goodness of God, and the desirableness of a virtuous life. To such persons, he was indeed a thrilling orator. Many listened effectually to his entreaties,

and through means of him are now preparing for the joys yet to be revealed.

8. Every word our Lord said had a direct tendency to make men better. He knew the supreme value of the immortal part of our nature, and could not, therefore, waste his precious moments, otherwise than in giving such directions as might secure its improvement. To make men better was his object. On this he spoke, for this he laboured; and his voice, heard in the streets, still preached repentance unto life, and called the captives of sin to burst forth from their ignominious slavery into the glorious liberty of the children of God. And it has come to pass, that while the systems of philosophers have fallen to the ground, and their speculations been refuted and forgotten, the religion of Jesus still appears brighter the more it is searched, and each inquirer after the Saviour adds his testimony to that uttered centuries ago:—"Never man spake like this man."

1. Let me affectionately recommend to all a patient and candid review of every word spoken by the Redeemer. From it we shall assuredly derive the best instruction as to the mode of conversing for ourselves, and shall also be led more and more to admire and adore the boundless wisdom and goodness which marked the whole tenor of our Saviour's conversation.

2. I would caution all Christians, who have the least expectation or wish to be of service in the cause of God, to avoid above all things a formal and singular mode of speech. It has unhappily, and I fear justly, been charged on members of our holy profession, that they are both uncharitable and unreasonable in many of their assertions, and have a repulsive and austere manner, which deters less serious persons from entering on their mode of life. I fearlessly point to my Saviour; I desire Christians to remember him, to be cautious of assuming what he despised, or of seeking success in any course unsanctified by him. Let them remember, that they have no right to assume to themselves any airs of sanctity more than he was pleased to consider requisite; and let them not fear that the world will lose sight of them, unless they make themselves singular. It is from a deep conviction of the truth of these observations, founded on facts which can never be disputed, that I am induced to offer to my fellow-Christians this short but important word of advice.

3. Let all who name the name of Jesus, henceforth be more earnest in their prayers, that he would keep the door of their lips; never let a single angry word proceed from them, nor one of malice and foul slander, nor one calculated to disturb another's peace. But let us rather strive to check the waste of breath on any thing unprofitable, and endeavour to turn all that we say to some good account. Of course, I do not mean that we are to talk only of religion; but I do mean that solid and useful subjects should occupy our tongues, and that frivolity should be banished from them for ever.

Make an effort! Infinite Perfection is the model: how can you be satisfied with so poor, so pitiable a resemblance as that you have attained? Forget, then, the past; look on to virtues still before you, and remember, that one, to whom immense wisdom was given, has assured mankind, that he who ruleth his tongue is better than he that taketh a city.

B. Z.

Beware of drunkenness, lest all good men beware of thee. Where drunkenness reigns, there reason is an exile, virtue a stranger, God an enemy; blasphemy is wit, oaths are rhetoric, and secrets are proclamations.—*Quarles.*

STATE OF THE JEWS.

(Continued from p. 354.)

STATE OF RELIGION AMONG THE JEWS IN POLAND.

MR. HERSHELL proceeds in his instructive details:—

"Christians express surprise at what they term the obstinate resistance made by the Jews to the reception of Christianity. They forget that this very obstinacy is honestly intended by them as adherence to a religion given by God himself. I know the futility of mere argument with those who, from early youth, are in the habit of making arguments on Scripture doctrines their favourite recreation; and the inefficacy of dogmatism, even with truth on its side, when used towards those who feel equally certain that they are right. I know that the mighty power of the Spirit of God can melt the stubborn heart of man, either by such instruments, or without them; but I am at present speaking of the fitness of the instruments themselves.

"The following extracts of a letter from my brother, received some time after the foregoing, may not be uninteresting to my Christian friends:—

"Your answer to my last letter gave me much pleasure; especially your declaration, that those in our country who call themselves Christians are not so, but are really heathens. After you told me what a Christian ought to be, and described to me what some of those you have the happiness of knowing in England, whom you denominate *real* Christians, truly are, I began to feel a desire to read the New Testament; and, after a little hesitation, ventured to commence it. I cannot find expressions strong enough to convey to you how much I was astonished and overpowered at finding in it such holy and true doctrines, and such holy precepts inculcated on Christians, to make them wise unto salvation. But, dear brother, if there be only one New Testament, and if that be the one you gave me, how comes it that the poor deluded creatures in our country think themselves the followers of Christ? And why do the Christians in England confine their zeal to the Jews? Why do they not send out missionaries to convert these poor heathens, who flatter themselves they are Christians, and to show them that they cannot be followers of Christ, when they live in the habitual commission of all that he forbids, and in the neglect of all that he commands? This might be serviceable to them, and would also serve to show the Jews, that the vice and impiety they see daily exhibited, is not Christianity."

"I shall make no remark on the latter part of my brother's letter, further than stating my conviction, that no Christian will obtain even a hearing from a devout Jew, until he has disavowed all connection with the impiety and image worship of the lands in which they dwell. He may get many, who are less strict, to argue with him, because, as I have already said, argument is a favourite amusement with the Jews; but he will not get any one to give the subject of Christianity a serious thought, until he has convinced him that it is something altogether opposite to that, which, from his infancy, has been daily exhibited to him as such."

"You can scarcely imagine the joy it gave to a rabbi on the Continent, with whom I was conversing on the present state of the Jews, both spiritual and temporal, when I told him that in England I had met with Christians who are of a truth manifesting love to God and to Israel; that some of them visit the poor Jews, giving them food and clothing, attending to the wants of their wives when in childbed, and performing many other acts of kindness towards them. He was overwhelmed with joy, and said, 'My heart is quite warmed with the comfort of hearing that God has put into the hearts of some of the nations to favour the dust of Zion.' He

went on to say, that he felt assured from this that the time draws near when God will have mercy upon his people, and gather them from the ends of the earth."

Religion among the Jews in Poland is not pretended to be flourishing; they themselves are conscious of this, and many of them deplore the languishing condition in which they lie. "I shall mention," says Mr. Hershell, "what passed under my own observation during my recent visit to Poland, when I was enabled to view the state of my dear brethren, with that clearer spiritual discernment which a knowledge of Christ bestows.

"As the manner of Paul was to go into the synagogues, I followed his example every Sabbath-day, both in the towns through which I passed on my journey, and after my arrival at home. In some of the synagogues, the real earnestness with which they prayed that the Righteous Branch should speedily spring forth, and work the deliverance which God hath promised by the mouth of the prophets, struck me very forcibly; as well as the humility and prostration of soul with which they confessed their sins, in such sentences as the following:—'We are more sinful than any other people; we ought to be ashamed more than any nation; the joy of the Lord is gone away from us, our hearts are wounded; why? because we have sinned against the Lord. The temple is destroyed; there is no Shechinah abiding among us; we are despised and trodden down by all people. The words of the prophets are fulfilled, that Israel is burned on every side, yet he layeth it not to heart. But now, Lord, look down from heaven, thy holy habitation, and cause the Messiah, Son of David, speedily to appear. And according to thine own promise, sprinkle clean water upon us, and cleanse us from all our filthiness, and from all our idols.' My heart was filled with joy, on beholding the deep feeling with which these and similar petitions were uttered. I gave praise and thanks unto God, for I saw that there is an invisible Missionary at work, even the Spirit of the Lord, to cause Israel to remember and cry unto the Lord, in the land of their dispersion. Is it not to be regarded as a fulfilment of this, that several thousand Jews of Poland and Russia have recently bound themselves together by an oath, that as soon as the way is open for them to go up to Jerusalem, they will immediately go thither, and there spend their time in fasting and praying unto the Lord, until he shall send the Messiah?"

"In the different towns where I attended the synagogues, I generally received the compliment usually paid to strangers of respectable appearance, that of being invited to dine with one of the elders of the synagogue, after the worship was over; at whose house some others of the congregation were commonly invited to meet with me. I generally commenced our conversation by lamenting the low state of religion among our brethren, in which I was almost always most cordially joined by the others. The expression of one of them was very remarkable: 'Ah!' said he, 'we need a Jewish Luther to come amongst us, and stir us up.' Our conversation always turned on what the work of Messiah is, on the nature of the blessings to Israel, and to the world at large, which his coming was to effect. This I often showed at considerable length, from the Psalms and Prophets, and was listened to with the deepest interest. And when, in conclusion, I declared my belief that Jesus of Nazareth is the Messiah, who has already fulfilled part of the predictions concerning him, and is coming again to fulfil the remainder, though the declaration usually excited much astonishment, it was received with less opposition than I expected."

"During my late visit to my father, I did not feel that Christianity imposed upon me a liberty, if I may use such contradictory terms, that would necessarily

would the consciences of those around me; I therefore carefully attended to all the little Jewish observances, the omission of which would have caused them pain, while they were fully aware I attached no superstitious importance to them. This attention to their feelings gratified them much; but their surprise and pleasure were greatly increased, when, on the first sabbath after my arrival at home, they found me ready to accompany them to the synagogue. I could assure them, with truth, that as the prayers used on that day were entirely scriptural, I could join in them with all my heart; and that in regard to the petitions for the coming of the Messiah, I, who looked for him to come 'the second time, without sin, unto salvation,' longed as earnestly for his glorious appearing as they did. My appearance in the synagogue of my native town, the first *Meshumid* (apostate) who had ever been known to enter there, excited a great sensation: a few individuals hissed; but the respect felt for my father and grandfather kept the majority silent. I was made to sit beside the chief persons in the congregation, and was called upon to read the chapter in the law. It happened to be the one in which the lifting up of the brazen serpent is narrated: I need not say with what intense interest I read it, thinking of the Son of Man, who was in like manner lifted up, that whosoever believeth in him should not perish, but have eternal life. O Lord Jesus! hasten to send again among thy brethren according to the flesh men with whom, when they preach, thou wilt also work, confirming the word with signs following, 'bearing them witness both with signs and wonders, and divers miracles, and gifts of the Holy Ghost.' Mark xvi, 20; Heb. ii, 4."

"It is a humiliating fact for professing Christians, that such precepts as, 'Use hospitality one to another, without grudging;' 'Be not forgetful to entertain strangers;' with all those that inculcate love to our brethren, are much more generally exhibited amongst the Jews than amongst them. When a poor Jew arrives in a town where he is a total stranger, if there be but a few of his brethren in the place, he goes to them without hesitation, well assured that, be they poor or rich, he will receive from them food and lodging. If he is a devout or learned man, he is received with honour and distinction, however mean his outward appearance may be. In a town where there is a synagogue, a poor stranger goes to one of the deacons, appointed for this and other offices of charity, who gives him a card of introduction to one of the wealthy members of the congregation, who immediately provides for his wants. If he be going a distant journey, he is often provided with letters of recommendation to the next town at which he means to stop; and thus a Jew not only *may*, but, as is well known to my brethren, often *does* travel over a great part of the continent of Europe, with scarcely a penny in his pocket. It may be asked, whether such unspurious kindness is never abused? I believe, comparatively seldom; but however this may be, it has never operated as a check upon the fulfilment of what the Jews consider a sacred duty. I must not omit to mention, that the facility of obtaining education, which in this enlightened country is comparatively a recent advantage, has long been enjoyed by the children of the poorest Jews on the Continent. It is customary for the Rabbi of each place to spend much of his time in the education of youth; and among his pupils are often as many as twenty or thirty sons of poor parents, on whom he bestows tuition gratuitously; not only without grudging, but considering it an honour to be so employed. Those youths, again, are maintained by the Jews resident in the place; such as can afford it, giving one or more days' board in every week to one of the students; who thus, if the Jews be more numerous than wealthy,

is sometimes indebted to many of his brethren for a livelihood. Those, again, who cannot afford to give even a weekly meal to any of the poor students, make them, from time to time, little donations of money, and thus show that they take a kindly interest in those who are, in many cases, orphans, or far from home and relatives. If any of those students manifest particular piety or talents, it is no unusual thing for such a one to be taken to reside in the family of one of the more wealthy Jews, where he is entirely supported, and thus enabled to prosecute his studies without the interruption of needing to labour for his support. And it will no doubt surprise some of my Christian friends, among whom matrimonial connections are formed on a very different principle, to be told, that it is very common for this poor student to be united to one of the daughters of his wealthy patron, who thinks such a son-in-law not a disgrace, but an honour, and who is himself the promoter of the union. Those individuals are generally chosen to be the Rabbi of some congregation; but until some such call removes him from the house of his father-in-law, it is no uncommon thing for him to remain there even for ten or fifteen years; himself, his wife, and family, maintained without any labour on his part. Thus, though we no longer enjoy the tents, and flocks, and herds of our fathers, in the pleasant land, we have not altogether lost their patriarchal habits, and, it must be admitted, still retain some of the features of our father Abraham."

(To be continued.)

FORTY TRANSLATIONS OF THE HOLY SCRIPTURES,

BY THE BAPTIST MISSIONARIES OF SERAMPORE.

THE "Tenth Memoir, respecting the translation of the sacred Scriptures into the Oriental languages," has just fallen into our hands. We think it is one of the most extraordinary documents that ever issued from the press, enumerating the TRANSLATION OF THE HOLY SCRIPTURE INTO FORTY LANGUAGES. May great grace rest upon those honoured servants of God!

The following paragraph is most instructive.

"Thus, upon our observing that the entire Scriptures of the Old and New Testaments have been printed and circulated in *seven* languages, that is, in six Oriental tongues besides the Chinese; that the New Testament has been printed in *twenty-three* languages more; that the Pentateuch and other parts of the Old Testament have been also printed and circulated in *several* of these languages into which the New Testament has been completed; and that portions of the Scriptures have been printed in ten others, or in all forty languages; in other words, upon our observing that more than *two hundred and twelve thousand* volumes of the Divine Word, in *forty* different languages, have thus issued from the Serampore press, during the last thirty years, and that the original mover in this great design is yet alive, and, though feeble, in full possession of all his faculties;—in all this we have certainly the very highest reasons for united thanksgiving and praise to Him from whom cometh down every good and every perfect gift. If we reckon the Chinese population, according to the most moderate computation, at one hundred and fifty millions; these languages embrace the vernacular tongues of two hundred and seventy millions of immortal beings; one hundred millions of whom are, in fact, either our fellow-subjects, or living under the immediate influence of our government!"

Death-Bed Testimonies.

COLLECTED BY THE LATE REV. WILLIAM BUTTON.

No. XVII.

THE REV. ANDREW KINSMAN,
Of Plymouth Dock. Died Feb. 28, 1793, in the 69th
year of his age.

In January 1792, dropsical symptoms began to make their appearance in his legs, and left small hopes to his friends of a long continuance among them. For the last year he could do little more than preach two or three sermons, and it was with great difficulty he continued to administer the Lord's Supper.

As he approached the close of his life, he would frequently look out of his chamber window, and seeing multitudes flocking to the Meeting, would say, "Thither I once led up the tribes of the Lord to his worship." At other times, when he has heard persons passing his house with oaths and imprecations in their mouths, he said, "How wonderful are thy ways, O Lord! I want breath only to praise Thee and preach to others, and cannot; but these have lungs to swear and breath to blaspheme thy holy name." He would often repeat a conversation he once held with the celebrated Mr. Hervey relative to the *Divinity of Jesus Christ*. "I now feel this doctrine," said he to his family, "to be a solid ground of hope in my declining days. I am going rapidly; but I must not talk of death to you, as you cannot bear it." When anticipating his approaching dissolution, he would frequently adopt the confident language of the pious Watts—

"My God, my portion, and my love,
My everlasting all;
I've none but thee in heaven above,
On this earthly ball."

and that other well-known verse in the 17th Psalm—

"O glorious hour! O blest abode!
I shall be near and like my God!
And flesh and sin no more control
The sacred pleasures of the soul."

Not many days before his death he said, "Call in the family to prayer;" and on being told that he was too weak, he replied, "I cannot go up stairs without it. After calling upon God so many years, I know not how to leave it now. I can offer up but a few broken petitions; but God looks at the heart, and if prayer is what I always took it to be, the aspiration of the soul to God, it is not formidable to me." After having had a very bad night he said, "I have no cause to complain; many are in a much worse condition than I am; and when I consider with how many mercies I am surrounded, I have reason to be thankful; but," added he, "death has seized my vitals, it has attacked the seat of life, and it cannot be long, I am going rapidly."

On the Saturday night before his dissolution, he appeared to be in a very thankful frame, and gave vent to the feelings of his mind as follows:—

"What have I done, or how behaved,
That I am thus below'd and sav'd?"

On the Lord's day he said, "When will my eternal sabbath begin?" On Monday evening he called the family to prayer, but was so exceedingly weak and low that they could scarcely hear him. Being asked on Tuesday how he was, he answered, "I am the Lord's waiting servant;" and to his son, who was assisting him to walk across the room, he said,

"Behold the path that mortals tread
Down to the regions of the dead."

But I have done the work of my generation, and must shortly fall asleep. I am waiting for my dismissal."

On being told of some confusion in the world. "Ah well!" said he,

"Soon they may fight, and rage, and rave,
I shall perceive their noise no more."

Having with great difficulty reached his chamber he said, "Hitherto the Lord hath helped me;" and added,

"O for a strong and lasting faith,
'To credit what th' Almighty saith."

And

"A guilty, weak, and helpless worm,
On thy kind arms I fall."

On the day of his death he said to his son, "I slept a little last night, and dreamed I was dying, having your mother and all of you around my bed: and good old Jacob could desire no more." Another part of the day he said, "I am very ill—Lord, cut short thy work—I hope I shall not get impatient." A little after he said, "I cannot preach now: I have preached to thousands formerly, and I trust with some degree of usefulness; but with how many imperfections, the Great Head of the Church only knows. He can, and He will heal them. That text affords me comfort, *They that turn many to righteousness shall shine as the stars for ever and ever*. But, after all, I am an unprofitable servant." In the afternoon, to an aged friend he observed,

"Well, we must quickly pass the night,
To the fair realms of endless light."

Speaking of the severity of his pain, he added, "But, my God, my life, my time, my all is in thine hands. On thee do I trust, in thee I confide." About eight in the evening, a nephew coming into the chamber, he said, "You are come to see a dying uncle," adding,

"Jesus, my only hope thou art."

About two hours before he died, Mrs. Kinsman asked him how he did? He with sweet serenity replied, "Still in the body."

But on his dying countenance was seen
A smile, the index of a mind serene.

Continuing sensible, though almost gone, and scarcely able to articulate, he in a broken whisper said,

"Jesus, lover of my soul;"

Then smiled again, and without a sigh fell asleep in the arms of that compassionate Saviour whom he had ardently loved, and faithfully preached for more than fifty years.

Two funeral sermons were preached for him: one at Plymouth by Mr. Macall, from John v. 35, *He was a burning and a shining light*. The other at Plymouth Dock, by Mr. Matthew Wilks, from Dan. xii. 3, *They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever*.

"Prove all things, hold fast that which is good."
1 Thess. v. 21.—The great folly of man is seen in being anxious and heedful about trifles, and unconcerned about realities. How many are there who call themselves Christians, who never spent an hour in examining into their evidences and hopes for eternity! How many more whose religious concern has been like the morning cloud! They have held fast their sins, but have let go all trouble and concern on account of them. How awful will it be to have an eternity to ponder over our mistakes, and yet have no opportunity of rectifying them, because they have been wilful mistakes. May God graciously help us to adopt these two resolutions:—to receive nothing as the foundation of our soul's hope, and nothing as our soul's portion, but what has the seal of Heaven upon it; and never to let go the religion of Christ until we find something better.—J. C.

ON THE SUN.

From Lobb's Contemplative Philosopher.

Great source of day! best image here below
Of thy Creator, ever pouring wide,
From world to world, the vial ocean round,
On Nature write with every beam His praise.

THOMSON.

THE Sun has been justly styled the soul of the universe, as it not only produces all the necessities of life, but has a particular influence in cheering the mind of man. He can never be satiated then, one would think, with the glorious scenes which the eye discovers, when this radiant orb sheds its lustre abroad; nor can imagination ever cease to contemplate with pleasure its wonderful use and essential importance in the creation.

The rising of the sun may be considered as forming one of the most splendid appearances in nature. How striking the scene, when we first observe the fiery rays which he scatters among the clouds, as harbingers of his approach! As the illumination increases, the earth seems all in a glow, and we expect the glorious orb long before he discovers himself above the horizon. We imagine every moment that we see him. At length he appears. His rays dart like lightning over the face of nature, and darkness vanishes at the sight. Man glories in his habitation, and beholds it embellished with renovated beauty. The lawn is refreshed by the coolness of the night, and the light of the morning displays its increasing verdure. The dew-bespangled flowers that enamel its surface glitter in the sunbeams, and like rubies and emeralds, dart their colours on the eye. The cheerful birds unite in choirs, and hail in concert the parent of life. At this enchanting moment, not one is silent. All nature is enlivened by his presence, and gladdened by his gifts. Millions of glittering insects awake into existence, and flutter in his rays. The bleating flocks, and lowing herds, salute the welcome blessing. The hills, the valleys, and the woods, resound with rural harmony. All that is vocal unites in the general choir, and all that has breath exults in the enlivening influence. In man, in particular, the assemblage of so many pleasing objects imparts a glowing sensation, that seems to penetrate the soul. Who, indeed, can withstand the rapture of this short interval of enchantment? Who can behold with indifference a scene at once so magnificent, so beautiful, and so delightful!

The Sun, that radiant orb, with which, as a part of the planetary system to which our globe belongs, we are so intimately connected, is defined, with respect to us, to be the great luminary which enlightens the world, and whose presence constitutes the day. In the infancy of astronomy, it was reckoned among the planets, but it is now numbered among the fixed stars.

The figure of the Sun is a spheroid, higher under the equator than about the poles. His diameter is computed to be 894,000 miles. His solid bulk is 24 millions of times as big as that of the moon, and half a million of times bigger than that of the earth. His distance from the earth, in round numbers, is about 95 millions of miles; a distance so prodigious, that a cannon ball, which moves at the rate of about eight miles in a minute, would be something more than twenty-two years in going from the earth to the sun.

The Sun was generally considered by the ancients as a globe of pure fire; but from a number of maculæ, or dark spots, which, by means of a telescope, may be seen on different parts of his surface, it appears that this opinion was ill-founded. The spots consist, in general, of a nucleus, or central part, which appears much darker than the rest, and seems to be surrounded

by a mist or smoke; and they are so changeable in their situations and figure, as frequently to vary during the time of observation. Some of the largest of them, which are found to exceed the bulk of the whole earth, are often to be seen for three months together; and when they disappear, they have been supposed to be converted into faculæ, or luminous spots, which appear much brighter than the rest of the sun. About the time that the solar spots were first discovered by Galileo, forty or fifty of them might be frequently seen on the sun at a time; but at present we can seldom observe more than thirty; and there have been periods of seven or eight years in which none could be seen.

The motion of the maculæ, or spots, is from east to west, and as they are observed to move quicker when they are near the central regions than when they are near the limb, it follows that the sun must be a spherical body, and that he revolves on his axis: the time in which he performs this revolution, as observed by Cassini, is twenty-five days, fourteen hours, and eight minutes.

Besides the solar spots, the zodiacal light is a singular phenomenon which accompanies the sun, and is usually attributed to his atmosphere. It begins to appear a little before sunrise, and seems at first like a faint, whitish zone of light, resembling the milky way, with its borders ill terminated, and scarcely to be distinguished from the twilight, which is seen commencing near the horizon. It is there but little elevated, and its figure nearly agrees with that of a flat lenticular spheroid, seen in profile. As it rises above the horizon, it becomes brighter and larger, to a certain point, after which, the approach of day renders it gradually less apparent, till it becomes quite invisible.

From this philosophical account of the sun, and the principal phenomena which he exhibits, the next and most obvious inquiry is into his pervading energy and essential importance in the creation, and particularly to our globe. But nothing can equal what Thomson has said upon this subject, in his beautiful Hymn to the Sun, at the commencement of his "Summer." I refer my readers, therefore, to this, not only as a poetical illustration, but as the noblest account that has ever been given of the dignity, use, and beauty of this resplendent orb.

A WORTHY EXAMPLE TO CHILDREN.—Dr. Bedford of Worcester, at the last Anniversary of the Bible Society, produced a silk purse, presented to him by a child, and containing 7s. 6^d. The child had expressed a wish to its mother to give something for the poor Negroes. The mother said she would give one penny for every seven verses which the child got by heart; and this was the produce of the child's gains in this way, and those of a servant. This was getting good, as well as doing good; 84 verses for every shilling, and 630 verses in the whole!

Be not too rash in the breaking of an inconvenient custom: danger attends upon too sudden alterations. He that pulls down a bad building all at once, may be injured by the fall; but he that takes it down brick by brick, may live to build a better. — *Quarles.*

The Third Volume of the Christian's Penny Magazine will be published on the 1st of January, price 5s. 6d. bound in cloth. Vols. I and II may be had at the Publishers', or any particular Parts or Numbers to complete Sets.

London: Printed and Published by C. WOOD AND SON, Popplin's Court, Fleet Street, to whom all Communications for the Editor (per post) should be addressed;—and sold by all Booksellers and News-vendors in the United Kingdom.

THE CHRISTIAN'S PENNY MAGAZINE.

No 131.

PUBLISHED EVERY SATURDAY.

DECEMBER 6, 1834.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POPPIN'S COURT, FLEET STREET.



CHURCH MISSIONARY INSTITUTION, ISLINGTON.

Missionary labours are essential to Christianity. These have ever been the means of extending the spiritual kingdom of the Divine Redeemer, as foretold by ancient prophecy. Our blessed Lord was the "Prince of Missionaries," and the "Father of Home Missionaries," in the contemplation of whose "visits of mercy," the inspired prophet exclaimed, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" Isa. lii, 7.

Missionary operations are divinely ordained to evangelize the whole human population. Hence the prophet under the Spirit of inspiration wrote the delightful assurance of the Millennium. "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat

Vol. III.

their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord." Isa. ii, 2, 3, 4, 5.

"Missionary Institutions," for the education of pious men to labour in evangelizing the Heathen, must be regarded as among the most important establishments in our country; and the Church Missionary Institution at Islington will be looked upon in this point of view by every reader of the Christian's Penny Magazine.

The following is the account given in the "BRIEF VIEW" of the Church Missionary Society "for the first TEN YEARS.

INSTITUTION AT ISLINGTON.

"The attention of the Committee has been anxiously directed from the first establishment of the Society, to the due preparation of those persons who should be sent forth by it as labourers among the Heathen. With the view of securing a more organized and comprehensive system of Missionary Education, they resolved on the establishment of a seminary, to be denominated the Church Missionary Institution. This Institution has been

3 D

formed with a view to the following advantages:—Collecting the candidates and students in a spot near enough to the metropolis, to admit of the constant inspection of certain responsible individuals appointed by the General Committee—bringing them under a common instructor and guardian—subjecting them to a common discipline—furnishing a course of studies more immediately suited to their respective destinations—instituting the most vigilant inspection into their intellectual and moral qualifications for their high office—endeavouring, in dependence on the blessing of God, by every means to lead them to seek that divine grace, which may eminently render them men of God, and fill them with devotedness of heart to their Redeemer—and cherishing in them that ardent love of souls, that spirit of missionary enterprise, and all those hardy, vigorous, self-denying, and disinterested habits, which their peculiar occupation demands.

"In order to carry the plan into effect, a SEPARATE FUND was opened, for the express purpose of purchasing suitable premises, and preparing them for the reception of students. A house, and an eligible piece of land, part freehold and part copyhold, in the parish of Islington, within a short distance of the church, were purchased in October, 1821. After undergoing the requisite alterations for the reception of a teacher and students, the Institution was opened on the 31st of Jan. 1825, with twelve students; the Rev. John Norman Pearson, M. A. having been appointed Principal. The Rev. John Ayre, M. A. has been since elected classical tutor; and the Rev. Professor Lee has undertaken the superintendence of the Oriental studies. The number of students, in the beginning of May, 1825, increased to twenty; and there are now twenty-two resident in the Institution, besides two non-resident students. In the course of the year, ending May, 1826, this seminary furnished sixteen labourers, including seven English clergymen, for the Society's missions.

"The Committee have increasingly felt the value and importance of this object; and are about to enlarge the Institution buildings, so as to provide for the reception of fifty students, as was originally contemplated. The experience which they have already had of its advantages leads them the more confidently to request that farther aid, which is requisite to place the Institution in full efficacy, but which the General Fund is inadequate to supply."

Particulars of the "Opening of the Missionary Institution at Islington," as given in the Church Missionary Society's Report," for 1825, are truly interesting. That Report says—

"The preparation of the premises at Islington for the reception of a teacher and students, as mentioned in the last Report, having been completed, and the Rev. John Norman Pearson, of Trinity College, Cambridge, having been appointed principal of the Institution, the Committee held a meeting at the Institution, on the 31st of January, for the purpose of opening it with a degree of solemnity becoming a Christian Society entering on such a work.

"The Right Hon. the President, in stating the object of the meeting, expressed his thankfulness to God, that a measure of such importance was so far matured; and briefly adverted to the influence which the Institution was likely to have, under the Divine blessing, on the future efficiency of the Society. The hundredth psalm having been sung, the fifty-fourth chapter of Isaiah was read by the Secretary, and the blessing of God invoked in prayer by the late Secretary. The Secretary then delivered an address to the students, twelve in number, most of whom had been for some time under his care, in reference to their future spirit and labours, and expressive of the great satisfaction which they had afforded him.

The seventy-second psalm having been sung, the Rev. Basil Woodd prayed; when the Principal addressed the Committee and the students on the views and feelings with which he entered on his weighty charge. Prayer having been offered up by the Rev. James Haldane Stewart, and a doxology sung, the Noble President dismissed the meeting, with the expression of his fervent wishes for the prosperity of the Institution, and of all the Society's designs."

The "Regulations for the Church Missionary Society's Institution," are drawn up with much care and wisdom, admirably adapted to promote the objects contemplated: a few of them are the following:—

"That the family devotions of the Saturday evening be conducted with a special reference to missionary proceedings; and that the meeting of that evening be considered as a missionary prayer meeting of the students and family; no other person being admissible, but on the invitation of the Principal.

"That, adverting to the regulation of the Committee respecting marriage, and to the important bearing of this relation on the labours and usefulness of a missionary, the taking of any step towards the formation of a matrimonial engagement by any student, without the previous sanction of the Committee of Correspondence, be considered as a relinquishment on his part of his connection with the Society.

"That it is most earnestly recommended to all the students, diligently to improve to devotional purposes those parts of the Lord's day, when not engaged in attending public worship, or occupied as teachers in a Sunday school.

"That, as no one is received into the Institution but in the belief that he is a partaker of the grace of God, it be deeply impressed on the minds of all the students, that the Committee mainly rely on their conscientious sense of obligation, as Christian men, for the due observance of the regulations of the Institution, and their general good conduct while residing in it."

COURSE OF STUDY AT THE CHURCH MISSIONARY INSTITUTION.

"That the following be the general course of study to be pursued in the Institution; to be modified in reference to the several students, as their capacity, previous attainments, or future destination may require:—

1. That the students designed for holy orders receive instruction in the Latin and Greek languages: reference being had, in respect to the measure of that instruction, to the capacity and destination of the student.

2. That the students intended for holy orders be all versed in the Greek and Hebrew Scriptures; and that some acquire the rudiments of one or more other languages, as the mission to which they are destined may require.

3. That attention be paid to English composition; and that other modern languages be taught as may be found necessary.

4. That all the students be instructed in arithmetic, geography, and history; the elements of natural history and of natural philosophy; and, so far as circumstances may allow, in medicine, botany, and chemistry.

5. That lectures be delivered on divinity, and such branches of knowledge as may be deemed especially subsidiary to a sound acquaintance with it.

6. That the study of history, both ecclesiastical and general, be steadily pursued by the more advanced students; such information imparted as may enable the missionaries to trace to their source, in the narration, institutions, and doctrines of the Bible, the various forms of idolatry; and such a knowledge of Eastern manners and customs acquired, as may serve to illustrate the Scriptures.

7. That the students be trained, by proper exercises,

to the exposition of the Scriptures, the composition of sermons, and the most simple and effectual method of communicating knowledge to others.

8. That the students be taught psalmody; and that they be encouraged to acquaint themselves with useful mechanical arts; with the principles of agriculture and gardening; and with such other departments of knowledge as may enhance their influence with the people among whom they labour, by contributing to their social improvement.

9. That the system of mutual instruction be adopted in the Institution, so far as it may contribute to the economical and efficient education of the younger students, and to the preparation of the elder for their future labours; and that every student attend a well-organized national school and infant school, during some period of his residence in the Institution, so as to become thoroughly acquainted with both those systems of education, previously to his departure to his station.

10. That, in conformity with the denomination and profession of the Church Missionary Society, pains be taken, not only to open to the student the doctrines of the United Church of England and Ireland, and their agreement with the Holy Scriptures, but also to impress on the minds of the students due reverence for its ordinances and formularies; especial attention being paid to the principles of the Reformation, particularly as exemplified in the history of our own church.

11. That it be a leading aim, in the domestic arrangements of the Institution, to promote, so far as is compatible with such an establishment, that hardness of mind, that alertness and vigilance, that patience of labour, that spirit of humility and mutual kindness, that subjugation of self-conceit and self-will, that superiority to hostility and gratification, that simplicity of character and plainness of manner, which are indispensable qualifications of a true missionary.

12. That the object of the institution, as expressly founded for the advancement of Christ's kingdom in the world, be ever kept in view; and that suitable means be used to maintain among the students a spirit of prayer, of devout communion with Christ, of dependence on the influence of the Holy Ghost, of detachment from the world, and of devotedness to their high and holy calling, as ambassadors for Christ, sent forth to beseech, in his stead, a guilty world to be reconciled to God."

THE GREAT MISSIONARY.

No. XII.

*Ministry of Paul and Barnabas at Anti-och, in Pisidia,
A. D. 45.*

INFLUENCED by the love of Christ, and guided by the Holy Spirit, Paul and Barnabas left Perga, and came to "Antioch in Pisidia." Acts xiii, 14. This Antioch was a city of considerable note, though by no means equal in its population to Antioch in Syria; it was the metropolis of the province, which was to the north of Pamphylia in Asia Minor.

Jews were found in great numbers here; and, according to their uniform custom, these ministers of Christ "went into the synagogue on the Sabbath day, and sat down." Conforming to the ordinary religious services of the Jews, they were recognized as members of the Hebrew church, and treated with all the courtesy and honour due to devout strangers. Hence the historian says, "And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on." Ver. 15.

Luke, in this verse, introduces us to some interesting Jewish customs pertaining to the synagogue. "The

rulers of the synagogue" were the "elders," or seniors of the congregation, on whom it devolved to make arrangements for the orderly conducting of divine worship, corresponding with *deacons* of Christian churches.

"The law" comprised the five books of Moses, divided into *fifty-three* sections, for the convenient reading through of it on the Sabbaths in a year: besides these lessons, they read select sections from "the prophets," including all the other books of the Old Testament, except the Psalms. This custom of "reading the law" originated, as the Jews say, *one hundred and seventy-seven* years before the advent of Christ: though some carry it up as high as to the time of Ezra. Still it may be inquired, why should "the rulers of the synagogue" send to the apostles for "a word of exhortation?" and, being strangers, how could they know that they were preachers? We are not precisely informed on these points by Luke, but it is probable that they concluded they were teachers, from their apparent gravity and devotion: for in their dress there was no distinction.

Preaching, however, was a common practice in the Jewish synagogues, originating, as is believed, with Ezra. "On the Sabbath day," says a Jewish writer, quoted by Dr. Gill on the passage, "they preach a sermon, or exhortation to housekeepers (or masters of families), who are employed in business all the days of the week; and in the midst of the sermon, they teach them the traditions concerning what is forbidden, and what is lawful." Sermons were said to be chiefly for the common people, men and women. Hence it is said, that "the women, and the people of the earth (or the common people), come to hear the sermon, and the preachers ought to draw out their hearts."

Preaching has indeed been designed for the "common people," by the infinite wisdom of God; and while the self-sufficient, and those who were "wise in their own conceits," have "rejected the counsel of God against themselves," it has "pleased God, by the foolishness of preaching, to save them that believe." Enlarged in mind by the consideration of his high office as an ambassador of Christ, and having received such an invitation to open his high commission among his "brethren according to the flesh," in Antioch, "Paul stood up," and delivered a most affecting and edifying address, an epitome of which we have preserved by the historian Luke. The apostle, after having given the people a brief historical view of the dispensations of God towards Israel through successive ages, proceeds to show, that Messiah had been the subject of ancient and repeated prophecy, especially in the second Psalm; and having established his doctrine of the Messiahship of Jesus Christ, he presses upon their minds, with all possible earnestness, the manner of a sinner's justification in the sight of God. The passage in which he declares this peculiarly rich evangelical doctrine is of the most inspiring character, as a complete answer to the question, which revolves in every awakened mind, "What must I do to be saved?" or the interrogative reflection of Job, "How should man be just with God?" chap. ix, 2. "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him, all that believe are justified from all things, from which ye could not be justified by the law of Moses." Ver. 38, 39.

Jesus, the Son of God, had not only become incarnate to accomplish the redemption of the world; but forgiveness and eternal salvation were the blessed fruits of his holy obedience and mysterious sacrifice, and therefore preached in his blessed name. That God exists, is manifest from his glorious works, and our own existence; and the conscience of every man testifies that he is a sinner: but whether God will forgive sin, or how

offended Deity may be appeased, what atonement will be acceptable, the light of nature can give us no assurance: "the law of Moses." In the Ten Commandments, declares what is good, and what is required of man as his duty; but while it gives the knowledge of good and evil, it prescribes no propitiation for sin, nor does it give intimations of any exercise of the Divine mercy, proclaiming only the goodness and the justice of God.

Forgiveness is purely an evangelical doctrine; testified indeed by the prophets, as exercised to man through the Mediator, whose works of reconciliation were typified by the various sacrificial rites, ordained to show forth the "Lamb of God, slain from the foundation of the world." Pardon, therefore, was preached by the apostle, not through "the works of the law," as taught by the Jews, nor through the "absolute mercy of God," nor through "this man," as the English translators have rendered the expression: for the word "*man*" is not in the Greek of this verse; but through our Divine "Advocate with the Father, Jesus Christ the righteous:" the proper supplement, therefore, according to the spirit of the context, would have been, "through this *Jesus*," or "this son of David," the Son of God; he alone having accomplished this blessed work; for "verily he took not on him the nature of angels, but the seed of Abraham."

Doubtless some of those who heard this discourse were charmed with its delightfully consolatory doctrines: but others, hollow in heart, were incensed against the servant of God as an apostate from the faith of Israel, according to the interpretation of the rabbies; and their rising malignity began to be manifested before the congregation.

Paul, "discerning the spirits" of his hearers, perhaps by some visible demonstrations of disapprobation on the part of the infidel Jews, added a fearful and awakening admonition from their acknowledged Scripture: "Beware, therefore, lest that come upon you, which is spoken of in the prophets: Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." Ver. 40, 41. See Isai. xxviii, 14; Hab. i, 5.

Two classes of professed worshippers of God were Paul's auditors on this occasion: Jews originally, and Gentiles who had become converts from idolatry to the faith of Israel. The latter principally were affected by the discourse, which contained for them "glad tidings of great joy." They were astonished and delighted at the wondrous grace. "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath." Ver. 42. Nor was the solemn appeal altogether lost upon the Jews: for many of them were impressed with the doctrine of Christ, and their minds were drawn towards these servants of God: therefore, "when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas," that they might obtain further instruction in the things of salvation: and these devoted men "speaking to them" with affectionate seriousness, "persuaded them to continue in the grace of God." Ver. 43.

Appropriate, indeed, was this title, given to the gospel by the inspired historian: for it is indeed "the grace of God," as it contains the most glorious exhibition of his sovereign mercy to mankind; and it is, therefore, emphatically denominated "the word of his grace." Continuance in the things which they had heard would be indispensably necessary to prove their profession sincere, while it would tend to the conversion of others to the same obedience of faith, and thus advance the glory of God.

Paul and Barnabas readily complied with the request of the proselyted Gentiles; and this being made public, before "the next Sabbath day, almost the whole city came together to hear the word of God." Ver. 44.

Formality in religion, and intolerant bigotry, are naturally united; and opportunity is only required to call forth their evil genius, in expressions of the most deadly hatred to that benevolence which seeks the prevalence of universal godliness. Infidel enmity in the ceremonious religionists now raged at Antioch: for "when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming." Ver. 45.

Infidelity of the heart, under the profession of the true religion, produced this rude opposition to the truth of God, in the same spirit and manner as the priests had opposed and persecuted Jesus Christ himself and his apostles, at Jerusalem. Reproof, however, with the mildness and firmness of inspired men of God, was now seasonably given: for "Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth." Ver. 46, 47.

Infinite Wisdom dictated this appropriate admonition; but though it breathed divine benevolence, it produced no salutary effect on the minds of the unbelievers. Jewish prejudice could not tolerate the idea of Gentiles being admitted as equal participators in the blessings of Messiah's kingdom. But "when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed." Ver. 48.

Triumph thus attended the apostolic ministry, producing heavenly consolation in the souls of the faithful. "And the word of the Lord was published throughout all the region." These servants of Christ appear to have made missionary excursions into the adjacent country, preaching the gospel to the idolatrous Gentiles.

Zeal for God, in seeking the conversion and salvation of idolaters, could not conciliate the minds of enraged infidel enmity. While the work of God was prospering, the false pretenders to religion conspired against these holy men, as their brethren had against the Lord of glory, and accused them of propagating seditious principles. By their calumnies, especially gaining the ears of the female proselytes, wives of the chief citizens, ladies of some distinction, "the Jews stirred up the devout and honourable women, and the chief men of the city, and raised a persecution against Paul and Barnabas, and expelled them out of their coasts." Instead of railing, or opposing the municipal authorities, in obedience to the command of Christ in relation to persecution, "they shook off the dust of their feet against them, and came unto Iconium." Ver. 50, 51.

Jewish bigotry gained but a poor triumph, and it only served to promote the fulfilment of the Divine purposes: for Paul and Barnabas might have stayed too long in Antioch; but by this persecution, under the providence of God, the gospel was more fully proclaimed in other provinces. "And the disciples were filled with joy, and with the Holy Ghost." Ver. 52.

Divine grace was richly communicated to the minds of those Pisidian believers in Antioch and its vicinity; and probably many were qualified by the sovereign gifts of the Spirit, to succeed those apostolic missionaries as "pastors and teachers" in these infant churches, and even to carry forward their evangelical labours among the idolaters in the province. By this visit of the apostle

to Antioch, the tree of life was planted in that city, and a Christian church was founded, which continued and flourished for several centuries, furnishing many eminent ministers of the gospel, and martyrs for Christ, until the apostolic institutions were corrupted, and image worship established; and this Antioch, with the name of Christianity here dishonoured, was destroyed in the *tenth century* by the conquering arms of the Turks.

ON THE MORAL CHARACTER OF CHRIST.

No. XII.

CHRIST'S ZEAL FOR THE GLORY OF HIS FATHER.

EVERY truly religious mind, on contemplating the greatness and goodness of the Divine Being, and of all his plans and purposes towards the human race, must feel desirous of spreading his praise, and magnifying his love and power. This is, I believe, a feeling invariably attendant upon real piety. It has, however, often happened, that many sincere men have mistaken the course by which they might effect their desired object, and hence have originated the furious persecutions of different sects, and the bigotry and intolerance which have been the means of disgracing the cause they were intended to magnify. I trust the present essay will not only convince any who may be inclined to such practices of their error, but also point out the means by which they may secure their honourable object.

1. I will inquire as to the sources from whence God derives glory.

1. From the world of nature. Every one must be struck with amazement at the infinite degree of skill which has been bestowed upon all the works of the material universe. Every investigation tends only the more fully to illustrate the boundless knowledge of Him who has arranged the various substances of which the world is formed, with the nicest skill; marked it with verdure and loveliness, bestowed on it a never-failing power of fruitfulness, and filled it with animals adapted to all its varying forms and circumstances. Assuredly the Great Creator never meant such wonders to be lost sight of and forgotten; rather we are convinced of the sound inference of the Psalmist, "The merciful and gracious Lord hath so done his marvellous works, that they ought to be had in remembrance."

2. From the holiness of his creatures. To the Scripture reader, no truth will be more familiar, than that God is a holy and pure Being, the whole of whose institutions and designs have reference to the correction of vice, and the applying in its stead an exalted principle of holiness; and God has declared, that the most gratifying sight he can behold, is righteousness in a people. In the memorable Sermon on the Mount, Jesus declared, that by manifesting good works, we should glorify our Father in heaven. And the great apostle urged his followers by the most powerful motives to glorify God *in their body and spirit*, by which he must have referred to external and internal purity of conduct and of heart.

3. From the happiness of his creatures. Since God is himself intensely benevolent, so much so, indeed, as to be called Benevolence, or Love, itself, we shall not be surprised to learn, that he derives glory and pleasure from promoting the welfare, and increasing the comforts of his creatures. Had it been otherwise, he might well have spared those numerous exertions by which he has contributed not merely to the existence, but to the happy existence of his creatures; he might have rendered life wretched and disgusting, and might have shorn us of all gratification, and doomed us to pine in unutterable woe. But since we find that his conduct has, in every

instance, been the reverse of this, we infer that his glory is best promoted, and his design best answered, by securing the welfare of mankind.

4. From the devout consecration of his worship. This is undoubtedly a most important particular, and the best means by which creatures can express their sense of the goodness of their Creator. What sight appears more reasonable, and, at the same time, more truly sublime, than a congregation of pious worshippers come to their Heavenly Father, to express their sense of the goodness which has preserved them, and to seek from Him those supplies, the need of which they have been taught by experience? It is a public avowal of their dependence; and in proportion to its sincerity, will ever be the moral character of every nation in the world.

5. From the supremacy of Christ. Man having sinned, and wandered from his Maker, it became necessary that his restoration should be effected through the agency of a Mediator. And as God longs for the world's entire happiness, so does he long for the success of Jesus. The immense cost of the undertaking, and the astonishing diligence and solemnity with which it has been conducted, stamp it as the source from whence the Almighty will draw the largest degree of that glory which eventually he will acquire.

II. By what means did our Saviour endeavour to promote the glory of God from these sources?

1. He ascribed the wonders of creation to the power of his Heavenly Father; he invariably drew from them morals and similes to ground his admonitions; and would occasionally direct his hearers to read in their preservation the goodness of the Being under whose agency they lived. By this means, he directed the minds of men to the subject; made them see that the wonders which surrounded them were to be regarded with a watchful eye, and thus, as far as was consistent with the moral character of man, directed him

"To look through nature up to nature's God."

2. The Redeemer has established a religion of the most exalted holiness. The purity of his precepts reaches to the very thoughts of the heart, and commands admiration even from those who hate it, and would destroy it. On obedience to these precepts, he made the promise of eternal happiness depend; and therefore rendered it most probable, that when men weighed the consequences, they would abandon sin (the abominable thing hated by God), and become his servants. Moreover, he has left an example of unsullied purity, and by presenting this as the model for universal imitation, has bound it on men's consciences to act so as to promote the glory of his Father.

3. None can doubt the desire of Jesus to make all men happy. I might descant on its various manifestations in glowing terms, but will select one proof alone. We find him strenuously inculcating unreserved submission to God. As a wise philosopher, he knew that mental peace was the great object to be kept in view; and he has, therefore, directed men so to act as shall secure equanimity of mind. Oh, what a glorious achievement was this! When the Redeemer urged on the poorest of his hearers the conviction, that the Ruler of the universe cared for *him* in his lowliness and wretchedness, he was reaping a harvest of glory to God, of the most exalted and gratifying description. Then did his Father know that the smile of contentment would beam on the cheek of sorrow, and that the pilgrims of earth, whose eternal welfare demanded many adverse afflictions, would be able in them all to say, "It is the Lord, let him do what seemeth to Him good."

4. We find instances in which our Lord, single-handed, encountered all the rage of his opponents, rather than

suffer a continuance of the indignities which were offered to the worship of his Father. He taught the people to discern between ceremonies and sincere piety, and made them believe, that the internal emotion, and not the external circumstances, decided the degree of piety in the eyes of the Almighty. Here again, therefore, we find how much obedience to his commands was calculated to secure the glory of God.

5. Contemplate his work; the unbounded humility with which he left his throne in heaven, and became the lowly babe of Bethlehem. Contemplate the unwearied zeal with which he executed all the Divine purposes, unawed by the threats of his foes, unallured by their promises, and unshaken by their ingratitude. Contemplate the last struggle with the powers of darkness, and the agonies of your dying Lord, and then you may form some faint idea of how much Jesus meant, when he desired that God might be glorified in him. He had then in view the time when a long-enslaved world should be finally emancipated; when all adverse rule and authority should be subdued, and when he should sit as sovereign of the whole universe, rescued, brought back, and saved by his exertions. And that time is yet to come: we long for its approach, and wait for it as the best and only season in which we can adequately exalt our dear Redeemer.

But I am convinced of the impossibility of saying a hundredth part of what the subject warrants and demands. I can only refer each one to the history of their Saviour, and they will be convinced, the more they read it, that the glory of God was the *one great object* for which Jesus lived and died.

Is this so? Did Jesus care so much, and work so hard, to spread his Father's praise? Can we then be his followers, and be regardless of the solemn work? Let us awake; let us calmly and rationally form our plans, and diligently pursue them. Remember, however, that individual holiness is indispensable. Tremble to think, that after a life spent in exertion, it may be your lot to hear the awful words, "Depart, I never knew you!" and let them ever warn and encourage you; warn you from sin, and encourage you to seek that holiness, without which no man can see the Lord.

B. Z.

ON LEARNING.

LEARNING is, in truth, a very great and considerable quality, and such as despise it, sufficiently discover their own want of understanding: but this learning must not consist solely in the acquisition of languages, but in the knowledge of useful things, such as render a man wiser and better in the service of himself, his friends, and the public. Otherwise, a man who spends half his days in search of primitives, derivatives, logical qualities, and in airy speculations, will find himself buried in a grave of pedantic education, without any hopes of a resurrection to the great ends that mankind was intended for. Learning was never designed for itself, and to be closeted in the brain, but as a light to guide us to virtue; to teach us to know ourselves and the world, and to endow us with sound judgment.

The emperor Julian said, "Though I had one foot in the grave, I should still have a desire of learning something."

Socrates says, "That knowledge and ignorance are the beginnings of good and evil."

Balthasar Gratián says, "That man is born rude and barbarous, and that he is redeemed from the condition of beasts only by good education; and the more he is cultivated, the sooner he becomes a man."

Death-Bed Testimonies.

COLLECTED BY THE LATE REV. WILLIAM BUTTON.

No. XVIII.

REV. DANIEL BURGESS,

Pastor of the Independent Church in New Court, Carey Street, London.

Died Jan. 26th, 1713, in the 67th year of his age.

He was born in 1645. His father, Mr. Daniel Burgess, was one of the ministers ejected by the Act of Uniformity in 1662. This son of his took up his residence at Marlborough, in Wiltshire; where he laboured abundantly, and with great success. He had the courage to put to sea in a storm. While at Marlborough, he was taken up for preaching, and thrown into the common jail, where he had nothing to sit or lie down upon, and was forced to walk about his cell all night; but next day his friends got a bed to him through a window. He was likewise denied a copy of his commitment; but after some time he was released upon bail. His prosecutions at the assizes were very expensive to him; and as he laboured, so he suffered abundantly.

The violence of his persecutors in the country at length forced him to London, about the year 1685; and there he was when the Dissenters had some breathing time allowed them, in 1687, when he began to be taken notice of in the city; and some little singularities he had in his preaching, caused him to be the sooner and the more noticed. He often said, he "chose rather to be *profitable* than *fashionable* in his preaching;" and that "he thought it cost him more pains to study *plainness* than it did others to study *fineness*;" and that "he would be willing to go out of the common way to meet with sinners." "That is the best key," said he, "that fits the lock and opens the door, though it be neither a silver nor a golden one." Many acknowledged that they came at first to hear and scoff at him, but went away under such convictions about the concerns of their soul, and another world, as, it was hoped, ended in a happy change of their hearts. In his sermons, he insisted mostly upon the first and great principles of religion. He much lamented, and vigorously opposed, the growth of deism and infidelity, saying, he greatly dreaded a "*Christless Christianity*." He was particularly careful to explain the two covenants of works and grace, and to guard against the two rocks of presumption and despair.

He had many very sore trials at the latter end of his life, and some of them grieved him deeply. The unkindness of some of his friends he felt much more acutely than the insults of his enemies; "which yet," said he, "I have never inclined to express my feelings of to any friend, save to Elisha Immanuel only; but it must and shall be said, to the praise of new-covenant grace, of never-failing grace, *all my nights are not sleepless, all my days are not restless, every friend is not faithless, nor are all enemies found useless; all disturbed studies are not tasteless, all my disadvantaged sermons have not proved fruitless; all my various troubles have not been comfortable, nor the comforts mixed with them successful.* Some grapes have been gathered from both sorts of thorns, and the dung with which the tree is so much soiled, I hope will make it the more fruitful."

During his last sickness, which continued some months, and was partly a decay of nature, he had a great composure of mind, and was in a very heavenly frame. He expressed an entire submission to the Divine will, often repeating the words of David, "If I shall find favour in the hands of the Lord, he will bring me again to see the ark, and his habitation; but if not, here I am, let the Lord do with me as seemeth good in

his eyes," he added, "If I must do no more work, I would much rather be idle under ground, than idle above ground."

His great weakness disabled him from speaking much; but a little before his death he said, "I thank God I have been dying every day in the week. With God there is terrible majesty, and that a guilty world will find ere long. Who can dispute with an all-knowing God, or evade his charges? But there is a Mediator, an Immanuel: O for Christ, or else I die!"

The evening before his departure, a friend who came to see him, speaking of public affairs, said he feared there would be a storm. He cheerfully answered, "But God will house some of his children first." And when he was so weak that he could scarcely speak so as to be understood, he said, "Well, here is all trouble at the gate, but when once got through, no more, no more." When he seemed to be fainting away, one of his near relations cried out in a fright. When he recovered himself, he asked what was the meaning of that shriek? "We thought you had been dying," said they. "And what if I had," said he, "what needed that confusion?" Thus willingly, thus cheerfully, did he enter into the joy of his Lord.

REV. WILLIAM JENKYN, M.A.

Ejected from Christ Church, Newgate Street, London.
Died in Newgate, January, 1685, aged 72.

In 1651, he was sent to the Tower, on account of what was called *Lone's Plot*; but upon a petition (for which some have censured him), the Parliament voted him a pardon, and an immediate discharge from prison and sequestration.

Upon the indulgence in 1671, he had a new meeting erected for him in Jewin Street; and there he soon raised a numerous auditory. He was also chosen lecturer at Finner's Hall. After the indulgence was revoked, there was so far a connivance, that his services on the Lord's days continued till that terrible storm broke out against the Nonconformists in 1682. Then he preached from place to place, where he could do so with most security against informers. But on September 2, 1684, being with Mr. Reynolds, Mr. John Flavel, and Mr. Keeling, spending the day in prayer with many of his friends, in a place where they thought themselves out of danger, the soldiers broke in upon them in the midst of worship. All the ministers, except Mr. Jenkyn, made their escape. Mr. Flavel was so near, that he heard the insolence of the officers and soldiers to Mr. Jenkyn, when they had taken him*. Being carried before two aldermen, Sir James Edwards and Sir James Smith, they treated him very rudely, knowing it would be acceptable at court. Upon his refusing the Oxford oath, they committed him to Newgate, rejecting the offer of 40*l.* fine, which the law empowered them to take, though it was urged that the air of Newgate would infallibly destroy him. He presented a petition to the king, backed by a certificate from his physician, that his life was in danger from his close confinement; but could obtain no other answer than this—"Jenkyn shall be a prisoner as long as he lives." This was rigorously adhered to; for he was not suffered to go to baptize his daughter's child, though a large sum was offered for that liberty, with security for his return. The keepers were ordered not to let him pray with any visitants; even when his daughter came to ask his blessing, he was not allowed to pray with her.

* Mr. Flavel, in his Diary, observes, that Mr. Jenkyn might also have escaped, had it not been for a piece of vanity in a lady, whose long train hindered his going down stairs, he having, in his great civility, let her pass before him.

Soon after his imprisonment, his health began to decline; but he continued all along in the utmost comfort and joy of soul. He said to one of his friends, "What a vast difference is there between this and my first imprisonment! Then I was full of doubts and fears, of grief and anguish; and well I might, for going out of God's way, and my own calling, to meddle with things that did not belong to me. But now, being found in the way of my duty, in my great Master's business, though I suffer even to bonds, yet am I comforted beyond measure. The Lord sheds abroad his love sensibly in my heart, I feel it, I have an assurance of it." Then turning to those who were weeping around him, he said, "Why weep ye for me? Christ lives; he is my friend; a friend born for adversity; a friend that never dies;—weep not for me, but weep for yourselves, and for your children."

He died in Newgate, January 19th, 1685, aged 72, having been a prisoner there for four months; where, as he said a little before his death, a man might be as effectually murdered as at Tyburn. A nobleman having heard of his happy release, said to the king, "May it please your majesty, Jenkyn has got his liberty." Upon which he asked with eagerness, "Aye, who gave it him?" The nobleman replied, "A greater than your majesty—the King of kings!" at which the king* secured greatly struck, and remained silent.

Mr. Jenkyn was buried by his friends with great honour in *Bunhill-fields*, where he has a tombstone with a Latin inscription, which expresses his having been imprisoned, and died a martyr in Newgate, in the fifty-second year of his ministry. His daughter, a high-spirited, though a very worthy and pious woman, gave mourning rings at her father's funeral, with the following motto: "*Mr. William Jenkyn, murdered in Newgate.*"

* The infamous James II.

COLLEGE STUDENTS, AND THE PROGRESS OF RELIGION.

REVIVALS of religion in America, have been promoted in a great degree by means of the Students in many of the colleges in that country. "The American Board of Commissioners for Foreign Missions," indeed, arose out of the zeal and piety of those who were training for the Christian ministry. And nothing appears more promising than the harmonious co-operation of those classes of the devoted servants of Christ. May the Spirit of God be richly shed forth upon the students in all our colleges of Britain!

There are *five* Colleges of the Dissenters for students preparing for the Christian ministry, in London; and we understand that the students of these held their *first* meeting during the present session, for social intercourse, on the best means of promoting the general interests of religion and the rising ministry, on Friday evening, November the 7th, at Highbury. The next meeting is expected to be held at Stepney.

These Metropolitan Colleges are as follow:—

Old College, Hoxerton...	Independent ...	20 Students.
Highbury College	Ditto	40
Hackney Academy	Ditto	12
Coward's College	Ditto	25
Stepney College	Baptist	20

117

I will use my friends as Moses did his rod: while it was a rod, he held it familiarly in his hand; when once a serpent, he ran away from it.—*Bp. Hall.*

MY MOTHER'S GRAVE.

Supposed to be suggested to a repentant Prodigal by the Frontispiece to the "Forget-me-not" for 1827.

BY W. H. HARRISON, ESQ.

My mother's grave! my mother's grave! what bitter thought it brings!
And yet unto that bitter thought how fond affection clings!
Though since I saw thy resting-place long years have pass'd away,
It seemeth to my aching heart a scene of yesterday.

I stood beside the hillock green — the sun was sinking fast,
And from the rudely-sculptur'd stone a lengthen'd shade was cast:
And, oh! to my prophetic eye that shadow seem'd to spread
Along the rugged path in life my feet were doom'd to tread.

Oh! I have wept for follies done, and deeds of darker dye,
To be committed o'er again ere yet those tears were dry.
I've wept o'er many a hope deferred; and then, the boon obtain'd,
Have mourn'd more bitterly the cost at which the prize was gain'd.

I've mourn'd the faithless and the frail, who smil'd but to betray!
But more the blind fatuity that made my heart their prey.
Yet ne'er for aught I've lost or done, though sad the thought may be,
My spirit weeps so bitterly as when I think of thee.

And when itself to deepest grief my spirit may resign,
And sorrow for my destiny, but surely not for thine —
It were a happier fate for thee, that death thine eyes should close,
Than thou hadst liv'd to look upon my folly and my woes.

Thou knew'st me but in childhood's day, when, if too wild and free,
Thy voice would check my wayward steps, and charm me back to thee.
Thy heart had broken with that charm; for, oh! what earthly power
Could stay my mad and headlong course in manhood's fiercer hour!

I have been Passion's passive tool — a scar'd leaf on her tide;
And borne upon its rapid course from peace and virtue wide:
Now whirling on some eddy's verge, now toss'd upon the wave,
An idle, varying, restless thing, of every gust the slave.
I would not thou hadst liv'd to see my madness and my shame,
To sorrow o'er my ruin'd hopes and early blighted fame;
To see thy first-born thus resign'd to guilt's remorseless stings,
Of whom thy pure and trusting heart had augur'd holier things.

Oh! hear me! Thou whose words of might the raging waves control,
And save me from the vortex dread, the Maelstrom of the soul:
A fearful doom! yet such, alas! each child of passion finds,
Who, launching on life's ocean, spreads his feelings to the winds.

Death of the Rev. Dr. William Carey,

Baptist Missionary to India.

FROM THE BRADFORD OBSERVER the following piece of affecting intelligence is taken, respecting the decease of that great man, the "Father of Modern Missions to the Pagan nations of the East," Dr. Carey. We are indebted to our esteemed friend Dr. Steadman, for the following interesting account of the death of this enterprising missionary. "In commemorating the decease of this distinguished man, who has lived in India for upwards of forty years — and in that space has translated the New Testament into upwards of *forty languages* of that part of the world, and been the means of planting *twenty-five* Christian Churches — I cannot do better than transcribe a part of a letter from a highly esteemed friend in Liverpool, received this morning: — 'My dear friend, the venerable Dr. Carey, is no more! He expired on the 9th of June, declaring to those around him, that the cross and the atonement of Christ was the only all-sufficient ground of his confidence and joy. Mr. Leechman, who writes on the 19th of June, gives me several particulars relating to the dear and justly venerated man of God, which I regret I cannot now send you.' 'Our head,' he (Mr. Leechman) says, 'is taken away from us this day;' but adds, that the mission, in which his whole heart was engaged, never appeared to promise more fruit than now; and he was just able to hear, before he expired, accounts which greatly delighted him, and led him to express by signs, when he could no longer do so by words, his fervent gratitude to God."

The public need scarcely be informed, that Dr. Carey may be considered as the forerunner of missions to the heathen, with the exception of the Moravian Brethren and the Methodists. He embarked for India in the summer of 1793, in company with the Rev. John Thomas, when about thirty-two years of age, and amidst the unfriendly climate of Bengal, and the intense labour of studying Oriental languages, and translating the sacred oracles into them, as well as engaging in various other literary works, survived to the advanced age of seventy-two years, leaving behind him monuments of benevolence, greatness of mind, perseverance, and success, rarely, if ever, equalled in any other individual since the apostolic age.

There is none like to Luther's three masters, Prayer, Temptation, and Meditation. Temptation stirs up to holy meditation, meditation prepares for prayer, and prayer makes profit of temptation, and fetcheth all divine knowledge from heaven. Of others I may learn the theory of divinity; of these only, the practice. Other masters teach me, by rote, to speak parrot-like of heavenly things; these alone with feeling and understanding. — *Bp. Hall.*

Gold is Cæsar's treasure, man is God's. Thy gold hath Cæsar's image, and thou hast God's. Give therefore unto Cæsar the things that are Cæsar's, and unto God the things that are God's. — *Quarles.*

The Third Volume of the Christian's Penny Magazine will be published on the 1st of January. The First and Second Volumes may also be had at the Publishers', and any of the former Parts or Numbers.

London: Printed and Published by C. WOOD AND SON, Puppis Court, Fleet Street; to whom all Communications for the Editor (post paid), should be addressed; — and sold by all Booksellers and Newsmen in the United Kingdom.

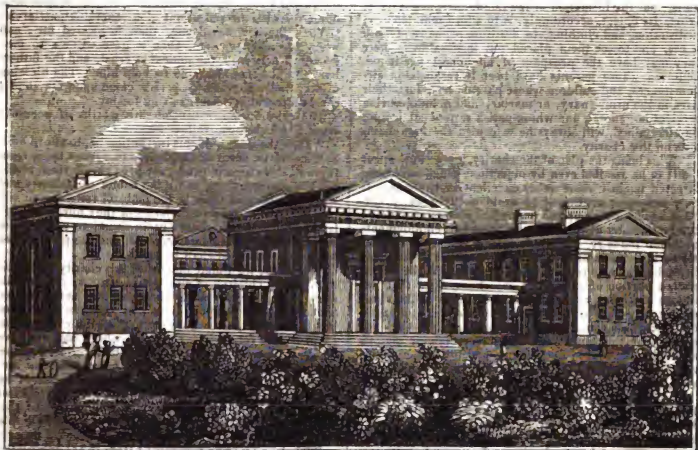
THE CHRISTIAN'S PENNY MAGAZINE.

Nº 132.

PUBLISHED EVERY SATURDAY.

DECEMBER 13, 1834.

PRINTED AND PUBLISHED BY C. WOOD AND SON POPPIN'S COURT, FLEET STREET, LONDON.



WEST FRONT OF THE LONDON ORPHAN ASYLUM, CLAPTON.

LONDON ORPHAN ASYLUM, CLAPTON.

DIVINE INSPIRATION has described genuine "religion before God and the Father" of our spirits, as consisting greatly in a benevolent disposition of the heart, "to visit the fatherless and widows in their affliction." Clothing, maintaining, and educating ORPHANS in the doctrines of Scriptural Christianity, must, therefore, be a work acceptable to "Him who trieth the reins of the children of men."

Mr. Shepherd, in his "Views in London in the Nineteenth Century," thus describes the elegant ornament at Clapton:—"This laudable charity provides for, and accommodates, *three hundred destitute orphans*, and is situated at Clapton, near Hackney, and is from a classical design of the Grecian Doric order. It consists of four parts, a centre and two wings, and a chapel connected with the latter by a dwarf colonnade. The most striking feature of this pleasing edifice is the central building in front, which is used for the chapel. It is a pure Greek prostyle temple, with a tetrastyle portico of the Doric order, bearing an inscription on the frieze, instead of triglyphs, importing that it was instituted in 1813, and erected in 1823. The pediment is plain, but in just allude to the order, and it has mutules under

VOL. III.

the corona. The wing buildings have antæ at their angles, and the roofs form pediments to the order. The centre behind the temple accords in elevation with the wings, and it has a wide and lofty pediment to give it its proper consequence. The central temple is joined to the wings by a low Doric colonnade, the roof of which affords shelter to an ambulatory below, that leads from the wings to the chapel."

The Report for *this year*, 1834, records the names of 377 orphans on the foundation, with their circumstances; and a note states, "Eight hundred and three children have been admitted into the Establishment since the formation of the charity, and four hundred and twenty-six have completed their course of education."

The "Address" of the Committee will be thought worthy a place in the Christian's Penny Magazine; and we therefore give it here.

"The present day is the period of benevolence and philanthropy. London, distinguished in every thing, is highly celebrated for her charities. Like an angel of mercy, she has staunch the wounds and mitigated the wretchedness of man, till, to a careless eye, it may seem that little more remains to be accomplished: but a moderate knowledge of the state of society will convince us, that when charity has exhausted all her energies, a

3 E

considerable proportion of human misery will exist without adequate relief.

"The widow and the orphan have an undisputed, perhaps an *unrivalled*, claim to our benevolence; they arrest, as by a common feeling, the sympathies of all. And this class of *charitable* objects is probably more extensive than any other. Our manufactories and our merchandise, combined with the various other hazardous employments to which life is exposed in so large and enterprising capital, have stripped innumerable families of their head, and reduced them to a condition the most destitute and deplorable.

"It was from a discovery of the great extent of this evil, especially in the commercial districts of the metropolis, that the formation of the London Orphan Asylum arose. Its object, accordingly, is to afford maintenance, instruction, and clothing, to destitute orphans of both sexes, and to see them placed out in situations where they may have the prospect of an honest livelihood. Children whose parents have been in respectable circumstances, and children whose parents have lost their lives in the army, navy, or marine, and manufacturing services in general, and whose parish settlement cannot be ascertained, will always be esteemed the first claimants on this charity.

"This being the plan of the charity, it does not appear liable to be assailed even by objections which have been directed against some other excellent institutions. It purposes most cautiously to avoid exciting any prejudices against the poor and dependent classes of society; or creating any distaste for the humblest employments of honest industry. While it redeems the objects interested in its exertions from the immoralities of the poor, it teaches them to respect their virtues. While it imparts a portion of instruction, which may form their religious character, and which *will* certainly make them more serviceable to their future employers, it designs, that the whole course of their education shall convince them, that the lowest departments of labour may be rendered honourable by industry and uprightness, and that the highest stations in life would be debased by vice and crime.

"A strong recommendation of such exertions is to be found in the probable success which will attend them. We all feel what a powerful spring the hope of success is to energy of conduct; and where can we look for it with more propriety? In these efforts, we lay the axe at the root of the tree; in preference to lopping off its luxuriant sprouts. We destroy the weed in its rise, rather than wait for its maturity. We crush the serpent in the egg, and do not look to a doubtful conquest, when all its strength and venom shall be employed to resist us. We seek to train the mind while it is ductile, and to form the character while it is unformed, rather than commence a hopeless attempt at a period when the mind is untractable, and the deepest features of the character are indelibly fixed. And hence the tendencies of this charity are, to supersede the necessity of some other descriptions of charity, which it is now incumbent on us to support.

"It is imagined, that all the sympathies of our nature will become the decided advocates of such an Institution. Man comes into the world the most helpless and dependent of all creatures. And certainly no object of suffering is so calculated to touch all the tender chords in our bosoms as a defenceless child, cast upon the wide world, deprived of the fostering hand of parental tenderness, and destitute of a friend to guide its steps, relieve its wants, and wipe away its tears!

"Providence seems to have permitted our nature, occasionally, to suffer in such distressful circumstances, to elicit all the softest emotions we possess; and it is impossible to resist the appeal without doing violence to

ourselves. For here it is *helpless* misery, without one energy to relieve itself;—it is *simple* misery, uncaused by vice or folly;—it is *extreme* misery, heightened by every circumstance that can interest the heart, that demands our commiseration. Surely, then, we shall not be alike deaf to the claims of humanity,—the cries of wretchedness,—the sympathies of our nature,—and the voice of Providence;—but shall rather seize with pleasure the opportunities afforded us of ameliorating the condition of the helpless and miserable, and thus answer one of the noblest ends of our existence. And if our wealth, our influence, and our talents are thus employed while the season of action continues; in circumstances of distress, and periods of suffering and incapacity, which alike await the whole of our race, we may delight ourselves with the reflections of a venerable patriarch: 'When the ear heard me, then it blessed me; and when the eye saw me, then it gave witness to me: because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy.'

The rules of this Institution are worthy of perusal: some of which are as follow:—

"That the design of this Institution be, to afford suitable relief to destitute orphans; to rescue them from the walks of vice and profligacy; to provide them clothing and maintenance; to fix the habits of industry and frugality; to train them in the paths of religion and virtue, agreeably to the formularies of the Church of England; and to place them out in situations where their principles shall not be endangered, and the prospect of an honest livelihood shall be secured.

"That the legitimate objects of this charity be, destitute orphan children of either sex; that is, either children who have lost both their parents, and have no friends who can support them; or children who have lost their father, and whose mother is totally incapable of providing for them. Children whose parents have been in respectable circumstances, and children whose parents lost their lives in the army, navy, or marine service in general, and whose parish settlement cannot be ascertained, are highly eligible to receive the aids of this Charity. It is understood by the principle of this law, that a child, having a father-in-law, is not eligible for this Charity.

"That no child be dismissed before it has completed its fourteenth year, nor continued beyond its fifteenth.

"That no child be dismissed until it shall have been separately examined; and should its progress in learning and good conduct prove satisfactory, it shall receive a written certificate in its favour, a copy of which shall be entered in the records of the Charity.

"That the dismissal of a child always take place either at the Board or General Meeting, when a Bible, Prayer-book, and the printed instructions, shall be signed and given to the child, with a serious exhortation to good conduct.

"That the children, on leaving the Establishment, be encouraged to attend an Annual Meeting, as a beneficial excitement to good conduct; and that those who attend with testimonials of their good behaviour, shall be rewarded to the amount as follows:—first year, 2s. 6d., second year, 5s., third year, 7s. 6d., fourth year, 10s., fifth year, 12s. 6d., sixth year, 15s., seventh year, 20s.; and that in case of any not being able to give a personal attendance, if a satisfactory certificate be produced, then the child shall be eligible to the same rewards."

"Much of our comfort, or state of mind in trouble, depends upon *what* we are looking at in that condition."

ON THE LINE OF CONDUCT TO BE PURSUED,

AND THE CULTIVATION OF THOSE DISPOSITIONS MOST CONDUCTIVE TO OUR EARTHLY FELICITY.

How shall I best secure to myself the largest portion of happiness? is the spontaneous and unceasing inquiry of the human heart, from the first dawn of intellect to the close of existence. Various are the modes adopted to obtain it, and frequent the disappointments in the pursuit. Why frequent? Simply because the means used can never realize the desire. Many suppose that happiness consists in riches, or temporal honours, or intellectual acquirements, or sensual indulgences; but each, or all of these, can never satisfy an immortal being. No extraneous circumstances can confer happiness. We must seek it within our own hearts: if this fountain be made pure, its streams will afford grateful refreshment.

We will, therefore, now inquire—What are the habits of thought and conduct calculated to produce the desired good? One of the principal of these is, *Industry*: the acquirement of this is of immense importance. A person who is habitually industrious, is spared many of the mortifications to which the procrastinating and indolent are frequently exposed. Persevering industry will overcome great difficulties, and perform duties, from which the sensual and listless would shrink in dismay. This habit, when strengthened by religious principles, will teach us to "redeem the time;" to "do all things decently and in order." Industry is, in fact, one of the richest soils into which the seeds of righteousness can be cast, as it renders the discipline by which all are exercised, who are taught of the Spirit, comparatively easy, since perseverance and self-denial will be its fruits.

Another disposition to be cultivated is, *Moral Integrity*, or, as I would rather term it, *honesty of thought and conduct*. By this I mean, that state of mind which leads the possessor of it to make his words bear the impress and reality of truth; never to examine any thing which belongs to another in his absence, in a manner which he would blush to do if the owner were present; never to converse about absent individuals, in language which he would have cause to be ashamed of, if it were repeated to them. Here I must beg to explain, that by this I do not intend to imply, that we are to shrink from reproving evil-doers, whether present or absent, when duty requires; but that our censures should be delivered in such a spirit of clarity, that if the persons reproved were present (while they might regret the conduct which had produced it), they should be compelled to acknowledge the justice of our sentence.

Another desirable habit is, *promptitude and decision of purpose*. A vacillating state of mind, though united with great talents, will never lead to eminent attainments. Endeavour speedily to decide on what is the path of duty, or prudence, and then unshrinkingly pursue it. Ever remember, that "*duty is imperative*;" if it demand a sacrifice, let it unhesitatingly be offered; and if prudence dictate any mode of action, let us be careful to fulfil it. A failure in this virtue has often been a prolific source of self-reproach and sorrow.

Humility is another essential ingredient in the formation of happiness. Pride is, indeed, its own tormentor. In passing through life, we shall ever be meeting with persons whose interests and opinions are opposed to our own; and as more than half the world are intent on securing their own aggrandizement, or in displaying their own self-importance, these will offer frequent insults to our self-love; but humility, that "sweet bud of Eden!" will teach us in honour to prefer one another,

will be efficient in removing many of the trials we meet with in life, and will shed its delicious fragrance over the sometimes painful path of self-denial.

Contentment is a virtue, which it will also be to our interest to cultivate. A contented mind must take its rise from a disposition to reflection. It is only by a contemplation of our many sources of enjoyment, that we learn contentment. Yet this is a most delightful employment for the mind, and will amply repay the exercise. I believe many persons lose much joyousness of feeling, through not seeking to make the declaration of the Psalmist, "Yea a good and pleasant thing it is to be thankful," their own heartfelt experience. If, when tried by afflictive circumstances, instead of sitting down and magnifying our trials, by a sombre contemplation of them, we endeavoured to enumerate the various comforts still left us, I think we should invariably find, that they greatly preponderated, and we should arise from the calculation adopting the language of David, "I will bless the Lord at all times, his praise shall continually be in my mouth."

The next essential to happiness, which I must enumerate, is *Self-denial*. You perhaps may ask, Will this stern virtue be conducive to pleasure? I answer, it will, most largely. Not he who ministers to his passions, but he who governs them, is the happy man. It is universally acknowledged, that self-respect contributes greatly to peace of mind; yet how can this exist, when our conduct continually militates against our conviction of what is right? This, like every other duty, loses much of its irksomeness the more frequently it is exercised: and it will ever be found, that the practice of one act of self-denial, prepares for the performance of the next, and renders each succeeding one less difficult.

A taste for intellectual pursuits will be a desirable attainment. There are so many things in the natural world, calculated to rouse a spirit of inquiry and investigation, that I cannot imagine a person in possession of the moral and mental habits I have been recommending, without having a desire to acquire what has been so happily termed, "a full mind." If such a spirit be once excited, it will unceasingly be desirous of increasing a hoard, which, unlike worldly friends, or temporal possessions, will be present and available in the time of solitude, poverty, or affliction.

Love is the crowning virtue; all those I have enumerated are but its fruits. Love will lead to the fulfilment of every Christian duty: indeed it cannot exist separately from Christian principles: it is only in loving Christ that we learn to love mankind. This will make us benevolent, "willing to distribute." Here permit me to make a few remarks on the manner of giving.

"Remember, with ill-will and frowns bestow'd,
Favours offend, and gifts become a load."

When conferring benefits, ever bear in mind that beautiful scriptural exhortation, "He that giveth, let him do it with *simplicity*." It is not the value of the gift, but the manner of its bestowment, that affects the heart: he who has been led to analyze his own feelings will assent to this truth.

Love will make us kindly-affectioned to others; will lead us to interpret their words and motives after its charitable rule; thus happily keeping us strangers to the gall and wormwood, which the suspicious and uncharitable wilfully mingle in the cup of social intercourse. If I were asked, When are we happiest? I should reply, In those moments when our heart overflows with thanksgiving to God, and goodwill to men.

In thus attempting to illustrate the principal constituents of happiness, I have not enumerated a single ingredient which is not within the means of attainment by

the humblest individual: and while the endeavour to cultivate these habits and dispositions would shed a halo of glory around the path of the great and the learned, they would alike gild the cot of poverty, and throw a moonlight beauty over the harsher scenes of sickness and suffering.

If I were required to condense my answer to the subject of our present inquiry into a few words, I should say—*Be a sincere and consistent Christian; and in seeking to know and obey God, you will have the realization of present peace, and the assurance of future glory.*

Z. Z.

ILLUSTRATION OF MATTHEW V. 22.

"Whoever shall say, Thou fool, shall be in danger of hell fire."

Our correspondent, J. H., in considering this fearful passage, should regard the context with especial attention. By so doing, the meaning of the expression proposed for explanation will be the more clearly understood, and the force of the language be seen in all its propriety and beauty.

In the whole context, it is manifest that our Saviour is vindicating the honour of the Divine law, in opposition to the corrupt and debasing comments given by the Jewish doctors. Perhaps nothing will more beautifully illustrate the sense of the words, than Dr. Doddridge's translation and paraphrase of the whole passage, from the 17th verse. He writes—*"That the great design of our Lord's appearance might be more fully understood by the multitudes that were now assembled around him, he proceeded in his discourse, and said, Suppose not that I am come to dissolve that goodly fabric of holy precepts contained in the sacred writings of the law and the prophets; for I solemnly assure you, that I am not come to dissolve, but rather to vindicate and illustrate, to complete and adorn [them], both by my example and discourses, as well as to answer the highest ends of the ceremonial institutions. For verily I say unto you, that as their original is divine, their honours shall be perpetual; so that, till heaven and earth pass away, and the whole visible frame of nature be disjoined, not one jot or one tittle shall pass, or perish, from the law, till all things which it requires or foretels shall be effected. Whoever therefore shall himself transgress, or violate one of the least of these commandments which are contained therein; and, especially, whoever shall teach other men so to do, whether by his licentious principles, or irregular example, he shall be accounted [one of] the least and unworthiest members in the kingdom of heaven, or in the church of the Messiah; and shall soon be entirely cut off from it, as unfit for so holy a society: but whoever shall do them, and teach [them], with that advantage which nothing but the authority of a good example can give, he shall be called great in the kingdom of heaven, and be treated with distinguished honour and favour, in proportion to his zeal in so good a cause. Let this, therefore, be the care of all that hear me this day: for I say unto you, with all the solemnity that so important an affair requires, than unless your righteousness abound far more than [that] which is apparent in the lives, or even required in the precepts of the scribes and pharisees, as highly as they are generally esteemed, ye shall be so far from making any illustrious figure, that ye shall not by any means enter into the kingdom of heaven, or be owned by the Son of Man as truly his subjects."*

"To illustrate this, I will now proceed to explain some of those precepts of the law, which these pharisaical teachers have, by their glosses, enervated and dishonoured; and I will begin with the sixth commandment. Ye have heard that it was said to the ancients, and particularly to your fathers at Mount Sinai, *Thou*

shalt not kill; and you have been taught, that the only design of it was to restrain men from actual murder; and accordingly it has been added, That whosoever shall unlawfully kill another, shall be obnoxious to the judgment, and be capitally punished in the common courts of judicature. But I say unto you, That it was the design of God in this precept to prohibit extravagant passions and abusive language, as well as the most fatal effects of them, in destroying the lives of each other: so that whosoever shall, without just cause, be angry with his brother, so as secretly to wish him evil, shall be obnoxious to the judgment, or shall be liable to a worse punishment from God, than any that your common courts of judicature can inflict. And whosoever to his secret anger shall add opprobriations and contemptuous words; or, for instance, shall say to his brother, Raca, that is, Thou worthless, empty fellow, shall be exposed to yet more terrible effects of the Divine resentment, and be obnoxious to a yet severer punishment, that will as far exceed the former, as that inflicted by the Sanhedrim, which extends to stoning, does that which follows on the judgment of the inferior courts, which only have the power of the sword. But whosoever, in his unreasonable passion, shall presume to say unto his brother, Thou fool, that is, Thou graceless, wicked villain, thereby impeaching his moral character, as well as reflecting on his intellectual, shall be obnoxious to the fire of hell, or to a future punishment more dreadful even than that of being burnt alive in the valley of Hinom, from whence you borrow the name of those infernal regions."

Dr. Doddridge adds, in a note on the expression, *Burnt alive in the valley of Hinom*, the following:—*"Though it is so well known to the learned, I must beg leave to remind my English reader, that the valley of Hinom, or Tophet, has been the scene of those detestable sacrifices, in which children were burnt alive to Moloch (compare 2 Kings xxiii, 10; 2 Chron. xxviii, 3; and Jer. xix, 2–5; xxxii, 35); and was afterwards defiled by Josiah (2 Kings xxiii, 10), and made a receptacle for the filth of the city, where fires were kept constantly burning, to consume it: and it is probable, that if any criminals were executed on the statute, Lev. xx, 14, or xxi, 9, this accursed and horrid place might be the spot of ground on which they were consumed. However that were, it seemed, both with regard to its former and latter state, a fit emblem of hell itself (see Isa. xxx, 33, and Jer. xix, 11–13), which, in the Syriac language, takes its name from thence, and was commonly called Gehenna by the Jews. It must here signify a degree of future punishment, as much more dreadful than that incurred in the former case, as burning alive was more terrible than stoning; for I apprehend the punishment of each degree of anger and fury here mentioned, is to be referred to the invisible world, or else our Lord's words would not be generally true."*

"Fool" is a word of frequent occurrence in the Scriptures, and sometimes it simply signifies inexperienced, or unlearned, as in Isaiah xxxv, 8: but, however it may not involve a high degree of culpability to employ it on certain occasions, in relation to one or other, it is far better to refrain from its use altogether, both from a regard to good taste, and the solemn considerations of religion.

Believe and hope, till you see and enjoy. Jesus is, in the gospel, saying, "Come and see;" and he is come down in the chariot of love, wherein he rideth through the world to conquer men's souls; and is now in the world, saying, "Who will go with me? My Father will make you welcome; for in my Father's house are many mansions."—*Ruth Clifford.*

WHAT IS THE SEAT OF THE SOUL?

PRESIDENT EDWARDS shall answer this inquiry of our correspondent. That profound thinker remarks, as to the "PLACE OF MINDS,"—"Our common way of conceiving of what is spiritual is very gross, and shadowy, and corporeal, with dimensions and figure, &c., though it be supposed to be very clear, so that we can see through it. If we would get a right notion of what is spiritual, we must think of *thought*, or *inclination*, or *delight*. How large is that thing in the mind which they call *Thought*? Is love square or round? Is the surface of hatred rough or smooth? Is joy an inch or a foot in diameter? These are spiritual things; and why should we, then, form such a ridiculous idea of spirits, as to think them so long, so thick, or so wide: or to think there is a necessity of their being square, or round, or some other certain figure?

Therefore, spirits cannot be *in place*, in such a sense, that all within the given limits shall be where the spirit is, and all without such a circumscription, where he is not; but in this sense only, that all created spirits have clearer and more strongly impressed ideas of things in one place than in another, or can produce effects here, and not there; and as this place alters, so spirits move. In spirits united to bodies, the spirit more strongly perceives things where the body is, and can there immediately produce effects; and in this sense, the soul can be said to be *in the same place* where the body is. And this law is that we call the *union between soul and body*. So that the soul may be said to be *in the brain*; because, ideas that come by the body, immediately ensue only on alterations that are made there; and the soul most immediately produces effects nowhere else.

No doubt that all *finite spirits*, united to bodies or not, are thus *in place*; that is, that they perceive, or passively receive, ideas only of created things that are in some particular place at a given time. At least, a *finite spirit* cannot thus be in all places at a time, equally. And doubtless the change of the place, where they perceive most strongly, and produce effects immediately, is regular and successive; which is the motion of spirits.

From what is said above, we learn, that the seat of the soul is not *in the brain* any otherwise than as to its immediate operation of things on it. The soul may also be said to be *in the heart*, or the *affections*, for its immediate operations are there also. Hence we learn the propriety of the Scriptures calling the soul the *heart*, when considered with respect to the *will* and the *affections*.

We seem to think in our heads, because most of the ideas of which our thoughts are constituted, or about which they are conversant, come by the senses that are in the head, especially the sight and hearing, or those ideas of reflection that arise from hence; and partly because we feel the effects of thought and study in our head.

Seeing *human souls* and *finite spirits* are said to be in this place or that, only because they are so as to mutual communication; it follows, that the Scripture, when it speaks of God being *in heaven*, of his dwelling *in Israel*, of his dwelling *in the hearts of his people*, does not speak so improperly as has been thought."

UNION OF MIND WITH BODY.

The *mind* is so united with the *body*, that an alteration is caused in the body, it is probable, by every action of the mind. By those acts that are very vigorous, a great alteration is very sensible; at some times, when the

vigour of the body is impaired by disease, especially in the head, almost every action causes a sensible alteration of the body. — *President Edwards*.

MAHOMETAN DISINTERESTEDNESS.

Illustrative of Matt. x. 42. "A cup of cold water only, in the name of a disciple."

MILCOM (our guide), whose throat seemed to sympathize with the present drought, and as if endued with the instinct by which horses are said to know that they are approaching water, though even at a considerable distance, alighted at a little shed at the road side, within which he found a large vase full of excellent water, replenished every day for the thirsty traveller, who would in vain seek it elsewhere.

Does not the beautiful definition of genuine charity instantly occur to the mind? "Whoever shall give a cup of cold water only unto one of these little ones, in the name of a disciple, verily I say unto you, he shall in no way lose his reward." And yet, he that placed the vase of water in the shed, and brought it from a considerable distance, and placed it there every day, was not a Christian—but a poor, despised Mahometan!

And what did this poor man propose to himself? It could neither be to receive money nor thanks; for having filled the vase, perhaps, before sunrise, he never returns to it till the following morning. Shall we deny him, though he be not a Christian, the justice of supposing that he had a benevolent heart? He places not the vase for the "disciple" only; it is not for those exclusively who hold common faith with himself, but the refreshing draught is as free to the *Ginour* (or infidel) as to the disciples of the prophet.

Surely such a people, whenever the period shall arrive that they receive the water of life from Him, who unites all to come and buy water without money and without price, the living waters of everlasting life, will be much more likely to be an honour to Christianity, than multitudes who now bear the name.

We dismounted at the Oda (a lodging house for travellers), in the village of Couselare, or Couselare. It was certainly not a palace, for we shared it with our horses, and there were holes, called windows, without glass or shutters; but the hospitality of our hosts more than compensated for every thing else.

We had *trakana soup**, pilau, cheese, and *petmes*†, and surprised were we to see our table-cloth, or table-skin, so soon laid, the *pancake bread*‡ placed all around, and the smoking viands in the midst. It was the more surprising, since we were unexpected guests; and as the village seemed wretchedly poor, we ventured to ask an explanation; and we learnt that our fare was the contribution of many families—the *trakana soup* was supplied by one; the pilau by a second; the *petmes* by a third; the bread by a fourth;—but all were emulous to feed the famished strangers with as little loss of time as possible: and these were Turks!—*Arundell's Discoveries in Asia Minor* in 1833. * * N. R.

* *Trakana*, or *turkana*, the principal ingredient, is flour of different kinds of grain, which, with some savoury additions, is formed into a sort of sausage-shape, and being hung up to dry, keeps a long time, and makes, when dissolved, a palatable, nutritious soup.

† *Pelmes*; the must of the grapes of the vintage, made into a syrup, by boiling.

‡ These are large circular cakes, very thin, which may be folded up like a piece of leather, and commonly are so when eaten.

MY SCRAP BOOK.

LEAF XLVII.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—*SENeca*.

EXTRACTS FROM MR. ISAAC JAMES'S SECOND LECTURE ON THE HISTORY OF THE DISSIDENTS IN BRISTOL.

(Transcribed from his original notes.)

MY WORTHY FRIENDS,—In my last lecture, I endeavoured to trace out the first glimmering of true gospel light in this city, and its progress from the beginning of the reign of King Henry the Sixth, to the last year but one of bloody Queen Mary, as she has been but too justly called. It is said that she was not naturally of an inhuman disposition, but that she was urged on by the priesthood; and perhaps there is not a worse or a more malignant set of men upon earth than ecclesiastics influenced by the Spirit of God. Happy is it that we are delivered from their cruel hands.

I also gave some account of *Pocell* and *Hubberdine*, the opponents of *Latimer* in Bristol. I have since met with a further account of *Hubberdine*, which, as it is curious, I will give in the words of honest John Fox the martyrologist. "He [*Hubberdine*] was an old divine of Oxford, a right painted pharisee, and a great strayer abroad in all quarters of the realm, to deface and impeach the springing of God's holy gospel. But because the man is now gone, to spare therefore the dead (although he little deserved to be spared who never spared to work what villany he could against the true servants of the Lord), this shall be enough for example's sake, for all Christian men necessarily to observe how the said *Hubberdine*, after his long railing in all places against *Luther*, *Melancthon*, *Zuinglius*, *John Frith*, *Tyndal*, *Latimer*, and other professors; after his hypocritical open alms, given out of other men's purses, his long prayers, pretended devotions, devout fastings, his woolward going, riding in his long gown down to the horse's heels like a pharisee, or rather like a sloven dirtied up to the horse's belly; after his forged tales and fables, dialogues, dreams, dancings, hoppings, and leaping, with other like histrionical toys and gestures, used in the pulpit, and said against heretics; at last, riding by a church side, where the youth of the parish were dancing in the churchyard, suddenly this *Silenus*, lighting from his horse, by the occasion of their dancing, came into the church, and causing the bell to toll in the people, thought, instead of a fit of mirth, to give them a sermon of dancing: in which sermon, after he had patched up certain common texts out of the Scriptures, and then coming to the doctors, first to *Augustine*, then to *Ambrose*, so to *Jerom* and *Gregory*, *Chrysostom*, and other doctors, he made them, every one (after his dialogue manner), to answer by name to his call, and sing after his tune, for the probation of the sacrament of the altar against *John Frith*, *Zuinglius*, *Ecclampadius*, *Luther*, *Tyndal*, *Latimer*, and other heretics, as he called them. At last, to show a perfect harmony of all these doctors together, as he had made them before to sing after his tune, so now also to make them dance after his pipe. First he calleth upon Christ and his apostles, then the doctors and ancient seniors of the church, as in a ring, all to dance together with pipe of *Hubberdine*. Now dance Christ, now dance Peter, Paul, now dance *Augustine*, *Ambrose*, *Jerom*. And thus old *Hubberdine*, as he was dancing with his doctors lustily in the pulpit against the heretics, how he stamped and took on, I cannot tell; but—*crash* quoth the pulpit, down came the dancer, and there lay *Hubberdine* sprawling in the midst of his audience: and although he broke not his neck, yet he so broke his leg, and bruised

his old bones, that he never came into the pulpit more, and died not long after. When the churchwardens were called, and charged for the pulpit being no stronger, they made answer, that they made their pulpit for preaching, and not for dancing."

I know I gave part of this account before out of "*Strype's Memorials*," with some particulars not mentioned by Fox, and I suppose the poor old man's tragical death did not take place in Bristol; yet as he was so strenuous an opposer of *Latimer* in this city, and some now here were not present at my first lecture, I hope my auditory will excuse my bringing him forward upon his tumble-down stage this morning.

I should have observed, that at Westbury, over *Durham Down*, there was, during the reign of popery, a collegiate church, which, from being the habitation of monks and friars, has dwindled down to a boarding-school for young gentlemen, few of whom, I trust, will be destined to lead so anti-scriptural a mode of life. In this college, that morning star of the Reformation, that light of the dark age in which he lived, *John Wickliffe*, of sacred memory, was a prebendary.

How the churches in Bristol were supplied for some years after the expulsion of popery, I cannot ascertain, but for want of Protestant clergy, I apprehend very poorly; and even of them, it is probable, many were such as had crept into the priests' office for a mere sustenance, and it is to be feared were still papists in their hearts. Seventeen years after the succession of Queen Elizabeth, namely, in 1575, I find one *Thomas Caverleye* set down by *Barrett* as the first Protestant minister at *St. Leonard's* church. Upon what terms his predecessor *Mr. Vaughan* held the living from 1559 till that year, I know not; but a period of sixteen years elapsed after the commencement of the reign of Elizabeth.

In 1581, we have a striking instance of how laws intended to be executed with severity when first enacted, in the course of time sink down into mere forms; for in a new charter granted to Bristol, on the 28th of July, in that year, the old enactment of Henry the 7th, which also was founded upon one of Henry the 5th, against the *Lollards**, is repeated, although the Protestant was then the established religion of the country.

I have but one more memorandum relative to Bristol during "The golden days of good Queen Bess," as they are called by some, who, you may be sure, were not Puritans. No, they had no reason to call them so. They did not feel the soft and delicate hand of a lady, but the arm of a virago, who could swear at a bishop, hang a Puritan, and burn a Baptist in *Smithfield*. But what I was about to mention is, that I have in my possession a volume of "*Catechetical Discourses*," printed so early as 1602, "by *William Burton*, minister and preacher of the word of God in the city of Bristol!" They have rather quaint titles, such as "*God wooing his Church*," "*David's Evidence*," "*A Caveat for Sureties*," "*The Anatomy of Belial*," and "*The Rousing of the Sluggard*, in seven sermons." Seven sermons to rouse a sluggard! I greatly fear they would answer no such end to those who cannot rise early enough to attend a seven o'clock lecture.

I now proceed to the origin and progress of Puritanism in Bristol, in which, perhaps to the satisfaction of my audience, I shall not be much beholden to printed books. I have faithfully abridged the interesting manuscript of *Mr. Edward Terrill*, a name which ought ever to be held in esteem by the church in *Broadmead*, and the academy connected with it. I shall adhere strictly to his phraseology, though in some instances it will doubtless sound a little obsolete. Additions and remarks I shall throw in, in their appropriate places.

* For a more particular reference to this Act, see page 351.

My original intention was to have published a history of the *Baptists* in Bristol, to which I meant to have prefixed what I read in my former lecture. Then was to follow Mr. Terrill's narrative, in his own words, with the exception of redundancies of expression, down to the Revolution under William and Mary. From that time to the present, I purposed to have given the histories of Broadmead, the Pithay, and Callow Hill congregations, separately. I printed and circulated proposals, at considerable expense, but could not obtain subscribers sufficient to defray the charges of paper and printing. * * *

Though disappointed in my expectations, I nevertheless did not drop my design, but on the contrary, enlarged my plan, and began to collect for a General History of the Dissenters in Bristol, under the denominations of Presbyterians, Independents, and Baptists; for the Quakers not having been ever united with us in common intercourse, are not included in my plan. For my own gratification, however, I have transcribed the history of their sufferings, in about twenty-nine folio pages, written close and small, and they confirm Mr. Terrill's Narrative in a surprising manner. When I call these people *Quakers*, I by no means intend it as a term of reproach, and they who ridicule them about the "moving of the Spirit," little consider that that expression is as sacred among them, as is the doctrine of the influence of God's Spirit among us.

I began my collections in 1794, and am still from time to time adding to them, as materials come to hand. I hope they will not be lost at my decease, and I am pretty well fixed in my mind how they will be disposed of.

Mr. Terrill appears to have been a very serious and devout man, and commences his Narrative in the following solemn manner, quoted from the Epistle to the Hebrews.

[It being my intention (D. V.), in the course of the ensuing year, to gratify the readers of the Christian's Penny Magazine with copious extracts from this very curious, highly interesting, original, and undoubtedly authentic record of Mr. Terrill, and as Mr. James, by reading the commencement of this record, concluded his second lecture, I feel it unnecessary to proceed any further in its transcript.]

S. J. B. * * * *

* They are all now, where I have every reason to believe he intended they should be, viz. in my possession. For an account of some of them, see page 327.—S. J. B.

SEVEN EXAMPLES OF EXTRAORDINARY SELF-CULTIVATION.

SELF-CULTIVATION in learning is urged upon Sabbath School Teachers, in a forcible manner, in the Teachers' Magazine for this month, especially by the following "Seven Extraordinary Examples." They are deserving the consideration, not only of "Sabbath School Teachers," but of all young persons; as calculated to stimulate them to active, persevering diligence in a course of laudable improvement.

1. "DR. LEE, professor of Hebrew and Arabic in the University of Cambridge, commenced his successful study of the learned languages, and made very considerable progress in them while a country carpenter's apprentice.

2. "DR. CAREY, Baptist Missionary of Serampore, whom God has honoured as the most learned translator of the Holy Scriptures into the languages of the East, acquired surprising knowledge of Latin, Greek, and Hebrew, while only a village shoemaker.

3. "THE REV. T. H. HORNE, a great friend of Sunday Schools, the author of the 'Critical Introduction to the Study of the Holy Scriptures,' compiled the first edition of that most useful and valuable work, while a Methodist local preacher, and engaged in manual labour.

4. "MR. GREENFIELD, of the Congregational denomination, compiler of the 'Comprehensive Bible,' and late Editor of the 'Oriental Translations of the Scriptures,' in the employment of the Bible Society, acquired much of his astonishing knowledge of the learned languages while occupied as a bookbinder's apprentice.

5. "DR. ADAM CLARKE, of the Wesleyan denomination, the learned commentator on the Scriptures, regarded as one of the greatest of modern scholars, also had the merit to emerge from a state of poverty, and to pursue knowledge under great difficulties.

6. "DR. GILL, a Baptist minister of the last century, author of the most voluminous commentary on the Bible, and other learned works, made surprising advances in learning; and Mr. Toplady, a distinguished clergyman of the Church of England, declared, 'If any one man can be supposed to have trodden the whole circle of human learning, it is Dr. Gill.'

7. "DR. WARBURTON, bishop of Gloucester, and contemporary with Dr. Gill, was accounted the most learned man among all the English prelates in his day. He never was at college, but prosecuted his various studies while employed as clerk in the office of an attorney."

BOOK SOCIETY FOR PROMOTING RELIGIOUS KNOWLEDGE AMONG THE POOR,

Established A. D. 1750.

A SPECIAL GENERAL MEETING of the Subscribers to the Book Society, was held at the King's Head Tavern, in the Poultry, on Tuesday last, to take into consideration the following proposition:—

"That the sum of 500*l.* of the funded property of the Society be appropriated, under the direction of a Committee, to promote the establishment and extension of Congregational, Village, and School Libraries, either by gratuitous distribution, or sale at reduced prices, and that the Trustees be authorized to sell stock for the same."

We rejoice to learn, that the motion was carried by a majority of twenty-five to five: but the five gentlemen who opposed the motion demanded a poll, which will be taken on a day appointed.

This very excellent and venerable Society (founded upon the catholic principles of the British and Foreign Bible Society and the Religious Tract Society, and their parent) has departed from its original principles, of making gratuitous grants to the poor; and its subscribers have consequently declined from several thousands to about five hundred. Had the Committee acted according to the original design of the institution, and not funded their property as legacies were left to it, it might have prospered as others: but it is hoped that the above resolution is the beginning of a series of determinations to prosecute the design of its founders, in blessing not only its subscribers, but the poor, and thus to seek the promised blessings of our God.

Θ.

"The love that embraces a sinner in all his wickedness, is neither more nor less than the love which flows from God in all his glory."

THE NEGLECTED CHILD.

BY T. H. BAILEY, ESQ.

I NEVER was a favourite,
My mother never smil'd
On me with half the tenderness
That bless'd her fairer child.
I've seen her kiss my sister's cheek,
While fondled on her knee:
I've turn'd away to hide my tears —
There was no kiss for me!

And yet I strive to please, with all
My little store of sense;
I strive to please, and infancy
Can rarely give offence:
But when my artless efforts meet
A cold, ungentle check,
I did not dare to throw myself
In tears upon her neck.

How blest are the beautiful!
Love watches o'er her birth:
Oh beauty! in my nursery
I learn'd to know thy worth;
For even then I often felt
Forsaken and forlorn;
And wish'd — for others wish'd it too —
I never had been born!

I'm sure I was affectionate;
But in my sister's face
There was a look of love that claim'd
A smile or an embrace.
But when I rais'd my lip to meet
The precious children prize,
None knew the feelings of my heart —
They spake not in my eyes.

But, oh! that heart too keenly felt
The anguish of neglect:
I saw my sister's lovely form
With gems and roses deck'd.
I did not covet them; but oft,
When wantonly reprovd,
I envied her the privilege
Of being so belov'd.

But soon a time of triumph came,
A time of sorrow too;
For sickness o'er my sister's form
Her venom'd mantle threw:
Her features, once so beautiful,
Now wore the hue of death,
And former friends shrank fearfully
From her infectious breath.

'Twas then, unwearied, day and night
I watch'd beside her bed,
And fearlessly upon my breast,
I pillow'd her poor head.
She liv'd! — she lov'd me for my care! —
My grief was at an end:
I was a lonely being once,
But now I have a friend.

THE CORNER STONE;

Or, a familiar illustration of Scripture Truth. By Jacob Abbott. Carefully revised, with an Introductory Preface, by the Rev. Robert Philip. 18mo. cloth, with a steel engraving. London, Thomas Ward & Co.

ABBOTT's writings contain much striking originality of illustration, with some singularities of expression, which have been regarded as peculiarly American. Perhaps Mr. Abbott attributes too much to repentance, and too little to faith, in the personal reconciliation of a sinner to God: but if he err on that one point, English writers have been thought to deserve censure for attributing too little to the former grace, and too much to the latter.

With this remark in view, many will read the "Corner Stone," and find it well deserving of being perused by every young inquirer after divine truth, and the way of life eternal by Jesus Christ; who, in the business of salvation, is indeed "the chief corner stone." Some of the illustrations of Christian doctrine and duty in this instructive volume are exceedingly remarkable; and we have much pleasure in giving it our cordial recommendation.

THE FIRE-SIDE;

Or, the Duties and Enjoyments of Family Religion: containing — Part I. Come to Prayer. Part II. Home made happy. Edited by Jacob Abbott Revised, 18mo. cloth. Religious Tract Society.

This is a very delightful volume. The beautiful, affecting, instructive, and engaging scenes which are here described, most correctly answer the inviting title of the book; and they are altogether worthy of the pen of an intimate friend of Jacob Abbott.

THE CHRISTIAN ALMANACK

For the Year 1835. Religious Tract Society.

This almanack is truly worthy of its title, and it is, beyond a question, the most beautifully printed as well as judiciously compiled of any of this class of publications. It contains the usual astronomical and meteorological articles of information, besides daily texts of Scripture, and a vast mass of information adapted to interest the man of business, the patriot, the philanthropist, and the Christian.

SHEET ALMANACK

For the Year 1835. Religious Tract Society.

This also is a most admirable compilation, adapted for the shop or counting-house, containing the usual variety of articles in a sheet almanack, with daily texts of Scripture. This Sheet is only a penny, and the Book is but eight pence.

Robert Hall considered among the "all things," ourselves are included; if we do not work together with God, we may go against the benefit, and not gain by it.

The Third Volume of the Christian's Penny Magazine will be published on the 1st of January, price 6s. 6d. bound in cloth. Vols. I and II may be had at the Publishers', or any particular Parts or Numbers to complete Sets.

London: Printed and Published by C. WOOD AND SON, Poppin's Court, Fleet Street; to whom all Communications for the Editor (post paid) should be addressed, — and sold by all Booksellers and Newsmen in the United Kingdom.

The Cross! the Cross! be that the preacher's theme;
That sovereign antidote for human woe,
The trembling sinner's plea, the saint's repose,
Earth's triumph, and the standard of the skies!
The death of Death — the victory o'er the Grave!

EAST.

THE CHRISTIAN'S PENNY MAGAZINE.

No 133.

PUBLISHED EVERY SATURDAY.

DECEMBER 20, 1834.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POPE'S COURT, FLEET STREET, LONDON.



LONDON ASYLUM FOR THE DEAF AND DUMB.

DEAFNESS AND DUMBNESS — EARLY EFFORTS FOR THEIR CURE.

BRITISH BENEVOLENCE, contemplating suffering humanity under every possible circumstance of affliction, could not overlook the calamities of the DEAF and DUMB. Medical or moral treatment is unable to effect a cure in these cases; but ingenious kindness can contrive astonishing alleviations. This is most happily exhibited in the "London Asylum for the DEAF and DUMB."

Divine Inspiration records of our blessed Redeemer, that "he went about doing good, and healing all that were oppressed of the devil." Possessing divine power, he displayed his creating energy, performing miracles of mercy, which led beholders to exclaim, "He hath done all things well: he maketh both the DEAF to hear, and the DUMB to speak."

Christianity was at first demonstrated to be divine by the manifestation of miraculous powers: but its supernatural influences in our age are limited to *moral miracles*, transforming the soul: still these, even in the cases of many deaf and dumb pupils, clearly prove and illustrate the power and grace of God. Beholding and admiring these moral miracles of mercy, the faith-

VOL. III.

ful ministers of the gospel, influenced by the love of Christ, are prompt to devise the means of alleviating distress, and of improving the temporal condition of their fellow-men. Hence originated the noble Institution represented in our Engraving, whose worthy founder was the Rev. John Townsend, a minister of the Independent denomination, in London.

DUMBNESS is caused, if not solely, yet almost altogether, by the loss of the sense of hearing; sometimes, indeed, by a palsied tongue. Language is seen to be acquired by imitating articulate sounds: but from this medium of intelligence, deaf people are entirely excluded. Being unable to acquire articulate sounds by the ear, unless they can be taught articulation by some other medium, persons thus afflicted must be, through life, deprived of the use of language; and as language is the chief means of knowledge, those who are the subjects of this calamity must remain in an intellectual condition far inferior to those who are blessed with all their senses in perfection.

DEAFNESS was, in former ages, considered as such a total obstruction to speech or written language, that an attempt to teach the deaf to read, was uniformly regarded as impracticable; till Dr. Wallis, and some others, have shown, that although deaf people are unable to

3 F

learn the use of language by the direction of the ear, there are other sources of imitation by which the same effect may be produced. The *organs* of hearing and of speech have little or no connection. Persons deprived of the former, generally possess the latter in high perfection; so that little further is necessary, in order to make them articulate, than to teach them how to use these organs. This is not, indeed, an easy task: but experience has proved that it is practicable.

Ponce, a Spanish monk of the Benedictine order, in the sixteenth century, appears to have been the first who made any successful attempts to give instruction to the deaf and dumb; and in 1620, another Spaniard published a treatise on this art. Dr. Bulwer, an English physician, wrote on the same subject in 1648. In 1657, a German gave the world an account of a pupil, whom he had succeeded in teaching his native language; and who, in a short time afterwards, by his own unaided efforts, mastered the Hebrew. Dr. Wallis first attempted to teach the deaf to utter articulate sounds about 1662; and Dr. Holder, about 1669, devoted much time and labour in improving the system. Dr. Ammon, a Swiss physician, in 1700, and several others, gave great attention to the same subject; among these were Mr. Thomas Braidwood of Edinburgh, who, in 1764, undertook the instruction of a single pupil, the son of a merchant at Leith, upon the principles laid before the Royal Society, and published in the Philosophical Transactions.

Mr. Braidwood succeeded in an astonishing degree; and after his first triumphant efforts, he taught many who were born deaf to speak distinctly, to read, to write, to understand figures, the principles of religion and morality, &c., and even to make rapid progress in the useful branches of education. His principal difficulty, after he had discovered this art, was to make people believe it to be true. Advertising in the public papers, and exhibiting his pupils to many noblemen and gentlemen, were not sufficient to induce general belief. A remarkable instance of this incredulity may be given in illustration. A gentleman in England sent his daughter, deaf and dumb, to Mr. Braidwood, who, in about two years, had been so trained, that he wrote to her father, informing him, that she could *write, speak, and read* distinctly. The father replied, begging Mr. Braidwood to excuse him, as he could not believe it: but he desired a friend, visiting Edinburgh, to inquire into the truth of the report. He did so, conversed with Mr. Braidwood, saw the young lady, and heard her speak, read, and answer any questions put to her. On his return, he reported to the incredulous father the surprising progress his child had made; but still the father thought the whole an imposition! The girl herself wrote to her father; but he looked upon the letter as a forgery. About this time, the father died; and the mother sent an uncle and cousin of the deaf lady from Shrewsbury, in order to be satisfied of the truth. On their arrival, Mr. Braidwood directed her to go to them in the parlour, and ask how they were, and how her mother and other friends were. They were struck with astonishment, scarcely believing their own eyes and ears!

Curiosity may lead some to wonder how Mr. Braidwood proceeded in giving instruction to his pupils. The first thing in his method is, to teach the pupil to pronounce the sound of the vowels and consonants: he pronounces the sound of a slowly, pointing out the figure of the letter at the same time; makes the pupil observe the motion of his mouth and throat; then putting a silver instrument, resembling the handle of a spoon, into the pupil's mouth, depresses or elevates the tongue, and makes him keep the parts in that position; he then lays hold of the outside of the windpipe, and gives it a kind of squeeze; all the while he is pronouncing *e*, the pupil

is anxiously imitating him; though, at first, greatly at a loss to understand the design of the teacher. Thus he proceeds, till he has succeeded in making the pupil acquainted with all the letters; afterwards joining a vowel and consonant, till at length the pupil is enabled both to speak and read. That his pupils were taught not only the mere *pronunciation*, but also the *meaning* of what they read, was easily ascertained by a conversation with any of them. Of this, Mr. Pennant gives a remarkable instance in a young lady, about thirteen years of age, who had been some time under the care of Mr. Braidwood. "She readily apprehended," says he, "all I said, and returned me answers with the utmost facility. She read, she wrote well. Her reading was not by rote. She could clothe the same thought in a new set of words, and never vary from the original sense. I have forgotten the book she took up, or the sentences of which she made a new version: but the effect was as follows. (*Original passage*: "Lord Bacon had divided the whole of human knowledge into history, poetry, and philosophy; which are referred to the three powers of the mind, memory, imagination, and reason." *Version*: "A nobleman has parted the total, or all, of man's study or understanding, into an account of the life, manners, religion, or customs of any people or country; verse or metre; moral or natural knowledge; which are pointed to three faculties of the soul or spirit, the faculty of remembering what is past, thought, or conception, and right judgment.")"

Mr. Braidwood removed his establishment to Hackney, near London: and by this means, many of the higher classes became acquainted with the possibility of teaching the Deaf and Dumb to understand written language. Mr. Braidwood was succeeded in his establishment by his nephew, Dr. Watson.

Contemporaneous efforts were made on the continent for the instruction of the Deaf and Dumb, especially by the Abbé de L'Épée of Berlin: his system differed from that of Mr. Braidwood, but was equally laborious and successful. He begins his instructions, not by endeavouring to form the organs of speech to articulate sounds, but by communicating ideas to the mind by means of signs and characters. To effect this, he writes the names of things, and by a regular system of signs, establishes a connection between these words and the ideas to be excited by them. After he has thus furnished his pupils with ideas, and a medium of communication, he teaches them to articulate and pronounce, and renders them not only grammarians, but logicians. In this manner, he has enabled one of his pupils to deliver a Latin oration in public, and another to defend a thesis against the objections of one of his fellow-pupils, in a scholastic disputation. It is not said, however, whether this was carried on by these *deaf* contrivements by signs or in writing.

Mr. Linguet, a member of the Royal Academy, having asserted, that persons thus instructed would be considered as little more than *automata*, the Abbé invited him to be present at his lessons. Mr. Linguet complied: and the Abbé desired him to fix on some abstract term, which he would, by signs, communicate to his pupils: he chose the word *unintelligibility*, which, to his astonishment, was almost instantly written by one of them. The Abbé informed him, that to communicate this word he had used *free* signs, which, though scarcely perceivable to him, were immediately and distinctly apprehended by his scholars: the *first* of these signs indicated an internal action; the second represented the act of a mind that reads internally, or, in other words, comprehends what is proposed to it; a third signified that such a disposition is possible: these taken together, form the word *unintelligible*: a fourth sign transforms the adjective into the substantive; and

a fifth expressing negation, completes the word required. Mr. Linguet afterwards proposed this question, *What do you understand by metaphysical ideas?* which, being committed to writing, a young lady immediately answered on paper, in the following terms: "I understand the ideas of things which are independent of our senses; which make no impression on our senses; which cannot be perceived by our senses." On reading this, we cannot help exclaiming, with the poet, *Labor omnia vincit improbus!* a maxim by none more forcibly illustrated than by the Abbé de L'Épée.

ORIGIN OF THE LONDON ASYLUM FOR THE DEAF AND DUMB.

Royal munificence seconded some feeble wishes and inefficient efforts, about sixty years ago, to establish an institution for the relief of the Deaf and Dumb. Towards this object, a hundred guineas were generously given by his Majesty George III. This great and honourable work, however, was left to be undertaken and accomplished by the persevering, arduous, and indefatigable exertions of a comparatively humble individual, a Dissenting minister, a devoted servant of Christ.

Mr. Townsend's biographer remarks:—

"In his ministerial relation, Mr. Townsend became acquainted with a lady, whose son was deaf and dumb, and who had been a pupil of Mr. Braidwood's almost ten years. The youth evinced an intellectual capacity which caused delight and surprise to the good pastor, who was astonished at the facility and accuracy with which ideas were received and communicated. Mrs. C., the lady referred to, sympathizing with those mothers whose circumstances precluded their incurring the expense of 1,500*l.* (which was the sum paid by herself), pleaded the cause of those afflicted and destitute outcasts of society, until Mr. T. entered into her feelings of commiseration, and decided with her on the necessity and practicability of having a charitable institution for the deaf and dumb children of the poor.

"On the Sabbath-day, June 1st, 1792, were commenced the subscriptions, which were to receive additions little calculated on, by the small band who gave their first offering to induce their excellent pastor to begin this noble work of mercy. Three friends contributed one guinea each: Mr. Townsend gave the fourth.—The next morning he waited on Mr. Henry Thornton, who discovered that urbanity of manners and that philanthropy of heart, for which he was so highly distinguished; but as he had never seen a deaf and dumb child, he thought the number would be too small to form the projected institution. To this was urged the assurance given by Mrs. C., that she knew several, and had heard of many. Mr. Thornton then promised his support, and his banking-house was named, with several others, to receive subscriptions. A prospectus was sent to the Times and Morning Chronicle, the circulation of which brought many applications from the poor, and what was still more important, a visit from Dr. Watson, who offered himself as tutor, which station he occupied till his death, with honour to himself, and advantage to the establishment. To prove the activity of Mr. Townsend, a letter from a poor fisherman, soliciting attention to his afflicted child, and dated so early as June 11, 1792, was found among his papers. At this period Mr. T. was going to visit his brother at Ramsgate; on the route he distributed the printed notices in the different towns and villages, and gave them to the innkeepers, that travellers might see them.

"After his return from Ramsgate, where a few subscribers were procured, he took some of the handbills to the Rev. Henry Cox Mason, then minister of Bermondsey, who at first seemed indifferent to the object, and smiled at the undertaking as romantic. In a few

days, however, on Mr. Townsend again seeing him, he gave his name as a subscriber, offering to distribute the printed notices among his friends. This delighted Mr. T., who knew he had an extensive acquaintance, and that from his natural activity and energy of mind, if he entered into the object, 'he would be a host.' The subscribers now became numerous, as the result of united and individual exertion; and, to form an extended and effective plan, a list was drawn out of different persons known to each, and Mr. T. says, 'Many a laborious day did we spend together in this work of faith and labour of love. My friend, from his flow of spirits, his smart and ready way of stating the case, and the facility with which he rebutted objections, and overthrew frivolous excuses, was wonderfully fitted for the undertaking. In all our peregrinations, I give him full credit for being the Aaron in this exploit.'

"In the month of August, 1792, the first general meeting of the subscribers was called. Mr. Henry Thornton was appointed treasurer, and the Rev. Mr. Mason, secretary. A committee was appointed, consisting of churchmen and dissenters. A suitable house was then taken in the Grange Road, Bermondsey, and Dr. Watson was engaged as tutor. On the 14th of November the first election took place, four children were admitted, and two more in the course of the year.

"The Asylum was now founded. Providence smiled on these works of charity, subscribers increased, and the number of admissions augmented. Churches and chapels were obtained, that collection sermons might be preached, and on these occasions a boy repeated the Lord's Prayer.

"So melancholy were the lists of candidates at the half-yearly admissions, that the public began to see the extent of a malady till then almost unknown. In some families the whole number of children were deaf and dumb, in others *half* were thus afflicted; cases were numerous of five out of six; and it was ascertained that in twenty families, containing one hundred and fifty-five children, there were no fewer than *seventy-eight deaf and dumb!*"

Providence smiled on the efforts of the Committee; and the number of applicants increasing, they determined on erecting a building worthy of their cause.

"Mr. Townsend and Mr. Mason preached several collection sermons at this period, in London and its neighbourhood, but the latter did not live to see the noble work begun, as he was called to his reward in the prime of life, and in the midst of his usefulness, in February 1804. He was the firm friend and ardent advocate of this interesting charity, and still lives in the recollection of the earliest friends of the Deaf and Dumb Asylum.

"July 11, 1807, the first stone of the new Asylum was laid by his Royal Highness the Duke of Gloucester. The ceremony was attended by some of the nobility, and a numerous concourse of people. On the first stone was the following inscription:—"A society to provide education for the deaf and dumb children of indigent parents, was first projected and established in London, A.D. 1792, by the Rev. John Townsend and the Rev. Henry Cox Mason; and this first stone of a new Asylum, built by voluntary contributions, was laid on the 11th of July, in the year of our Lord 1807, and the 47th of the reign of King George III, by his Majesty's nephew, his Royal Highness Prince William Duke of Gloucester." As soon as the duke had placed the stone, the Rev. Dr. Yates, of Chelsea college, the secretary, read a suitable and devotional prayer, for a divine blessing to rest upon the institution, and upon all those who were engaged in this work of faith and labour of love. Mr. Townsend then addressed the vast multitude assembled on the occasion."

His Royal Highness became the patron of this noble institution, and the Marquis of Buckingham its president, by which means it was introduced to the notice of the nobility; but still it received its chief supplies through the indefatigable activity of its excellent founder. His various labours in this respect cannot here be detailed; but his biographer remarks,—"There still being a debt on the building fund, Mr. Townsend made another tour to assist the liquidation in 1810. It appears that, in this and the two preceding years, he was the instrument of adding no less a sum than 6,000*l.* to the funds of the Society."

The Asylum was originally constructed for the reception of 150 children; but it was enlarged to receive 180, and subsequently 200: but at the period of Mr. Townsend's decease, in 1826, the number resident in the Asylum was 220, and the amount of the admissions had been nearly 900.

When her Majesty Queen Charlotte and the Princess Elizabeth came to see the Asylum, the Duke of Gloucester introduced Mr. T. as the founder of the charity, when her Majesty said,—"I am glad to see you, Mr. Townsend: it must be a great satisfaction to you to see so many children made happy." The princess said, "I have often heard of you, Mr. Townsend, and I am very glad to see you to-day." The Queen presented the Institution with fifty guineas, and the Princess Elizabeth with twenty.

Gratitude to the excellent founder of so noble an Institution, could not heaving in the worthy Committee; and, therefore, in their HISTORICAL SKETCH of the Asylum, they gave the public the following testimony of their high estimation of that excellent minister of Christ.

DEATH OF THE FOUNDER OF THE INSTITUTION.

In the year 1826, the Committee had to deplore the decease of the Rev. JOHN TOWNSEND, the zealous and active founder of the Institution, whose persevering and indefatigable exertions in its cause were so highly conducive to the prosperity which has hitherto marked its progress.

In addition to the important benefits which Mr. Townsend rendered to the Charity by his unremitting attendance at the meetings of the Committee, by his judicious counsel, and by his unceasing solicitude for its welfare, he cheerfully undertook the labour of travelling upwards of 4,500 miles, and of preaching more than 120 sermons on behalf of the building fund, which produced the sum of 3,122*l.* 4*s.* 8*d.*, in congregational collections; exclusive of the many subscriptions and donations, amounting to the further sum of about 4,000*l.*, which his numerous appeals had procured at various times, and in different parts of the kingdom.

In order that a lasting record of the eminent services rendered to the Charity by Mr. Townsend might be transmitted to posterity, and as a token of the high estimation in which he was held by those who had the honour of co-operating with him in his benevolent efforts for the relief of the deaf and dumb, the Patron, Vice-Presidents, and Committee, about two years previous to his decease, presented a marble bust to the Institution, which is placed in the committee room at the Asylum. The bust bears the following inscription:

"This bust of the Rev. John Townsend, founder of the Asylum for the Deaf and Dumb children of the poor, in 1792, was presented to the Charity in 1824, by his Royal Highness the Duke of Gloucester, Patron; the Vice-Presidents, the Treasurers, and the Committee; as a mark of their high esteem and regard, and to perpetuate his memory, for the many important and valuable services rendered by him to the Institution."

DEATH OF THE TEACHER, AND APPOINTMENT OF A SUCCESSOR.

Towards the close of the year 1829, the Institution sustained a further loss, in the decease of Dr. WATSON, the able and indefatigable instructor of the Deaf and Dumb, who had occupied the important situation of teacher to the Institution from its original foundation, in 1792. His uniform kindness to the objects of the Charity will long endear his memory to the many hundreds of that afflicted class of the community who received the benefit of his unwearied and judicious instructions.

The Committee had the satisfaction of appointing Mr. Thomas James Watson, the eldest son of the late Dr. Watson, and who was, for some years, joint teacher with his father, as the future principal teacher to the Institution. From the experience the Committee had previously had of his abilities, they had just reason to expect that the appointment would be equally beneficial to the pupils, and satisfactory to the Governors and the public at large; and they are gratified to find that they have not been disappointed.

The Committee have made such arrangements for the future conduct of the Asylum, as they trust will enable them still further to extend the benefits conferred by the Institution upon the objects of its care. With a view to assist that class of the deaf and dumb, whose friends, though incapable of affording them a private education, are nevertheless able to assist in their support, the Committee have determined to reduce the sum heretofore charged for such children, from 2*l.* to 20*s.* per annum.

AFFECTING CASES OF DEAF AND DUMB CHILDREN.

Illustrative of the necessity of such a merciful and excellent Institution as the Deaf and Dumb Asylum, the following is given from the HISTORICAL SKETCH by the Committee.

The following are some of the affecting cases which have applied to the Institution for relief. The public will perceive, with astonishment, that in twenty families, containing one hundred and fifty-nine children, there are no less than ninety deaf and dumb! being considerably more than half the whole number.

Name.	Parents' description.	Number of their children.	Number deaf and dumb.
Mary Martain.....	father a labourer.....	10	7
James Wm. Kelly.....	do. a porter.....	8	7
Mary Aldum.....	do. a broad cloth weaver.....	12	6
William Coleman.....	mother a widow.....	11	5
David Thompson.....	father a smith.....	10	5
James Cousins.....	do. a brick labourer.....	8	5
George Franklin.....	mother a widow.....	8	5
Silas Vokins.....	father a labourer.....	7	5
Thomas Barnes.....	do. a cobler.....	6	5
Thomas Pounceby.....	do. a dyer.....	12	4
Henry Tatler.....	do. a working jeweller.....	10	4
A. Margatroyd.....	do. journ. cloth weaver.....	9	4
William Baynes.....	do. a schoolmaster.....	8	4
Mary Lovegreave.....	do. a labourer.....	8	4
Elizabeth Cherry.....	a journ. watch finisher.....	7	4
William Cockton.....	mother a widow.....	6	4
Robert Mortimer.....	father a cloth weaver.....	7	3
Francis Hancock.....	do. a small farmer.....	6	3
Susannah Rye.....	mother a widow.....	3	all 3
Eliza Fox.....	both dead.....	3	all 3
Total.		159	90

For wolves to devour sheep is no wonder; but for sheep to devour one another is monstrous and astonishing.—*Dyer.*

ON THE MORAL CHARACTER OF CHRIST.

CONCLUSION.

IN the former part of that series of essays, of which the present is the last, I endeavoured to propose reasons and inducements why we should make the Saviour our example. I cannot conceive it possible that the few remarks I have made on some of the particular features of his perfect, spotless character, can have tended to lessen the effect of my former entreaties. In drawing, therefore, to a close, I feel deeply anxious that some individual may have cause to bless my undertaking; and in order the more effectually to secure this, I will address some observations to various classes of our readers.

1. *To the young.* And you are especially the persons I am desirous of inducing to follow the steps of your Redeemer. Let not Satan delude you, by the specious consideration that there will be time enough to attend to religion when old age is advancing. I might adduce numberless reasons to convince you of the folly of such arguments. I might tell you of the moral government of him who has declared, that sin shall at length find out every transgressor, and who has so arranged all things, that every single act of disobedience brings a proportionate degree of misery. I might tell you of the respect which virtue is sure to meet with in this world, from all whose good opinion is worth securing. I might tell you of that inward peace and satisfaction which, resting on the consciousness of the favour of Heaven, can view unruffled all the sorrows of life. I might warn you by the remembrance of the frailty of life, and the fear that ever should be before you of an early grave; and I might add to all this the solemn assurances of Scripture, concerning sinners of every age and degree. But though these are motives of the deepest moment, and of themselves amply sufficient to decide the most wavering mind, I will prefer to let the Saviour be his own advocate, for I am sure that if the entreaties of your best and dearest friend, of him who shed his blood to save your souls, and whose goodness and grace are still open for your acceptance, are unavailing, nothing I can advance will be effectual. Oh, then, my dear young friends, pause! The world is before you, and doubtless it seems to contain much that is pleasing, and to hold forth expectations which are apparently suited to your wants and desires; but let not these specious appearances lead you astray. It is true there are vast sources of pleasure in this world, but then none can possess them but the virtuous: while obedience hath promise of the life that now is and of that which is to come, rebellion is as the sin of witchcraft, and those who commit it are liable to the heaviest penalties. Let interest, duty, honour, happiness, aid me in this appeal. Look forward to the issue of things, and contemplate the result of that choice, which the reading of these words compels you to make on the side of God or of the world. On the one hand, you behold your God, your Saviour, your best friends, eternal happiness and endless joy; on the other (remember and tremble), the stings of conscience, endless infamy and eternal sorrow.

2. *To the man of business.* We too often hear men justify their neglect of religion by asserting, that their occupations are so numerous as to prevent them from attending to its duties. Let me ask such seriously to say, whether this is the case, and whether this is an excuse which will smooth the pillow of a dying bed? I am prepared to say, that the argument is as false as it would be ridiculous if true. For what is religion? Are we to consider it as made up of prayers and readings, or are we to view it as that vital principle which regulates the whole conduct? He, therefore, who is so full of

business, is full of opportunities in which to practise his religion. Take, therefore, the Saviour with you into the scenes of life. You will find his presence no hindrance to the honourable occupations of life, and it is high time that any dishonourable practices were done away. Let Him be ever in your mind's eye, as the model according to which you are to shape your actions. I demand that you will consider these things. What is life, or all its cares, that for them you are content to barter away your eternal hopes? Are you aware of the awful consequences of offending God? Do you suppose that the Redeemer had no object in view in all the sufferings he underwent? Oh, be cautious! Life is waning. Year after year rolls quickly on. The autumn is past, the summer is ended, but you are not saved. Tremble to think of the result! and, if you can, resolve the awful question—"What shall it profit a man, if he gain the whole world, and lose his own soul?"

3. *To the aged.* And let me hope, that experience has taught most of you to rest on God through Jesus Christ. Reflect on the life you have passed. Does it not appear short? Consider, therefore, how infinitely more so is the time you have now before you. Be then awakened to a sense of the imperious necessity of making the greatest exertions during the short period yet to be enjoyed of the present life; and be assured, that the most prudent course you can pursue is to spend all your days in preparing for the final scene. But should there be one whose grey hairs are disgraced by sin, let me say to him, Miserable old man! what is the hope which cheers you now? And on what does your confidence depend? Can you stand tottering on the brink of the grave, without an effort to avoid the fatal plunge into the depths below? Oh, stop! Yet there is room for you; and He who is Love itself, now calls you home. Oh, then, refuse not his gracious invitation, lest it should at length be out of your power to become benefited by it.

In conclusion. Let those who, notwithstanding all that has been said, persist in their resolution to follow the corrupt desires of their nature, and will not exert themselves to become more virtuous, tremble at the awful position in which they stand. The promises of God having been slighted, the entreaties of God having been neglected, and the warnings of God having been derided, what now remains but that the insulted Majesty of Heaven should at length arise to vindicate its rights; that He whose mercy has been ineffectual, should now whet his glittering sword, and come to vengeance?

"For if your ears refuse

The language of his grace,

And hearts grow hard like stubborn Jews,

That unbelieving race;

The Lord in vengeance drest,

Will lift his hand and swear,

You that despise my promises'd rest

Shall have no portion there."

But, on the other hand, let the weakest, the humblest, the most unprofitable of God's sincere people, take encouragement. So long as your heart's desire and prayer is after holiness, and your efforts tend that way, you need not fear the certainty of your salvation. Delay not, then, the precious moments of a transitory life in doubting whether or not Jesus has called you to his fold. Regard that doubt, that anxiety, as the sweet pledge of his affection, and press onwards to increased degrees of holiness and resemblance to him.

Behold the encouragement! The smallest portion of obedience, through faith in the Son of God, shall be accepted, and through his infinite merits and grace even rewarded; but the highest crown, and the highest glory, remain for those whose exertions to serve and glorify their Saviour have been the most illustrious. Yet a

little while, and there shall be strange convulsions in the universe, and in the heavens shall appear the sign of the Son of Man, and attended by ten thousand times ten thousand of saints. *He shall come*; He, the Lord of life and glory! He, the Saviour of a ruined world! He, the elect and precious corner-stone, shall come to be glorified in all his saints. Revelation has not yet made known what our condition in that glorious hour will be, but "this we know, that when he shall appear, WE SHALL BE LIKE HIM." Amen.

B. Z.

MY SCRAP BOOK.

LEAF XLVIII.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—*SANCTA.*

EXTRACTS FROM MR. ISAAC JAMES'S THIRD LECTURE ON THE HISTORY OF THE DISSENTERS IN BRISTOL.

(Transcribed from his original notes.)

In my First Lecture I endeavoured to trace out the struggle between truth and error in this city during the benighted reign of popery, and related the sufferings and death of those faithful witnesses of Christ, who, as St. John says, "overcame by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death."

In my second, I gave an account of those adherents to the Scriptures of truth who groaned that the church, the spouse of Christ, might not appear with any remnant of Babylonish apparel about her. * * * * They saw that her spiritual guides, as they were commonly but very improperly called, were straining at a gnat and swallowing a camel. They would deprive a man whom they themselves could not but deem a faithful servant of Christ, of his liberty of dispensing the word, cast him into prison, and reduce his wife and children to beggary, if he would not wear a surplice, or hood, or a square cap. With equal rigour would they pursue the man who "remembered the sabbath, to keep it holy," and who refused to comply with the royal injunctions of *King James the First*, and *King Charles the First*, respecting pastimes at that sacred season.

What pastimes? you will ask. I will mention them from the "*Book of Sports*," as it is called, of which I have transcribed a copy from Lord Somers' Tracts. To use their own words, it is directed against "*Puritans and Precise People, who are to conform or to leave the country.*" "After the end of Divine service," say they, "our good people are not to be disturbed, letted, or discouraged from any lawful recreations, such as dancing, either men or women; archery for men, leaping, vaulting, or any other such harmless recreations, nor from having may-games, whitsun-ales, and morris-dancing, and the setting-up of may-poles, and other sports therewith used. And that women shall have leave to carry rushes to the church for the decorating of it according to their old custom.*" They however prohibited bear and bull-baitings, and interludes on the Sabbath, and "the manner sort of people are not allowed to play at bowls." No, this privilege of com-

* With respect to the custom of carrying rushes to decorate the church, I have not seen it anywhere but at Bristol, where it is observed to the present day in Redcliffe church. I think it was on Whitsunday when I saw it. Rushes were spread all over the floor, which being trampled upon, did not afford the most grateful odour. The sermon, I believe, is called the Rush Sermon; and were it not preached by such a man as Mr. Whist, one would be ready to say, "Who would care a rush for it?"—I. J.

mitting sin was confined to the gentry, nobility, and doubtless these kings themselves. Nor were any allowed thus to sin with a high hand, unless they had first been at church. This was the wisdom of James the First, whom they called *Solomon*, and of Charles the First and Archbishop Land, who are still celebrated as "*Blessed Martyrs.*" Such were the men who cried "The temple of the Lord, the temple of the Lord are these." Surely Jeremiah and the Puritans would have united in saying, "Amend your ways and your doings."

In my last lecture I gave an account of the origin of what is now Broadmead congregation, which in the year 1640 consisted of five persons only; viz. Goodman Atkins, of Stapleton; Goodman Cole, a butcher of Lawford's gate; Richard Moon, a farrier in Wine Street; Mr. Bacon, a young minister; and Mrs. Hazard, who, though named last, was not the least among them.

These few being thus joined (says Mr. Terrill), confirmed, &c.

[Here Mr. James went on with Mr. Terrill's Narrative; but, as mentioned in my last leaf, I defer giving any extracts from that curious and interesting manuscript till the commencement of the ensuing year.]

It would be foreign to my plan to enter largely into the particulars of the siege of Bristol; but having met with a very curious manuscript relative to the civil wars, written evidently by a person living at the time, I cannot help giving a few extracts, by which we may learn how happy it is to live in peace. I shall first, however, give an anecdote of the before-mentioned *Mrs. Hazard*; being persuaded, that had she been governess of the city, instead of Colonel Fiennes being governor, Prince Rupert would have found it very difficult to have gained an entrance. Her deposition was as follows:—

"I Dorothy Hazard, wife of Matthew Hazard, of St. Ewins, in the city of Bristol, do certify upon my oath, that I was in the said city during the late siege thereof, when Col. Nathaniel Fiennes was governor there, and that I did send into the castle of Bristol during the siege thereof, above three months' provisions for our family there, and a great part of our estate, hoping the same would there be preserved, and the castle defended to the utmost, according to divers promises by the governor to defend the same, as we were informed by divers of our friends: and that when the news came into the said city on the Wednesday morning, that some of the enemies were entered within the line, this deponent, with divers other women and maids, with the help of some men, did, with woollacks and earth, stop up Frome Gate to keep out the enemy from entering into the said city, being the only passage by which the enemy must enter. And when they had so done, they, the said women, went to the governor's (this deponent being one of them), and told, That if they would stand out and fight, they would stand, and that they should not want for provision. During which time, the said governor treated with the enemies, and beyond their expectation, yielded up the said city and castle to them (to her great grief and discontent) before the time agreed on, whereby all her goods in the said castle were lost and seized on by the enemy."

"DOROTHY HAZARD."

Here we can hardly help exclaiming, "Well done, Dorothy!" Had she been governess (as I before said), perhaps the melancholy detail I am about to give from the manuscript would not have been written.

"Having entered the city, the best meat, the choicest wine, and cleanest lodging, seemed not good enough to please these tattered cavaliering imps of the devil,

who before wanted all things. They went into some cellars where was plenty of wine and beer, where they drank what they could, and let the rest run about the house. They fell to pillaging, cutting, and slashing, as if they had never been brought up to any other practice. So now they that gave them entrance into the city, do sorely repent the bargain. We were brought without Temple Gate, and there stopped till the bridge was laid. In the meanwhile, the Cavaliers fell upon us in the most furious and barbarous manner, plundering and rifling all sorts of persons, sparing neither age nor sex, but taking away our horses, cloak-bags, monies, stripping divers of their clothes, throwing men, women, and children, that rode double, off their horses, searching the women in an uncivil manner for money, presenting their swords and pistols at those who did in any way deny them*. When they had thus pillaged and rifled us, we were brought without the works, about eight hundred horse and foot. Then we were committed to a convoy of about five troops of horse, and so brought through their army, who fell to railing and reviling at us, blaspheming God in a most fearful manner; saying, it grieved them they could not butcher us, and bereave us of our lives; and asking us, 'Where is now your God? Where are your fastings, and prayers, and professions? Where is your King Jesus? King Charles shall be king, for all King Jesus; and that? God was now turned Cavalier.' This convoy brought us five miles out of Bristol on the way towards Bath. But the wolf was set to keep the lambs, for they plundered us by the way of those things that the others had left us, and in our march would not suffer many to drink a little water, being extreme thirsty by going so fast in the heat. If any slipped aside to get a little water to drink, the Cavaliers would presently plunder and strip them. This convoy surrounded us with their horse, with their swords drawn, and commanded us to throw away our staves, and deliver up our knives. They said that they would shortly come to London, where they knew they should find us, and then they would conduct us to hell. It seems these wretches are so well acquainted with the way thither, that will take upon them to conduct others. Yea, and thither they themselves must go, if God hear their frequent prayers to damn them. As they violated the third article in entering the city before their time, so, when they came in, they ran into men's houses like a company of savage wolves, and fell a plundering of all sorts without distinction, as well malignants as others. At last, by some beggerly and ill-affected persons they were directed in special to fall upon such as were well affected to the Parliament, especially in the High Street, and Bridge, the chief places of tradesmen for mercers, silkmen, and linendrapers, in which places they plundered whole shops of wares, whereby many that lived well and had good estates, are now undone. Entering houses with their swords drawn, and setting them to men's breasts, taking women by the throat, forcing them to open their closets, and bring forth their money and plate, they robbed them of the best of their goods and sold them before their faces to the Welsh people for trifles. And when they sold divers commodities to the country people, the soldiers would meet with them going home, and plunder them again. Those that billet them dare not perform any act of religion, neither to give thanks at meals, nor yet to pray, read, or sing psalms. On the Lord's day these beasts spend their time in dicing, drinking, and carding; and whereas the chaplains that go with them, and should teach them better, some of them swear as bad as any of the sol-

diers. One of the prince's chaplains swore "By the flesh of God!" and "God d—n him!" with many other horrible oaths. And in a tavern, the Friday after they came into the city, a lord's chaplain "wished that the devil might roast his soul in hell, if he did not preach such a sermon next Sunday as was never preached in Bristol." Some parts of which sermon was railing at the doctrine of predestination, calling it the "dannable doctrine of the Roundheads," and in his very sermon in the pulpit burst forth into a fearful oath. They had a certain fiddler, who sang blasphemous songs not fit to be mentioned. They stood in the streets, and prayed in a mocking manner, saying, "O Lord, thou wast with us at Edgehill, and Brentford, but where wast thou at Runaway Hill, and where art thou now, O Lord?" speaking through their noses, and looking up to heaven; and when their fellow-cavaliers were beaten and killed before Gloucester, these in Bristol swore that "God was now turned Roundhead!"

I could add much more from this manuscript to shew the horrors of war, but perhaps you will think that I have already said more than enough. I was thinking of reading a *Treatise* which the Cavaliers gave against the Roundheads, at Marlborough; but it is so very horrible that I cannot persuade myself to offend your ears with it. Vicars, in his Parliamentary Register, says, they shewed about the streets a fool, or an idiot, set upon an ass, with his face to the tail, crying out before him, "This is the God of the Roundheads."

S. J. B*****.

MATTER AND MIND.

THE phenomena of the *ant* tribe deserve the study of the metaphysician, for displaying the possession and exertion of one of the most active and powerful forms of animal mind, in one of the smallest species of a visible body. They furnish another illustration of the great fact, that the living, sentient, and intellectual principle of animated nature, is essentially distinct from all material figure, substance, and size, and independent of them. Matter is the external investiture of mind, but can never rightfully claim an identity with it. The force of matter depends on density, magnitude, and impulse; an accumulation of particles, and external movement. But mind has its energy within itself, and is alike independent of configuration, bulk, or substance. It uses matter as its servant, but never originates from it. Its source is far more exalted and celestial.—*Sharon Turner's Sacred History of the World.*

** N. R.

THE CAMEL DRIVER'S CLOAK.

Illustrative of Exodus xxii, 26, 27.

THE long *benish*, or cloak, of the camel-drivers in Eastern countries, composed of white felt, or coarse cloth, is their fair weather and foul weather companion; their protection against the heat and cold by day, and by night their bed and counterpane. Will not this illustrate the injunction of the Jewish legislator? "If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down: for that is his covering only; it is his raiment for his skin: wherein shall he sleep?" *Exod. xxii, 26, 27.—Arun-dell's Discoveries in Asia Minor, in 1833.*

** N. R.

"Prayer is a key, which, being turned by the hand of faith, unlocks all God's treasures."

* Rushworth, in his Historical Collections, confirms the truth of this manuscript, respecting the plundering these poor people of their horses and property, contrary to the express articles of the surrender.

THE SEA-BOY,

And other Poems. By Richard Ruegg, of Blackheath.
12mo. cloth, pp. 132. Darton and Harvey, London.

MR. RUEGG'S poems indicate a mind capable of highly profitable cultivation: but most of those in this book might be greatly improved. It is not said whether the "Sea-Boy" is a true tale, or a work of the imagination: if the former, the facts are truly affecting; and if the latter only, still it is ingenious. The following description of the corpse of a shipwrecked poem of religion may be regarded as a specimen of the poem:—

"High on the beach another form was cast,
And that too differed widely from the last.
It was a mid-aged man;—his brow drawn up,
(Darkly and deeply he had drank death's cup)
His staring eye, and strange contorted limb,
Show'd death had prov'd a direful foe to him.
One outstretch'd arm was shorten'd at the wrist,
Mangled by some fell shark; and the clench'd fist,
Lay at a distance on the island's shore:
—Our sea-boy call'd to mind how oft before,
When on the gallant vessel's deck he trod,
He'd heard this bold blasphemer call on God,
In mockery to curse that uprais'd hand
Which now lay wither'd on the ocean's strand.
He'd ne'er believe that there was heav'n or hell,
There was no God at all, he knew full well;
The world was form'd he knew not how, nor car'd,
So long as he its food and raiment shar'd.
The Bible was a lie;—some cunning priest
Had tried to palm it on the world; at least
It was the work of some o'er-heated brain.
Reader, he sleeps; but he will wake again,
As from the wanderings of a midnight dream,
And in the gloom of hell for aye blaspheme!"

Another description, in contrast.

"The last he gaz'd upon of that sad crew,
Was one, whom (while he liv'd) he lov'd and knew;
A youth of his own age, a pious youth,
From whose warm heart the words of holy truth
Had often flow'd, one who liv'd heavenly peace,
To him the death-call was a glad release;
And that dark valley where we trembling stand,
Fearful to pass, and view a brighter land
Beam on our vision through the darkness dim,
This was not dread or terrible to him;
For on That arm he stay'd, and on That breast
Fearless he sank, nor knew a happier rest.

Calm resignation, and a holy grace,
Beam'd on his mild and yet unclouded face.
Like dying Stephen, full of faith and love,
His steadfast gaze was with his heart above;
His hopes were all in heav'n; and with his heart
His treasure was, he had no other part
Or portion in the world of fears, save this;
The hope of everlasting joy and bliss.
His hands were folded on his lifeless breast,
He seem'd like one that slept in peaceful rest;
Not like a tenant of the land of gloom,
For on his brow and cheek was set a bloom,
Bright as the crimson of the opening rose,
When in the morning sun it sweetly glows.
His hands were on his breast—but did they clasp
Nothing, save his own form beneath their grasp?
No! for that book, which in the hour of woe
Had bid the healing streams of comfort flow,
And cheer'd him on his solitary way
Through scenes of grief; and when the light of day
Seem'd by the adverse clouds shut out for aye;

That book, which pointed him to realms above,
Where fear is never known, but joy and love
For ever hold their undisputed sway,
From whence all pain and sighing flee away;
That book, which told him of a Saviour's love,
Who died that man might rise to liess above,
And reigns in heaven upon the eternal throne,
Pleading for those he claims and calls *his own*;—
That book was on his heart; that book had been
His guide and guardian thro' each darkness scene
Of want and woe; next to his heart should be
Through life, in death, and through eternity.
Sad was the shipwreck'd youth, when he beheld
The form of him, with whom he oft had held
Sweet converse in the darkest hours of grief;
A friend who often came to his relief,
When all the rest of the heart-harden'd crew,
Who neither sympathy nor pity knew,
Call'd him 'a girlish boy, a childish lubber';
Thus for his mamma's house to cry and blubber.
He hung above him, call'd him by his name;
Alas! why came he not, as erst he came
When his friend call'd him? He uprais'd his head,
Wip'd the cold brow, and watch'd if life had fled.
And when, as hours roll'd by, and still he lay
Moveless and breathless as the earth's cold clay,
His tears fell one by one upon that brow
Which once was warm, but cold and lifeless now.
But when he saw that nought the life could save,
Slowly he bore him off; and in a grave,
Which he had made upon the island shore,
Plac'd the cold form, and gaz'd on it once more.
Ere yet the heavy earth fell on the tomb,
Or dark corruption feasted on youth's bloom."

SIAMESE ORDEAL.

THE ordeal is now and then had recourse to in cases of litigation. The two parties dive under water, or immerse their hands in boiling oil or melted tin. In the one instance, he who remains longest under water gains his cause; and in the other, that party whose hand is uninjured. There is also another mode which is used when suspicion falls upon a number of persons; the practice is to administer certain emetic medicines to all of them, under the direction of a medical man. In this case, the person who vomits first is deemed the culprit.

LONDON YOUNG MEN'S SOCIETY.

THE Second Annual Meeting of the above Society will be held on Monday Evening next, the 22d of December inst. at the Great Room, No. 18, Aldermanbury. Thomas Challis, Esq. Treasurer of the Christian Instruction Society, will take the chair at seven o'clock.

"That which leads to prayer will end in praise."

The Third Volume of the Christian's Penny Magazine will be published on the 1st of January, price 6s. 6d. bound in cloth. Vols. I and II may be had at the Publishers', or any particular Parts or Numbers to complete Sets.

London: Printed and Published by C. WOOD AND SON, Foppin's Court, Fleet Street; to whom all Communications for the Editor (post paid) should be addressed, and sold by all Booksellers and Newsmen in the United Kingdom.

THE CHRISTIAN'S PENNY MAGAZINE.

N^o 134.

PUBLISHED EVERY SATURDAY.

DECEMBER 27, 1834.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POPPIN'S COURT, FLEET STREET, LONDON.



BRILLEY CHURCH, HEREFORDSHIRE, FUNERAL STONE.

SUPERSTITIOUS CUSTOM AT BRILLEY.

SUPERSTITION is natural to the fallen condition of man, and nothing can effectually eradicate it from the human mind but sound scriptural knowledge. Favour'd as England is in this respect, this debasing, gloomy influence is still felt by thousands of its inhabitants. Monumental relics of popish superstition abound everywhere in Great Britain, and some remains yet exist of a still more ancient character, derived from our pagan forefathers in the times of the Druids.

Village superstitions are still found to exist in a considerable degree throughout our country, especially in those remote districts of the less favoured counties, where the inhabitants have not been blessed with faithful instructors in the gospel of Jesus Christ. Thanks to a gracious Providence, these influences are being dissipated from the minds of our peasantry by the powerful instrumentality of the ministry of the gospel.

Home missionary labours and Sunday schools are thus diffusing a thousand blessings throughout the villages and hamlets of our land. But the labourers in connection with the Home Missionary Society are not a little impeded by the remains of a childish superstition influencing the uninstructed mind, rendering it greatly indisposed to receive the truth as it is in Jesus. Nothing however can withstand the mighty power of the Spirit of God; and his gracious influences effectually illumi-

nate and sanctify the hearts of thousands, making villagers as well as citizens the "living epistles of Christ, known and read of all men."

Brilley in Herefordshire is still distinguished for a singular custom, of which a minister, largely aided by the Home Missionary Society, in 1827 gave the following account.

"Last night as I was returning home, after preaching at Brilley Common, my companions desired me to look at a large stone, near the high road, and about three hundred yards from the church: they said that every corpse buried at that church is carried round that stone before its interment. They said that *without going round the stone, the dead person, it was believed, could not go to heaven*. Upon this conviction, one of the men that was talking with me caused his mother to be carried round the stone when taking her to be buried."

Brilley Stone is eighty yards from the entry to the churchyard: formerly it was a cross, but by some accident many years ago it was broken in the middle. The people used to carry the corpse *three times* round it; but that custom is now laid aside. "A few burials have lately taken place without going round the stone; but in general the dead are still carried round it. And the common opinion, as before stated, is, that the dead cannot go to heaven without this ceremony being performed."

QUEEN ELIZABETH'S NEW YEARS GIFTS AND PRESENTS.

Gifts and presents on "New Year's Day," have been common for many generations. *Gifts* to the poor, and to those noble Institutions by which God is glorified in the conversion of sinners, are highly commendable, as they are indispensable. *Presents* to the young, and to faithful servants, especially of good books, can scarcely be too strongly recommended: nor ought the devoted Ministers of Christ to be forgotten, especially in relation to books, in cases in which their means are very limited, or their libraries are small. Scarcely any present could be more welcome, than one of this kind; and its utility would be generally proved by the increased profit of the donor, by means of an improved ministry.

Royal "New Year's Gifts and Presents," were common, at least, in the time of Queen Elizabeth; and the following will be read with much interest:—

In 1765, Bishop Littleton shewed the Society of Antiquaries a large parchment roll, containing a list of new-year's gifts presented to Queen Elizabeth at Greenwich on the 1st of January, 1584-5, signed by the queen, and counter-signed by John Astley, esq. master and treasurer of the jewels; by which it appears, that the greatest part, if not all the peers and peeresses of the realm, all the bishops, the chief officers of state, and several of the queen's household servants, even down to her apothecaries, master cook, serjeant of the pastry, &c., gave new year's gifts to her majesty, consisting either of a sum of money, or jewels, trinkets, wearing apparel, &c. Most of the peeresses gave rich gowns, petticoats, kirtles, doublets, mantles, some embroidered with pearls, garnets, &c. bracelets, caskets studded with precious stones, and other toys. The Queen's physician presented her with a box of foreign sweetmeats; her apothecary with a box of lozenges, and a pot of conserves; her master cook with 'a fayre marchepayne' (a macaroon then in fashion), her serjeant of the pastry 'a fayre pye oringed,' &c. On the back of this roll was a list of the gifts presented by the Queen in return, the whole of which consisted of gilt plate:—"To the Earl of Leicester one hundred and thirty-two ounces,"—"To the Earl of Warwick one hundred and six ounces," &c. &c. the sum total being four thousand eight hundred and nine ounces."

USELESS RICHES OF A LATE NOBLEMAN.

AFTER the death of the late Earl of Derby, there were 7,000 guineas found in a drawer of his bureau, which must have remained there above 20 years, probably 30, or even 40 years; for it is more than twenty-years since guineas were in circulation. His lordship found, a short time ago, two bank-notes of 1,000*l.* each in another drawer, of which he had not the slightest recollection.

Many, especially the friends of Missions, will think it truly lamentable that money should lie useless in such a manner; still it is probable that not *thousands* only, but *millions* are thus hoarded, producing no good, but rather increasing the guilt of their possessors. The earl's "useless cash," 9,350*l.* would have produced, at *four* per cent., almost 400*l.* per annum, which would have supported *four* Home Missionaries in some destitute and neglected parts of the country; or it would have paid for about 2,500 common Bibles annually for the use of the poor!

A WORTHY EXAMPLE FOR YOUNG LADIES.

A married lady, residing at Norwood, has within the last few years, by her own hands, made upwards of 1,600 garments of different descriptions, for distribution by the Dorcas Society connected with the Rev. George Clayton's chapel at Walworth. What a fund might be raised in aid of missions, if the young ladies connected with the different congregations would lend their aid to the work, or commence subscription lists—for who could deny the fair a mite for such an object?—*Patriot*.

INSTRUCTIVE VICISSITUDES OF ROYALTY.

The following will supply many profitable reflections to the humble Christian.

Any middle-aged man now living may reckon up 18 crowned heads which have worn the royal or imperial diadem, and have been obliged to lay it down; and so many kings, queens, and emperors bereft of life, throne, or country. Of these, five have suffered by the hands of the assassin or executioner, viz. Gustavus, Sweden; Louis, France; Selim Mustapha, Turkey; Joachim, Naples; Augustine, Mexico. Eight still exist, or have perished in exile: Gustavus, Sweden; Napoleon, France; Louis, Holland; Jerome, Westphalia; Joseph, Spain; Charles, France; Pedro, Brazil; Miguel, Portugal. And four were restored, and have died, or now live, on a throne: Ferdinand, Spain; Ferdinand, Naples; John, Portugal; and Louis, France.

SURPRISING CAPTURE OF AN EAGLE.

The following extraordinary circumstance took place a few days ago, on Williamson Fell, the western extremity of Northumberland. Mr. J. Gill, whilst sporting over the manor of his father, Harry Gill, Esq., of Williamson, Knaresdale, sat down to rest, when his attention was arrested by a moor-cock falling dead at his feet. On looking up he observed an immense eagle hovering near, at which he immediately fired, and winged it. The monarch of the air, on being approached, and being unable to effect his escape by flight, gave battle, and was only captured after a hard struggle. The young gentleman, having overcome his antagonist, took him by the neck, threw him over his shoulder, and carried him to his father's residence. The bird is still alive and vigorous; but so vicious that he is dangerous to approach. It was discovered, on examining the moor-cock, that the eagle had struck its head off with his talons, whilst hovering in the air. It is a very rare circumstance for an eagle to be seen in Northumberland. The one that has been captured is of a very large size; but our correspondent does not describe its genus. We trust it will eventually be deposited in our museum. — *Newcastle Journal*.

"THOU CROWNST THE YEAR WITH THY GOODNESS."

The Third Volume of the Christian's Penny Magazine will be published on the 1st of January, price 5*s.* 6*d.* bound in cloth. Vols. I and II may be had at the Publishers', or any particular Parts or Numbers to complete Sets.

London: Printed and Published by C. WOOD AND SON, Poppin's Court, Fleet Street; to whom all Communications for the Editor (post paid) should be addressed;—and sold by all Booksellers and Newsmen in the United Kingdom.

Orish, description of the city of, 57.
Orphan asylum, Westminster, 259.
Clapton, 308.
Patriotism, genuine, 16.
Paul's, St. Cathedral, London, 177.
ecclesiastical establishment at, 179.
Peacock (bishop) curious recantation of, 231.
Pearce, Rev. Samuel, death of, 215.
Persian traditions, 324.
Peter's confession inspired, 274.
Petersburgh, St. consecration of the waters at, 176.
Picture Bible for the young, 16.
Plate's appeal improved, 317.
Pledge, Jewish, &c. British, value of, 112.
Pompeii, ruins of, 65.
Popish estimate of the value of the soul of a bishop, 233.
Popish saints and miracles, 315.
Porcius, bishop, biography of, 49.
Prayer-meeting, united, on New Year's day, 16.
Priestcraft, Indian, 372.
Prison discipline, improvement of, 12.
Prove all things, hold fast that which is good, 383.
Punishments and rewards, why set forth in the Scriptures, 174.
Rabelais, life of, 118.
Religion, a philosopher's thoughts on, 237.
Religion in the time of Hen. VII, 27.
Religion in America, state of, 167.
Rest for the weary, 105.
Retribution, divine, awful instance of, 7.
Revelation, easy text of, 229.
Reviews of—
Accidents of human life, 232.
Almsouse, the family, 206.
The Christian, 400; the sheet, 400.
Anecdotes, Sandy shores, 332.
Anti-spelling book, 264.
Bible, landscape illustrations of, 152.
Bohemian and Moravian brethren, early history of, 307.
Bod, the, 312.
Clarkson's sermons, 360.
Cloak, a companion for the, 238.
Cocoon-soune, the, 400.
Denham's Spelling and Reading book, 224.
Doctrines according to godliness, 336.
Drunkenness, the anatomy of, 73.
Education, on, 72.
Edwin and Alicia, 206.
Evening Readings in history, 216.
Fetide, the, 400.
Forget-me-not, the mutual, 40.

Reviews of—
Hill, Rev. Rowland, life of, 264.
Jubilee, the Negroes', 240.
Letters to Young Ladies, 232.
Milk and honey, 290.
Missionary Herald, &c., 280.
More, Hannah, works of, 300; vols. iii and iv, 304.
Natural history, 88.
Parental duties, 232.
Pocket-Expositor of the New Testament, 368.
Sea-boy, the, 408.
Temperance Calendarium, 376.
Vigil, the Negroes', 266.
Village walks, 40.
Weak grace victoriosa, 216.
Revivals, religious, in America, 205.
Rewards and punishments, why set forth in the Scriptures, 174.
Riches, value of useless, 410.
Robbers terrified by godliness, 267.
Romance, Rev. W. anecdote of, 31.
Roman Catholics, increase of, in England, 264.
Roman Catholics the United States, 45.
Rowlandson's, Mrs. extraordinary narrative, 47, 53, 63, 71, 79, 86, 96, 102, 110, 118.
Royalty vicinities of, 410.
Russia, evangelical writings in, 62.
Sabbath schools, fruits of, 300.
Sacrifices, human, 25.
Salmon, the wish to see them, 56.
Value of the Bible to see them, 56.
Sandwich islands, education in, 269.
Sanderil college, Calcutta, 129.
Saunders, James, account of, 300.
Scenes, diversified, in the life of an American, 160.
Scrap-book, my, 7, 23, 31, 39, 47, 55, 63, 71, 79, 86, 96, 102, 110, 118, 129, 223, 230, 238, 247, 253, 271, 279, 284, 319, 326, 335, 342, 351, 358, 366, 374, 388, 406.
Scriptures, thoughts on studying the, 67; importance of studying the, 221; remarkable peculiarities of, 233; immense scope of, 370; forty translations of, the, 362.
Scriptures illustrated. See illustrations.
Serpent, the, 304.
Sea serpents, 84, 142.
Seremore missionaries, 258.
Sermore college, 260.
Shedfield, memorial of, 232.
Ship, the windbound, 371.

Shipping, British, employed in India, 160.
Siamese ordeal, 408.
Simpson, the road over the, 41.
Sin, the unparadiseable, 246.
Sinner, chief, volitional service at, 91.
Slave-dealers in Brazil, 260.
Slave states of America, movement in, 210.
Slave trade, Africa, in the nineteenth century, 246.
Slavery, extinction of, in the British colonies, 241.
Slavery, Negro, in America, 229, 338.
Slaves, present number of, 229.
Sovereigns, attention of missionaries to, 317.
Solitude, 344.
Solomon, king, riches of, 165.
Soul, on the seat of, 307.
Sovereigns, a box of, for the Bible Society, 269.
Spanish clergy, 302.
Specie, &c. in circulation, 144.
Squire, original, 299.
Spirit-drinking in London, 174.
Steward, unjust, exposition of the parable of the, 53.
Stone, Funeral, at Brilley, 409.
Surrey, original, 299.
Sunday school labours in America, 163.
Sunday schools, improvement of, 294; fruits of, 300.
Sunnaynes of India, 238.
Surrey, account of, 121.
Superstition, gross instance of, 112.
Superstitious caution at Brilley, Herefordshire, 409.
Surrey chapel, account of, 161.
Taylor, William, the martyr, account of, 343.
Teachable disposition, importance of, 298.
Temperance cause, progress of, in America, 120; in England & Wales, 278.
Temperance funerals, 16.
Temperance reading times, 269.
Temperance society, American, 56; resolutions of, 108.
Temptation of Christ, considered, 361.
Texts illustrated. See illustrations.
Tew, account of, 121.
Towie, Rev. T. anecdote of, 31.
Townsend, Rev. John, testimony to his character, 404.
Travancore mission, 160.
Trees of righteousness, 122.

Trust in the Lord, and do good, 371.
Trusting in the Lord, blindness of, 122.
Unitarians and Lady Hewley's Charity, 4.
Usefulness, means of, 93.
Vanity of a lady, causes the apprehension and death of the Rev. W. Jenkyns, note, 301.
Village chapels, 149.
Visitation, the, 31.
Volney, anecdote of, 192.
Walker's opinion of Purdie Lost, 300.
Warning, awful, to gay mothers, 335.
Waterloo, the day after the battle, 129.
Watts, Dr. testimony to his character, 404.
Watts, Dr. Isaac, death of, 303.
Waugh, Dr. anecdote of, 108.
Weekly social meetings among Christians, 154, 161.
Wentworth's, lord, dying advice to his sons, 14.
Westeyn Missionary Society, 72.
Westeyn, Missions for the, 108.
Westminster Hall, 337.
Whale, enormous skeleton of a, 298.
Whaling anecdote, 261.
Whitefield, Rev. George, anecdote of, 7.
Widow, Mrs. the missionary, 291; his alma-houses, 262.
Wilton, Dr. Samuel, death of, 31.
Wishart, George (the martyr), curious original anecdote of, 351.
Worth, Mr. the missionary, 184.
Woman, importance of religion to, 143.
Woman, young, request of a, 143.
Wood, Rev. Basil, dying testimony of, 60.
Worship, anson, interesting instance of, 333.
Word fully spoken, 293.
Worthy, his, his inadequacy for the Christian, 18.
Worship, anson, 142.
Young Men's Society, anniversary of, 230.
Young Men's Societies, 3, 24, 76, 111, 350; lecture to, 180; advice to the members of, 197; lecture in the West Kent, 267; weekly meetings of, 224; at Edinburgh, 342; history classes for, 368.
Young Men's Bible Society, New York, 8.
Zeal, Christian, required in large towns, 285.

POETRY.

Aaron's bells and pomegranates, 312.
Acrotic, 304.
Adam, where art thou? 571.
Agricultural party in Great Britain, 104.
Angels, scriptural theory of, 128.
April day, an, 112.
Astronomy, spiritual, 64.
Bible, exhortation of, 119.
Child, the neglected, 490.
Childhood, the joys of, 104.
Christian soldier, 206.
Contentment in wealth, 189.
Contrast, the, 41.
Convert, the, 28.
Covenants of life and grace, 344.
Crus, lines on the, 400.
Death, soliloquy on, 56; lines on, 68.
Desires, the Christian's, 376.
Devotion, the Saviour's, 72.
Emancipation, Negro, 224.
Epitaph, improvement of, an, 28.
Evening reflections, 200.
Evening time, 352.
Exchange, the profitable, 104.

Faith, Lord Increase, 96.
Faith, stanzas on, 12.
Freedom, spiritual, 252.
General theodicy, &c., 41, 61.
Gethsemane, Christ in garden of, 344.
Glorifying God, 328.
God, by bishop Ken, 288.
God, blessedness of the presence of, 72.
God my all-sufficient portion, 200.
Grave, my mother's, 302.
Infant, on the death of, an, 128.
"It is finished," 160.
Jesus, the friend and saviour, 120.
Jesus, the Saviour, 200.
Joy, drops of, an earth, 176.
Jubilee, Negroes', hymn for the, 237.
Life, brevity of, 40.
Life, the friend and saviour, 120.
Life, on the pursuit of, 184.
Life, answer to lines on the pursuit of, 304.
Lines written in a lady's album, 16.
Life, domestic, 226.
Lystra, the sacrifice at, 80.
Magdalen, lines to preacher at the, 272.

Meditation, subjects for, 200.
Meditations of a mother over her son's grave, 136.
Meditations, the, 376.
Mother, the, 352.
New Year's day, 80.
Only this once, 120.
Pearl of great price, 144.
Pity, early, 204.
Profane, against, 280.
Psalm, cxlv, 3, 60.
Psalm, cxlv, 63.
Psalm, lxxxviii, 176.
Rainbow, the, 136.
Reflections of a minister, on hearing the bell toll, 40.
Refuge, the cities of, 2.
Refuge, the cities of, 2.
Religion, 40.
Rest, the land of, 168.
Sabbath-breaking, 214.
Sabbath-day evening, 288.
Sea, reflections on the, 330.
Sea-boy, the, 408.
Self-cultivation, examples of, 300.

Sickness, hymn composed in, 308.
Slavery, the last evening of, 243.
Solomon's song, paraphrased, 222, 230, 238.
Sorrowful, yet rejoicing, 329.
S. S. lines on the death of, 144.
Sun-day, inscription for a, 302.
Tempest, stanzas composed during a, 141.
Thorn in the flesh, the, 144.
Time, reflections on, 24, 199.
Time past, present, and future, 192.
Time and truth, 144.
Twenty, Rev. J. lines to, 272.
Village bells, my, 80.
Vine, my fruitful, 344.
Westminster Abbey, thoughts on, 46.
Widow, Mrs. the missionary, 291.
Wind, the heavenly, 320.
Word, on knowledge of, the, 192.
World, the better, 304.
Worshipers, to sleep, 208.
Zion, children of, rejoicing (Psalm cxlv, 2), 336.

LIST OF ENGRAVINGS.

The Fulfilment of Prophecy, 1
Interior of a Caravan-serai, 1
Nash's sacrifices after the deluge, 17
Human sacrifice in Mexico, 20
Nash's supererogation on the banks of the Ganges, 38
View on the road over the Simpson 41
Finnish Church, 49
Ruins of Babylon, at Orfah, 57
Ruins of Pompeii, 60
Street and Mosque in Bagdad, 73
Elijah fed by Ravens, 81
St. of the Gublers, at his devotion, 89
The Ecce, in Spain, 89
Solomon visited by the Queen of Sheba, 108

Bazaar at Monnal, in Koordistan, 113
Preparations for burning a Hindoo widow, 121
Interior of a Sanscrit college at Calcutta, 129
John the Baptist preaching in the wilderness, 137
Interior of a floating Chapel, 148
Euter Had, Strand, 150
Interior of Surrey Chapel, London 161
Porcelain Tower at Nanking in China, 169
St. Paul's Cathedral, London, 177
St. Alban's Asylum, 188
Sentence pronounced on Adam, 198
School for the Indigent Blind, Southwark, 201

The Devil, or Fetiche, of the Bazar, in Guinea, 209
The Deluge, 217
St. Paul's Hall, Christ's Hospital, London, 222
The New Bethlem Hospital, Southwark, 233
The Negroes' Jubilee, 241
St. Mark's Church, Clerkenwell, 245
Finsbury Chapel, Moorfields, 249
St. Luke's Church, Chelsea, 253
Canterbury Cathedral, 274
Whittington's Alms-Houses, Highgate, 281
Westminster Female Orphan Asylum, 289
Jonah cast into the sea, 297

The London University, 300
The House of Commons, from the Thames, 318
The Western Mint, Tower Hill, London, 321
The British Museum, London, 329
Westminster Hall, 337
St. Mark's Church, Clerkenwell, 345
Gates of Battle Abbey, Sussex, 353
The Temptation, 361
The London Ophthalmic Infirmary, 369
Hattersea Meeting House, 377
Church Missionary Institution, in 385
The Orphan Asylum, Clapton, 393
The Deaf and Dumb Asylum, 401
Brilley Church, Herefordshire, 409

THE CHRISTIAN'S PENNY MAGAZINE;

A
Weekly Miscellany,

CONDUCTED UPON THE
PRINCIPLES OF THE PROTESTANT REFORMATION,
AND SUITED TO
EVERY DENOMINATION OF CHRISTIANS.

VOL. IV.—FOR 1835.

EMBELLISHED WITH NUMEROUS ENGRAVINGS ON WOOD.



LONDON:
PRINTED AND PUBLISHED BY J. S. HODSON,
22, POPPIN'S COURT, FLEET STREET.

1835.

P R E F A C E.

REVOLVING seasons, under the gracious Providence of God, having brought us to the close of another year, the conductors of the CHRISTIAN'S PENNY MAGAZINE again review their annual labours. Having persevered in their straight forward course, seeking to provide their numerous readers with the greatest possible amount of information, on the most important subjects connected with the advancement of sound knowledge, pure morality, and genuine religion, they rejoice in having secured, in a high degree, the approbation of the good among all denominations of Christians.

Genuine Protestantism,—the imperishable principles for which the British martyrs died,—the grand essentials in which the Church of England, the Church of Scotland, and the great body of Dissenters from those communions are agreed, without descending to the minor points of discipline which have ever existed differently among the wise and sincere members of the Redeemer's church,—have been the great principles of this Magazine. Its design, as at first declared, "is not political, nor sectarian, nor controversial, except with infidelity and immorality;" and while the whole range of useful knowledge has been made, in a good degree, tributary to enrich its pages, its chief glory is, that of its main design, to diffuse the pure spirit of scriptural Christianity.

Illustrations of difficult passages of Scripture have been particularly regarded, especially in gratifying the wishes of our numerous correspondents; and this mode of serving the young, there is reason to believe, has been productive of much good.

Sunday Schools, those invaluable nurseries of the church of God, have been constantly contemplated in our pages; and it has been a subject of anxious solicitude to promote the improvement of their devoted teachers, the benefactors of Great Britain.

Young Men's Societies also have been regarded with much solicitude; and materials for their utility and influence have been, as they will in future be, supplied from several able hands.

Popery, Infidelity, and Disloyalty, have been making fearful advances among many, especially the working classes of Great Britain; but to arrest the progress of those pernicious principles, and to annihilate their influence, a large portion of the CHRISTIAN'S PENNY MAGAZINE has been devoted; and there is solid reason to believe with good success: not the least in guarding the young, whose minds had been awakened to the benefits of knowledge and piety in Sunday Schools, and in confirming the inexperienced of more elevated families in the ways of truth and virtue.

Patriotism may perhaps exist without piety; but this noble virtue is nourished chiefly by sound religious knowledge. Loyalty may possibly be possessed by those who are destitute of vital godliness; but its greatest safeguard is confessedly the sanctifying power of Christianity: the best friends of good order in their country, therefore, are deeply interested in the support of the CHRISTIAN'S PENNY MAGAZINE.

Britain's prospects, notwithstanding local and temporary controversies, appear to be truly glorious when viewed in the prophetic light of Divine Revelation—with her prodigious colonies, and the co-operation of Christians in America in labouring to evangelize all the nations of the world. By these labours evangelical Christianity is happily increasing in Europe and America, and spreading through the dark regions of Asia and Africa. Missions to the Heathen, of every country, are succeeding marvellously, under the blessing of God; and to promote the invigorating of that spirit, by which these noble works have been prosecuted, has been, as it will still be, the uniform design of this Magazine.

Improvements in this Periodical are contemplated during the ensuing year, not only in the typography and illustrations by the zeal and spirit of the present publisher, but in the literary department. Several series of

valuable original papers, designed for the improvement and still higher elevation of British Females, are being prepared, and important articles for the edification of our Christian youth will be given in an extended Juvenile Department.

Many thanks are due to the numerous contributors to this periodical, and they are thus presented to those valued friends, with the request for the continuance of their favours. And commending this humble but honoured periodical to the patronage of Christian Families, Sunday School Teachers, and all truly British Patriots, above all, to the gracious countenance of Him who has "all power in heaven and on earth," and whose holy name has been chosen to give it a denomination, it is confidently hoped that, under his blessing, it will aid in bringing many to "see the salvation of God."

Dec. 21, 1835.

LIST OF THE ENGRAVINGS.

Hindoo Idols, 1	Seaman's Floating Hospital, 137	New Chapel and Schools, Wighton, 291
The dropping well at Knaresborough, 9	The Temple Church, London, 145	Death of Eleazar, 289
Fountain's Abbey, Yorkshire, 17	Brunswick Chapel, Mile End, 153	St. Paul's Church, Covent Garden, 297
Chinese priests, 25	Coggeshall Abbey, Essex, 161	St. Luke's Hospital for Innates, 306
Adam naming the creatures, 33	The Landing Place, Hamburgh, 169	Allegorical design in allusion to the Reformation, 313
Barley Wood, Somersetshire, the residence of Mrs. H. More, 41	Chichester Market Cross, 177	Portraits of the Early Reformers, 321
The Bechuana orphan boy, 49	The comet of 1811, 185	The Lollard's Prison, 329
Hut in which Peter the Great resided during the building of St. Petersburg, 57	St. Bartholomew's Hospital, 193	Child's charge to Peter, 337
New River Head and residence of the company's engineer, 65	Stepney Old Church, 201	St. Botolph's Priory, Colchester, 345
Kelso Abbey, Roxburghshire, Scotland, 73	St. Osyth's Priory, Essex, 209	Bridge over the Serpentine River, Kensington Gardens, 353
Brockwear, near Tintern Abbey, Gloucestershire, 81	Manner of washing for gold in the Brazilian Mountains, 217	Albion Chapel, Moorfields, 361
Dumblane Cathedral, 89	Colchester Castle, 225	Amherst College, America, 369
St. Petersburg, on the River Neva, 97	Entrance of the church in the monastery of Baisaba, in Portugal, 233	Llanerco Priory, Cumberland, 377
St. Ethelbert's shrine, Hereford, 105	The Royal Palace at Madrid, 241	Peter the Wild Boy, 385
Gate of St. Mary's Abbey, Reading, 113	The Chapel and School Room, at Four Elms, Kent, 249	Jeddish Bazaar, 399
The Maelstrom on the coast of Norway, 121	The Cathedral of Seville, 257	Hatfield House, 393
Elsow Church, Bedfordshire, 129	The Falls of Niagara, 265	Shoepandooee, or Royal Golden Barge of Ava, 401
	The Louvre, 273	St. Dunstan's in the West, London, 402

EXPLANATION OF THE VIGNETTE IN THE TITLE PAGE.

THE four principal figures in the Vignette are intended to represent the chief PROTESTANT REFORMERS: Luther in the centre, Cranmer on his right hand, Knox on his left, and Calvin on his extreme right: each holding in his hand a manuscript or printed copy of the Word of God. The Rock on which they are standing, is intended to denote the TRUTH of the doctrine of the Divine Oracles; on which, as on an immutable Rock, the Reformers rested all their claims, in labouring to restore pure Christianity. Around the ROCK OF TRUTH, the waves of Error and Superstition are seen dashing.

LUTHER, CALVIN, CRANMER, and KNOX, have laid Europe and the whole world under the greatest obligations to them, by their courageous, indefatigable, and successful labour; overthrowing the Priestcraft of Popery, that blasphemous "MAN OF SIN," and "MYSTERY OF INIQUITY,"

2 Thes. ii; and restoring to the people the Holy Scriptures, as their only infallible directory in matters of Religion.

Although we have adorned our Periodical with the effigies of those illustrious men, we are not prepared to call either of them "Master." We esteem ONE infinitely more worthy, to whom alone we are directed by their imperishable writings: "ONE is our Master, even CHRIST, and all these are brethren." Our principles are those for which the Martyrs, especially the British Martyrs, shed their blood; and their united testimony declares, in the language of Chillingworth, "THE BIBLE—THE BIBLE ONLY—IS THE RELIGION OF PROTESTANTS;" or, in the words of the Protestant clergy in Ireland, recently adopted as their noble maxim—"THE BIBLE—THE WHOLE BIBLE—AND NOTHING BUT THE BIBLE."

THE CHRISTIAN'S PENNY MAGAZINE.

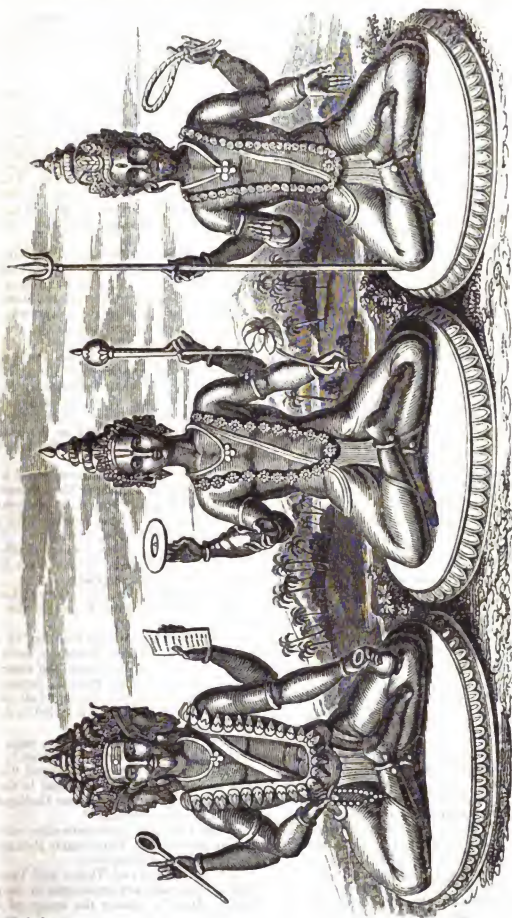
Nº 135.

PUBLISHED EVERY SATURDAY.

JANUARY 3, 1835.

PRINTED AND PUBLISHED BY G. WOOD AND SON, FOPPIN'S COURT, FLEET STREET, LONDON.

HINDOO IDOLS.



BRAHMA.

VISHNU.

SIVA.

"Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man."—Rom. i. 22, 23.

HEATHEN EMBLEMS OF THE TRINITY.

"To whom will ye liken God," says the prophet, in a description of the Divine Being that could only have been suggested by the Most High himself (Isa. xl), "or what likeness will ye compare unto him?" The answer of the Hindoos to this interesting question of the Hebrew seer will be found in the preceding page; and a melancholy proof it is of the apostle's assertion, that "the world by wisdom knows not God;" or they would never have conceived and deified these monsters of their corrupt imaginations. The intelligent Christian will, however, discover even in this debased emblem of the Divinity, some sparks of that light which has been communicated to all the children of men by tradition from the first ages of the world: and while he blesses God for the clear shining of the Scriptures to show him the glory of the true God in the face of Jesus Christ; surely he will be eager to use his utmost endeavours to send the same light to those benighted regions of the earth which are still under the power of the prince of darkness, a prey to the grossest superstitions, and the most remorseless cruelty.

The most striking circumstance connected with these Hindoo idols, is the testimony they furnish to the Christian doctrine of the Trinity in Unity; for though some learned men suppose the mythology of Brahma, Vishnu, and Siva, to be a corruption of the sacred history of the Scriptures, and to refer either to Adam and his three sons, Cain, Abel, and Seth, or to Noah and his three sons, Shem, Ham, and Japheth; yet the union of these three in the government of the universe, under the characters of creator, preserver, and destroyer, and especially the remarkable fact of the delineation of three heads on one body, have an evident reference to the Scripture doctrine of the ever-blessed Trinity.

We purpose to lay before our readers (from Dr. Dwight) a condensed view of the universal prevalence of this capital doctrine of the Christian faith: but shall first give them a description of the Engraving which accompanies this article.

The figures are taken from casts in metal, made at Benares, one of the chief cities of Hindostan, and a principal seat of the Brahminical idolatry. The following description will convey a clear idea of the idols and their symbolic accompaniments.

"Brahma is seen in his usual form; with four faces and four arms; having in his hands what his descendants the Brahmins are supposed to have often in theirs, *viz.* a portion of the Veda, or Scripture—a spoon, used in the performance of sacred ceremonies, for lustral water—a rosary, for assisting abstraction in contemplating the attributes of God, a bead being dropped at the mental recitation of each of his names, while the mind is intensely fixed on the idea that the name, which is significant of some attribute, excites—and, fourthly, a vessel to contain water for ablution, a preliminary essential to prayer or sacrifice.

"In one of the right hands of Vishnoo is the Chank, or shell, which is a large buccinum. In the other is the Chankra, a missile weapon, very like a quail, having a hole in its centre, on which it is twirled by the forefinger, and thrown at the destined object: it has a sharp edge, and irresistible fire, it is supposed, flames from its periphery when whirled by Vishnoo. In the left hands are the Gadha, which is the mace or club, and the Nymphæa or Lotos.

"Siva is seen with his Trisula, or trident, in one hand; and in another, the Pasha, which is a rope for binding and strangling incorrigible offenders:

his two foremost hands, right and left, are in a position very common to several deities: they are said to indicate an invitation to ask, and a promise to grant or protect. A third eye, pointing up and down, is seen in his forehead—his three eyes probably denoting his view of the three divisions of time, past, present, and future. Serpents, emblems of immortality, form his ear-rings. His pendent collar is composed of human heads, and marks the extinction and succession of generations of mankind by time."

In the "Theology" of Dr. Dwight is a collection of testimonies to the doctrine of the Trinity from all the principal heathen nations, of which the following is the substance.

1. The Hindoos have, from the most remote antiquity, holden a triad in the Divine nature.

The name of the Godhead among these people is Brahma. The names of the three persons in the Godhead are Brahma, Veeshnu, and Seeva. Brahma they considered as the Father, or supreme source; Veeshnu as the Mediator, whom they assert to have been incarnate; and Seeva as the Destroyer and Regenerator: destruction being in their view nothing but the dissolution of preceding forms, for the purpose of reviving the same being in new ones.

The three faces, of Brahma, Veeshnu, and Seeva, they always formed on one body, having six hands, or two to each person. This method of delineating the Godhead is ancient beyond tradition, universal, uncontroverted, and carved everywhere in their places of worship; particularly in the celebrated cavern in the island of Elephanta.

2. Equally well known is the Persian triad; the names of which were Ormuzd, Mithr, and Ahriman: called by the Greeks, Oromasdes, Mithras, and Arimanus. Among them, as well as among the Hindoos, the second person in the triad was called the Mediator, and regarded as the great agent in the present world. Zoroaster also taught the same doctrine.

3. The Egyptians also acknowledged a triad, from the earliest antiquity, whom they named originally, Osiris, Ceneph, and Phtha; and afterwards, Osiris, Isis, and Typhon. These persons they denoted by the symbols, light, fire, and spirit. They represented them also on the doors and other parts of their sacred buildings, in the three figures of a globe, a wing, and a serpent.

4. The Orphic theology, the most ancient recorded in Grecian history, taught the same doctrine.

In the abridgment of this theology by Timotheus, the chronographer, are found its most important and characteristic doctrines. Of these the fundamental one is, that an eternal, incomprehensible Being exists, who is the creator of all things. This supreme and eternal being is styled in this theology, light, counsel, and life.

Suidas, speaking of these three, says, "They express only one and the same power." Timotheus says farther, that Orpheus declared "all things to have been made by one Godhead in three names; or rather by these names of one Godhead; and that this Godhead is all things."

5. The Greek philosophers also extensively acknowledged a triad. Particularly Pythagoras, Plato, Parmenides, and Numenius.

6. In the empires of Thibet and Tangut a triune God is constantly acknowledged in the popular religion. Medals, having the image of such a God stamped on them, are given to the people by the

Delai Lama, to be suspended as holy around their necks, or otherwise used in their worship. These people also worshipped an idol, which was the representation of a threefold God.

7. A medal, now in the cabinet of the Emperor of Russia, was found near the river Kemptschyk, a branch of the Janisea, in Siberia, of the following description:—

A human figure is formed on one side, having one body and three heads. This person sits upon the cup of the lotus, the common accompaniment of the Godhead in various eastern countries; and on a sofa, in the manner of eastern kings. On the other side is the following inscription: "The bright and sacred image of the Deity, conspicuous in three figures. Gather the holy purpose of God from them: love him." A heathen could not more justly or strongly describe a Trinity.

8. The ancient Scandinavians acknowledged a triad; whom they styled Odin, Frea, and Thor. In the Edda, the most remarkable monument of Scandinavian theology, Gangler, a prince of Sweden, is exhibited as being introduced into the hall or palace of the gods. Here he saw three thrones raised one above another, and on each throne a sacred person.

9. The Romans, Germans, and Gauls acknowledged a triad, and worshipped a triad in various manners.

The Romans and Germans worshipped the *Maiæ*; three goddesses inseparable, and always united in their worship, temples, and honours.

The Romans also, together with the Greeks and Egyptians, worshipped the *Cabiri*, or three Mighty ones.

The Diana of the Romans is stamped on a medal, as having three faces on three distinct heads, united to one form. On the reverse is the image of a man, holding his hand to his lips; under whom is this inscription, "Be silent, it is a mystery."

The German goddess, *Trygla*, was drawn in the same manner.

The Gauls also united their gods in triple groups, in a manner generally similar, as is evident from sculptures either now or lately remaining.

10. The Japanese and Chinese anciently acknowledged a triad.

The great image of the Japanese is one form, with three heads; generally resembling that of *Brahma*, *Veechnu*, and *Seeva*, already described as worshipped by the Hindoos. The Chinese worshipped in ancient times one supreme God, without images or symbols of any kind. This worship lasted till after the death of Confucius, about five hundred years before the birth of Christ.

Lao Kiun, the celebrated founder of one of the philosophical or religious sects in China, delivered this as the great leading doctrine of his philosophy, "That the Eternal Reason produced one; one produced two; two produced three; and three produced all things."

11. The American nations also have in several instances acknowledged a triad.

The Iroquois hold, that before the creation three spirits existed, all of whom were employed in creating mankind.

The Peruvians adored a triad, whom they styled, The father and lord Sun, the son Sun, and the brother Sun.

In Quichisaco, a province of Peru, the inhabitants worshipped an image named *Tangatanga*, which in their language signifies, One in three and three in one.

"Thus," says Dr. Dwight, "have I finished this

numerous collection of testimonies to the great scriptural doctrine of the Trinity. The labour employed in making it has, I hope, not been useless. In a serious mind it cannot I think fail to produce, not conviction only, but astonishment and delight, to see the wonderful manner in which God has diffused and perpetuated the evidence of this doctrine throughout the successive periods of time. We are not to expect, that, amid all the ignorance of heathenism, correct and unobjectionable ideas of God should be found in any nation.

"But when we consider that the doctrine of a triad has been so evidently received without a question in all the four quarters of the globe, and by so many different nations; that it was received among almost all those who were ancient; that it was received independently of the Scriptures; that it was expressed in so many forms, and those completely decisive as to the real meaning; that the scheme in all these forms was unanswerably the union of three divine beings (or persons) in one; and that this scheme was so often and so definitely explained in multiplied and very various modes of expression, modes of expression too which are incapable of being misconstrued; we cannot, I think, fail to determine, that the doctrine of the Trinity was originally revealed to the human race; and has almost everywhere been conveyed down, both in their worship and their sacred traditions."

PRODIGIOUS FLIGHT OF BIRDS.

THERE are several islands on the coast of Van Dieman's Land, and the number of birds seen at times about them is almost incredible. "There was," says Captain Flinders, "a stream of sooty petrels, of from fifty to eighty yards in depth, and of three hundred yards or more in breadth. The birds were not scattered, but flying as compactly as a free movement of their wings seemed to allow; and during a full hour and a half, this stream of petrels continued to pass without intermission, at a rate little inferior to the swiftness of the pigeon. Taking the stream to have been fifty yards deep, and three hundred in breadth, and that it moved at the rate of thirty miles an hour, and allowing nine cubic yards of space to each bird, the number would amount to 151,500,000. The burrows required to lodge this number of birds would be 75,750,000; and allowing a square yard to each burrow, they would cover more than eight and a half geographical square miles of ground. This fact is curious in itself, and it is further of importance, as tending to show that the sea birds, which have been mentioned as the principal architects of the supermarine portions of the new lands in the Australian seas, are so far from being inadequate to such a purpose, that they can effect it in a much shorter time than those who are not aware of their numbers would be apt to believe."—*Picture of Australia*.

INSCRIPTION OVER A MOORISH COLLEGE IN GRANADA.

LEARNING is like a bright star to the great, and raises the humble to equal lustre. If when thine eyes are opened, thou resolvest to fly from evil, it will teach thee the road to truth. The sciences enlighten the heart and guide it to rectitude and truth; they are our sincerest friends and counsellors.

THE LEADINGS OF PROVIDENCE — KNOWING THE WILL OF GOD.

How may a person, who sincerely desires to follow the leadings of Providence, know what is the path of duty in any particular circumstance, whether spiritual or temporal?

In our present sinful and imperfect state, it is very difficult to see the path of duty; and when seen, if unpleasing, it requires much Christian resolution to persevere in it. However, as every serious person has good ground to depend upon divine assistance, he should not distress his mind in this respect, but only use all appointed means to discern the way of Providence clearly.

We must not expect to know the will of God by *dreams* or *extraordinary impulses* on our minds. It is true, indeed, that God may direct and guide by such means, but they are not now to be expected or depended on. Our *passions, frames, or inclinations*, are not to be the rule of our determination, because they are often made to suit our wishes, and sometimes lead us from truth and propriety. Nor must we be guided by *an indiscriminate use of Scripture*, for our passions or our wishes may induce us to adopt a forced application of Scriptural commands, precepts, and examples.

The following brief directions may help us to discern the path of duty, namely,—

1. *Deliberately view your situation.* We must guard against being agitated or thrown into confusion by any event, but coolly reflect upon our condition: and for that purpose, a great share of prudence is necessary. We are not to attempt to hurry Providence, to run before it calls, nor must we delay when it does call.

2. *See how far circumstances concur.* Whatever is right in Providence, will be according to Scripture; hence a judicious, pious person will always be able to discern certain events, conspiring to convince him what is to be done or what should be avoided. Until we can perceive this *coincidence* of events, we must wait patiently, abide where we are, or remain in a state of suspense; still desiring to know what is the will of God concerning us.

3. *Consult some wise or aged person.* Wisdom is not always associated with length of years, but we may generally get some good from those who have borne the heat and burden of life. Many are too proud to ask advice, and it is no wonder, therefore, that they often take some false step. The humble will always consult those whom they consider wiser than themselves. The age, the experience, the position in society, or the superior intelligence of some, peculiarly qualifies them to give good advice. Such we should not fail to consult, but not having, at the same time, *secretly* determined to take our own way, whatever counsel they may give us.

Lastly, and above all, *be very ardent in prayer for Divine guidance.* As our encouragement to pray for Divine direction, amongst many other positive promises, we should read and meditate upon the following, namely, Isaiah lviii, 11; Isaiah xxx, 21; Psalm xxv, 12; Psalm xxxii, 8; Proverbs iii, 6; Matt. xxi, 22; Psalm xxxvii, 23; Psalm xlviii, 14; Psalm l, 15: and while we are enabled to pray in faith, and patiently to wait to see what God shall do unto us, it is our duty to be *watchful*, looking all around us, that we may learn which way the Lord will answer our prayer, and how he will make known to us what course we ought to pursue. — *Scrugg's Questions Resolved.*

** N. R.

THE EXTRAORDINARY CHILD.

SOME centuries ago, a large, a very large company, were travelling northwardly, in early summer, through a lovely country, whose hills and valleys were clothed with the fig-tree, the olive, and the vine. They journeyed slowly, and without anxiety or care, for their route lay through a quiet land, the abode of peace and plenty.

Friends and acquaintances were mingled together in groups, as accident or inclination might dictate, until the sun went down, and approach of evening warned them to make preparations for rest. While the various families were drawing off together for this purpose, the attention and sympathy of the multitude were excited by the anxious looks and eager inquiries of a female, who was passing from group to group, with sorrow and agitation painted on her countenance. It was a mother, who could not find her son. It was her only son, and one to whom, from peculiar circumstances, she was very strongly attached. He had never disobeyed her; he had never given her any unnecessary trouble, and the uncommon maturity of his mental powers had probably led her to trust him much more to himself, than in any other case would be justifiable. He was twelve years old, and she supposed that he had been safe in the company; but now night had come, and she could not find him. She went anxiously and sorrowfully from family to family, and from friend to friend, inquiring, with deep solicitude, "Have you seen my son?" He was not to be found. No one had seen him; and the anxious parents left their company, and inquiring carefully by the way, went slowly to the city whence they had come. The city was in the midst of a country of mountains and valleys. Dark groves upon the summits crowned the richly cultivated fields which adorned their sides. The road wound along the glens and vales, sharing the passage with the streams, which flowed towards a neighbouring sea. The city itself spread its edifices over the broad surface of a hill, one extremity of which was crowned with the spacious walls and colonnades of a temple, rising one above another, the whole pile beaming probably in the setting sun, as these anxious parents approached it, in all its dazzling whiteness of marble, and splendour of gold. The parents, however, could not have thought much of the scene before them: they had lost their son. With what anxious and fruitless search they spent the evening, and the following morning, we do not know. They at last, however, ascended to the temple itself. They passed from court to court; now going up the broad flight of steps, which led from one to the other; now walking under a lofty colonnade, and now traversing a paved and ornamented area. At last, in a public part of this edifice, they found a group collected around a boy, and apparently listening to what he was saying; the feeling must have been mingled interest, curiosity, and surprise. It was their son. His uncommon mental and moral maturity had, by some means, shown itself to those around him, and they were deeply interested in his questions and replies.

His mother (for the narrative, true to nature and to fact, makes the mother the foremost parent in every thing connected with the search for their son) does not reproach him. She could not reproach one who had been such a son. She asked him why he stayed behind, and gently reminded him of the sorrow and suffering he had caused them. He gave them a reply, which she could not fully understand; and the feelings with which twelve years of inter-

course, such as no mother ever before had with a son, had inspired her for him, for a while her pressing him for an explanation. "She laid his words up in her heart."

With what a strange mixture of affection, and wonder, and ardent, but respectful regard, must the mother of Jesus have habitually looked upon her son! A boy who had never spoken an impatient or disrespectful word, who had never manifested an unkind or selfish feeling; who had never disobeyed, never failed in his duty; but had, for twelve long years, never given father or mother an unnecessary step, or a moment's uneasiness, or neglected any thing which gave them pleasure. My reader, are you still under your father's roof? If so, try the experiment of doing in every respect, for a single week, your duty to your father and mother; fill your heart with kindness and love to them, and let your words and your actions be in all respects controlled by these feelings: be the disinterested and untrifling friend and helper of your little brothers and sisters; in a word, do your whole duty in the family of which you form a part, making filial affection and respect the evident spring, and you will fill a mother's heart with gladness at the change. You can then a little understand the deep tide of enjoyment which must have filled Mary's heart during the childhood of her spotless son. What, too, must have been the progress of his mind in knowledge and wisdom! a mind never allured away by folly, or impeded by idleness, or deranged by passion? Conceive of a frame, too, which no guilty indulgence of appetite or propensity had impaired, and a countenance which was bright with its expression of intelligence and energy, and yet beaming with kindness and love. It was the perfection of human nature, the carrying out to its limits of all which God originally intended in the creation of man. And why was it so? How has it happened, that among the millions upon millions of children who have, by disobedience, ingratitude, and sin, planted thorns in their mothers' pillow, and often thrown sadness about the circle in which they moved, this boy had been the only spotless one? How is it that he alone had walked in purity, that he alone had never sinned, never sought selfishly his own, never given a parent pain, never injured a playmate, or returned an impatient word, or struck a blow in anger, or harboured a feeling of revenge? He stands a glorious monument of perfect filial virtue, the more glorious, because it is solitary. No other nation, or kindred, or people, or climate, ever furnished such a case, or pretended to furnish one. It is remarkable, that among all the endless fables and pretensions of ancient times, no historian or mythologist, no priest, or prophet, or philosopher, has ever pretended to have found a spotless man. The whole world withdraws its pretensions. Every system of religion, and every school of philosophy stand back from this field, and leave Jesus Christ alone, the solitary example of perfect moral purity, in the midst of a world lying in sin.—*Abbot's Corner Stone.*

ANTI-SLAVERY SOCIETIES.

No. 11 of the "ABOLITIONIST," published under the direction of the British and Foreign Society for the Universal Abolition of Negro Slavery and the Slave Trade, is now before us. It presents to us many interesting details concerning the state of the Negroes in the British West Indies, and the difficulties attending the "Apprenticeship clauses" of the late Act of Emancipation.

Negro Slavery, and the Slave Trade, still exist to a fearful extent: but the recent decision of the British nation, that it will no longer tolerate this violation of the dearest rights of man, is felt throughout the world; Spain, Portugal, France, Denmark, and America, have been roused to contemplate their oppressions of the Negro; and measures are being vigorously prosecuted by many in those several countries, to hasten the triumph of humanity, justice, and Christianity, in the universal celebration of the NEGROES' JUBILEE!

EVIDENCE OF THE TRUTH OF CHRISTIANITY,

FROM ITS TRIUMPHS OVER IGNORANCE BY THE DISSEMINATION OF KNOWLEDGE.

It is a lamentable fact, that all mankind are in a state of darkness and depravity; that sin has so alienated the mind of man from God, that he looks with aversion upon every thing that is spiritually good: for "the carnal mind is enmity against God,"—"men love darkness rather than light, because their deeds are evil;" and it is, therefore, natural, that those things which would tend to remove this spiritual darkness should be treated with reproach and disdain.

Thus it was with Christianity; for never was there a more darkened period than when its enlivening rays first began to dawn and break through the gloom of pagan superstition, into which the world was at that time sunk, swaying its holy sceptre over renovated minds. Men were grovelling in the grossest of vices and idolatry, treachery and oppression reigned, with all their attendant horrors; but when this new system was introduced, it was clearly seen that Christianity and Paganism, which then reigned, could never agree; the one being pure in its doctrines, the other false and injurious; the one fraught with the sublimest system of morality, the other inculcating its inseparable impurities. Thus this new system immediately found enemies, and opposition assailed it wherever it went. But yet it left not itself without witness; for though it had enemies, yet, in the midst of those enemies, it found friends; and it demonstrated, in all its movements, that "it was not by might, nor by power, but by the Spirit of the Lord of Hosts."

Christianity stands in entire opposition to the usurped kingdom established by him, who is styled "the prince of the power of the air;" and it is set up for this purpose, that it might destroy the works of the devil.

The world, at the time of our Saviour's appearance, was sunk in the gloomy night of ignorance and superstition; the ideas of the wisest instructors were confused and debased: their ideas of a God were mingled with silly fables. Not all the seats of Athenian learning, not all the boasted philosophy of Greece and Rome, could enable them to form one correct idea of the Divine Being. Their notions of religion, and a future state of rewards and punishment, were but faintly represented. Perfect morality they knew not, they understood not its divine rise, or its authoritative obligation; impurity and all kinds of obscenities, therefore, became sanctioned by their religion. It is true they had their systems of philosophy, but they were absurd and impious; and thus, when darkness hung over their eyes, like scales, Christianity arose in its divine glory to remove them. Christianity soon triumphed over paganism, thick and

impenetrable as it seemed; and when the illuminating rays of the gospel began to spread, the gloom of falsehood and priestcraft quickly passed away from the minds of those who entertained its divine doctrines. It was then that a God was revealed, great in power, "glorious in holiness," and terrible in majesty; it was then that the end for which man was created was clearly placed in view; it was then that moral science was introduced among the nations; it was then that their minds began to rove over the fair field of divine learning, and felt the refreshing breezes of sound morality. Man was led to see the state in which he stood with respect to his Maker, that there was a future state of existence, involving the most fearful responsibility.

To what does India at this time stand indebted for the height to which she has rapidly risen as to her learning, her knowledge of sacred literature? What has been the cause of the erection of her now numerous colleges? Christianity! For every one acquainted with the modern history of that populous region must remember, with exultation and gratitude to God, the venerated names of Carey, Buchanan, Jones, Hastings, Marshman, and Ward, &c.

To what does America owe her civilization, and the distinguishing and elevated character which she has attained among the greatest nations, but to Christianity? The "Pilgrim Fathers" who first colonized that prosperous division of the "new world," were men of Christian piety, and their devoted and holy pastors were men whose minds were imbued with sacred learning. Some of their earliest labours were directed to make provision for the Scriptural education of their children, and for a succession of learned pastors in their churches: so that "the wilderness and solitary places were glad for them; and the desert rejoiced and blossomed as the rose."

Christianity consists essentially in the dissemination of divine knowledge. It leads man to discover his own nature and character as sinful in the sight of the Infinite God, who fills immensity, and who could with one word create millions of worlds, and with another, reduce them to nothing. But while it points out man's depraved condition, it also directs him to behold the boundless wisdom of the Divine understanding, displayed in the provision of a Saviour, who is both willing and "able to save to the uttermost, all that come unto God by him."

PHILANTHROPOS.

DID SOLOMON GAIN ALL HIS WISDOM BY INSPIRATION?

"I gave my heart to know wisdom," says Solomon: and Dr. Barrow remarks on these words:—"He who made it his choice before all things; who so earnestly and happily did pray for it; upon whom it is so expressly said, that God in a special manner and plentiful measure did bestow it; who avers God to be the sole donor of it (*for the Lord, says he, giveth wisdom, out of his mouth cometh knowledge and understanding*); yet even did he first give his heart to it: he did not only gaze for it, to receive it by mere infusion, but he worked and studied hard for it; he was indeed a great student, an inquisitive searcher into nature, a curious observer of the world, a profound considerer and comparer of things; and by that industrious course, promoted by the Divine blessing, he arrived at that great stock of so renowned a wisdom."

COMPARATIVE EXPENDITURE

IN CIRCULATING THE SCRIPTURES AT HOME AND ABROAD.

DRS. CAREY and MARSHMAN, and their devoted colleagues, the missionary brethren at Serampore, in the Appendix to their "Tenth Memoir, respecting the Translation of the Holy Scriptures into the Oriental Languages," make the following appeal to British Christians:—

"Now, if instruction by contrast be powerful, and motives to exertion be thus furnished, what shall we say to the strength and the extent of the claims of India, even though we should refer only to the circulation of the sacred Scriptures, and confine our attention to the ten years embraced by this Memoir?"

"It is true we may have rejoiced over 99,100 volumes having left the press, for the use of these too-long-neglected Eastern nations: but does any one inquire how many, during this same period, have been issued in Britain? The reply is ready, and may excite surprise,—Above three millions of Bibles and Testaments in the English language alone. Or should we refer to value, or the money expended; then, by this Memoir, it appears that 22,541*l.* have been sent and spent abroad, but during the same years, how much at home, on the languages of this kingdom alone? The reply is not less striking,—Upwards of five hundred thousand pounds sterling! Nor let any one imagine, if this inquiry and comparison were pursued to the utmost verge, that this prodigious contrast would be diminished. By way of settling the point, take these ten years on the largest scale, as to the amount contributed by this kingdom, then one statement presents the following results:—

For Great Britain and Ireland alone	£481,923 8 3
For all Asia, Europe, Africa, and America	298,507 14 1

Leaving a balance in favour of home, against all the world beside, of no less than 183,415*l.* 14*s.* 2*d.* The real proportion is as five to three, or five pounds to our own population, and three to that of the four quarters of the globe.

"During the last thirty years, much unquestionably has been done, and that especially by this country, towards the circulation of the Scriptures. Upwards of two millions sterling have been raised and employed; but how has this sum been divided between home and abroad? What proportion has been appropriated to Great Britain and Ireland, or a population inferior to Bengal alone? Above one million one hundred thousand pounds! So that the number of copies of the Old and New Testament Scriptures have amounted to more than seven millions. In the midst of all this, should Asia alone be inquired for—Asia, with which we have been so long and intimately, and almost solely connected,—then it turns out, that after all that has been sent, and by every party, for the circulation of the Scriptures—for every pound that has been spent abroad, we have spent fully ten at home. In all time to come, therefore, no man will be able to say with truth, that in our zeal for foreign lands we have overlooked our own; or that, in attending to our foreign dependencies, we have been unmindful of the mother country."

MY SCRAP BOOK.

LEAF XLIX.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—*SENeca*.

EXTRACTS FROM MR. ISAAC JAMES'S FOURTH, FIFTH, AND SIXTH LECTURES ON THE HISTORY OF THE DISSENTERS IN BRISTOL.

Delivered in the large vestry of Broadmead Chapel in that city, October 16th, 23d, and 30th, 1821.

(Transcribed from his original notes.)

THESE lectures, to which your attention has been called, commenced on the 7th of June, but we may say of them as of every thing upon earth, "How vain and transitory are all things! One who used to attend here is already in the silent grave. One whom it would have been folly in me to have supposed that I should have survived her; and it may be she is not the only one. I have often been struck with an observation in Lucian's Dialogues. Mercury says, "If any one looks at flowers when they have lost their hue and are withered, they appear without beauty; though, when they blow and exhibit their colours, they are very beautiful." To which Menippus answers, "I wonder therefore that the Greeks had not more understanding than to labour about a thing of so short a duration, and so easily fading." Mercury replies, "I have not leisure to philosophize with you now." And is not this the answer of too many? How long and how eagerly will they converse upon things of time; but, if the subject of *eternity* be introduced, how soon is the dialogue at an end! Let us however address each other in the words of Watts—

Be wise, and make his favour sure,
Before the mournful days
When youth and mirth are known no more,
And life and strength decays.
Can you expect your feeble arms
Shall make a strong defence,
When death with terrible alarms
Summons the prisoner hence?
The silver bands of nature burst,
And let the building fall;
The flesh goes down to mix with dust,
Its vile original.

In my last lecture I gave some account of persons who were the teachers of this congregation more than 170 years ago; how long have they and many of their successors been turned to dust! I gave what information I was able of Mr. Robert Bacon, and Mr. Henry Pinnell, who preached among them till the city was taken, the congregation dispersed, and the church broken up. After two years however it revived, and I detailed the ministry of Dr. Ingelo, particularly what Bulstrode Whitelocke says of him. I shall conclude what I have to say concerning Dr. Ingelo with a passage from Edwards's *Gangræna*, as it serves to show the wretched state of things during the civil wars, when any conceited blockhead might stand up and contradict a preacher in the midst of his sermon. [Here Mr. James read Edwards, part iii, p. 110, 111.] Master Paul here mentioned, was minister of St. James's church, and was ejected by the Act of Uniformity in 1662. We shall now proceed with the history of the society when under the pastoral care of the Rev. Thomas Ewins. But I would here remark, that I shall not give the biography of him or others, which appears in the "Nonconformist's Memorial," "Crosby's, or Ivimey's History of the Baptists,"

or other printed works which may easily be bought or borrowed. Particular passages from scarce works I shall introduce as they may occur, in their proper places, but they will be but few. The bulk of what you have now to hear is from manuscript authority, and of course the more valuable.

FIFTH LECTURE.

I have given you a detail of events, most of them in my view very interesting, during a period of 246 years, that is, from the first year of Henry the 5th, to the end of Cromwell's Protectorate. We now come to the restoration of Charles the Second; a fatal day for the pious Nonconformists, though much rejoiced in by formalists, and profligates of all sorts. And who was this King Charles II? I have seen the following epigram upon him*.

Behold a witty, worthless king,
Whose faith no man relies on;
Who never said a foolish thing,
Nor ever did a wise one.

If you wish to form an idea of his personal appearance, I would have you go into Broad Street, where you may see him at full length in the front of Guildhall, and it is said to be a very correct likeness. The figure is of stone, very appropriate to one who possessed a heart of stone. Need I bring a proof of my assertion? I will do so. There was a pious Baptist minister in London, who, about a year after the restoration, was taken up, tried, and condemned to be hanged. His wife drew up a petition for his life, and presented it to this king. He held up his finger to her, and said, "Oh! Mr. James, he is a *sweet* gentleman!" and she attempting to follow him for an answer, the door was shut against her. Next morning she attended again, and implored his majesty to answer her petition, who accordingly did answer the agonized petitioner thus, "Your husband is a rogue, and shall be hanged." (One of the lords in attendance asked who was meant? The king replied, "John James, that rogue; he shall be hanged, yea he shall be hanged." Rogue as he was then deemed, had I been descended from him, I should have thought it a far greater honour than than to have descended from his majesty. Of the debauched life he lived, and the immoral state into which he reduced the kingdom, I shall say nothing, as those who are conversant in our national history cannot be ignorant of them. But I cannot help giving an account of his conduct just before his death, as I find it in "Evelyn's Diary," a work written by one of his constant and faithful attendants, and which has not long been laid before the public. On his last Sabbath but one, Dr. Dove preached before him. "I saw (says Evelyn) this evening (the Sabbath evening observe), such a scene of profane gaming, and the king in the midst of his concubines, as I had never before seen; luxurious dallying and profaneness." Of the following and last Sabbath of his life, Evelyn writes thus, "I

* Various are the versions of this epigram, and the stories respecting its origin; but all agree in ascribing its composition to Charles's favourite, the profligate earl of Rochester. The story, however, which (I believe) is most generally received as authentic is, that Charles and Rochester had been engaged one night at a debauch, *even for them*, to an unusually late hour, and that the next day, about noon, Rochester going to the palace, and finding the king was not risen, went and wrote upon his chamber door—

Here lies our witty, lazy king,
Whose word no man relies on;
Who never said a foolish thing,
Nor ever did a wise one.

S. J. B.

never can forget the inexpressible luxury and profaneness, gaming, and all dissoluteness, and, as it were, total forgetfulness of God (it being Sunday evening), which I was witness of. The king sitting and toying with his concubines Portsmouth, Cleveland, and Mazarine; a French boy singing love songs in that glorious gallery; while about twenty of the great courtiers, and other dissolute persons, were at hasset round a large table, a bank of at least 2000 before them. Upon which, two gentlemen who were with me made reflections with astonishment. Six days afterwards (continues Evelyn) all was in the dust." This was the head of the church! who after having *consecrated himself to a Popish priest*, cried out concerning a favourite mistress, "Don't let Nelly starve," and gave up the ghost! This is the monarch, for whose restoration the Church of England is compelled to return thanks to God every twenty-ninth of May! I have seen a song in which *see* [Dissenters] are stigmatized as a "cursed crew," and the chorus is, "And let all loyal souls remember the twenty-ninth of May." Whether the song or the thanksgiving is most worthy of admiration, I do not pretend to say. I should not have dwelt so long upon the character of this much admired sovereign (at least by * * * *) had not the melancholy scenes I have to lay before you been exhibited during his reign! Happy have our forefathers been under the reigns of William and the House of Hanover. Happy are we now, and are bound to pray for a blessing upon him, who at the commencement of his reign assured the Dissenters that their liberties should continue inviolate.

I have mentioned the Duchess of Cleveland among the royal favourites. In the year 1674, broke out a most furious persecution against the Nonconformists in this city, when no mercy was shown to those who wished to worship God according to the dictates of their own consciences, and could not comply with the ordinances of men. Let us now see how complaisantly the worshipful corporation could then conduct themselves to the *mistress of a king, and a bigoted papist*. "1674, This year (says a curious manuscript, from which I transcribe it) King Charles the Second his effigy was removed on the leads nearer the council house, by the persuasion of the Duchess of Cleveland, being then in Bristol, it being before, as she said, as a porter or a watchman." We doubt not the lady's persuasive powers, and all that I shall say upon it is, "That birds of a feather flock together." Ralph Olliffe was mayor, and Guy Carleton, bishop. But to detain you no longer at the threshold, let us resume Mr. Terrill's faithful and interesting narrative. * * * *

SIXTH LECTURE.

Once more crave your attention for an hour; and as I intimated on Tuesday, this will be the last time for the present: and such is the state of subterranean affairs, that it is wholly uncertain whether I shall be called to read, or you to hear any more; nor will it signify much whether we meet here again or not, provided we are interested in Him, for whom the confessors of this congregation, whose sufferings were so many and so great, bore so noble a testimony. We have heard the death of Mr. Ewins, the first settled pastor, and the settlement of Mr. Harlecastle, another noble witness for Christ in the day of tribulation. To day I commence with the noble provision made for his support; I say noble, for we must recollect the difference between the value of money one hundred and fifty years ago,

and now. Nor must we forget the fines and imprisonments to which the congregation was subject during that heavy storm which was about to burst upon them. * * * *

Mr. James's closing note is as follows.

"Finished my sixth lecture at page 27 of my MS, being March 14th, 1675. Did not read the death of Mrs. Hazari, but left off with the words, 'and so ended that day.'"

"During the morning received a letter of thanks, signed by twenty names in behalf of the whole."

Upon this note I have to observe, that the MS to which it refers, and of which Mr. James says that he had in these lectures read *twenty-seven* pages only, consists of *one hundred and sixty-four folio pages*, in very small and close writing.

As Mr. James in his fourth, fifth, and sixth lectures, confined himself almost exclusively to the reading and illustrating Mr. Terrill's manuscript, I have in this paper given merely his *introductions* to each, reserving his additions to, and elucidations of that narrative, till I come to the narrative itself.

S. J. B. * * * *

ANECDOTES—CHRISTIAN MINISTERS.

18mo. cloth, pp. 208. Religions Tract Society.

Christian Ministers, on earth, feel and acknowledge that they are not immaculate and faultless; but the true servants of Christ, of all denominations, have exhibited a surprising amount of moral excellence, which has been productive of most of the happiness at present enjoyed among mankind. By their direct ministry in publishing the doctrines of salvation by Christ—by their various labours in translating, and promoting the circulation of the Holy Scriptures—by their patronage and support of the several systems of popular education—by their missionary labours among the heathen—and by their endeavours universally to advance the principles of religion, virtue, and happiness;—they are as "salt in the earth and lights in the world." This little volume is exceedingly valuable, as it admirably illustrates the blessings derived from the labours and influence of Christian Ministers; bringing us acquainted with very many of the most eminent of these servants of God.

"We may be losers for God, but we shall never be losers by him."

The Third Volume of the Christian's Penny Magazine is now published, price 5s. 6d. bound in cloth. Vols. I and II may be had at the Publishers', or any particular Parts or Numbers to complete Sets.

THE CHRISTIAN'S PENNY MAGAZINE may be delivered weekly in the Towns of the United Kingdom, by those Booksellers and Newsmen to whom Subscribers address their orders. Being unslipped, it cannot be transmitted by post as a newspaper; but for the convenience of our country friends and others, who cannot obtain the publication weekly, it is published every four weeks in parts, each including four numbers; excepting in June and December, in each of which a part is published containing six numbers. No extra charge is made for the wrapper: so that the whole annual expense of the twelve parts is 4s. 4d.

London: Printed and Published by C. WOOD AND SON, Poplar Court, Fleet Street; to whom all Communications for the Editor (post paid) should be addressed:—and sold by all Booksellers and Newsmen in the United Kingdom.

THE CHRISTIAN'S PENNY MAGAZINE.

No. 136.

PUBLISHED EVERY SATURDAY.

JANUARY 10, 1834

PRINTED AND PUBLISHED BY C. WOOD AND SON, DOLFIN'S COURT, FLEET STREET, LONDON.



THE DROPPING WELL AT KNARESBOROUGH.

NATURAL curiosities, displaying many of the wonderful operations of God in his infinite creation, abound in England. Christians do not certainly need to investigate these as indispensably necessary to salvation; but every servant of Jesus Christ, however elevated his spirituality of mind, according to his leisure and ability, ought to make himself familiar with these works of his heavenly Father.

Among the many mysteries of nature, few are more remarkable in England than the Dropping-well at Knaresborough, in the West Riding of Yorkshire. This town has been called the *YORKSHIRE SPA*, though its baths have been far less frequented since Scarborough Spa became famous within the last half century. Still it is celebrated for its medicinal springs, which are near to each other though possessing different qualities. The following are particularly noted:—1. The *Sweet Spa*, or *Vitriolic Well*, in the forest about three miles from the town. 2. The *Stinking*, or *Sulphureous Spa*, which is used only for bathing. 3. *St. Mungo's Cold Bath*, about four miles from the town. 4. The *Dropping-well*, the most noted petrifying spring in England.

This spring rises at the foot of a lime-stone rock, at an inconsiderable distance from the bank of the

river Nid. The spring, after running about sixty feet, divides, and spreads itself over the top of the rock, whence it trickles very fast from thirty or forty places into a channel hollowed for the purpose, each drop producing a musical kind of tinkling, probably owing to the concavity of the rock, which, bending in a circular projection, from the bottom to the top, occasions its brow to overhang about fifteen feet. This rock, which is about thirty feet in height, forty-eight in length, and from thirty to fifty in breadth, started, in the year 1704, from the common bank, and left a chasm, from five to nine feet wide, over which the water passes by an aqueduct formed for the purpose. It is clothed with evergreen and other shrubs, which add greatly to the beauty of this very interesting scene.

The water is said to abound with fine particles of a nitrous earth, which it deposits, but when in a languid motion only, and leaves its incrustations on the leaves, moss, &c., which it meets with in trickling thus slowly through the cavities of the rock. This spring is estimated to send forth twenty gallons of water in a minute. Here are to be seen pieces of moss, birds' nests with their eggs, and a variety of other objects, some of them very curious

which have been incrustated or petrified by the water.

Wonderful Petrifications.

Petrification is a mysterious process of nature in particular situations; but, although it has been diligently studied, it is yet but imperfectly understood by the most profound philosophers.

Remarkable instances of this transformation have been found, in different parts of the world, not only of vegetable, but even of animal substances. A few of these may be mentioned in this place, for the subject to be resumed on a future occasion.

When the foundations of the city of Quebec in Canada were dug up, a petrified *serpente* was found among the last beds to which they proceeded. Although there was no idea of the time at which this man had been buried under the ruins, it is however true that his quiver and arrows were still preserved.

In digging a lead mine in Derbyshire, in 1744, a human skeleton was found among stag's horns. It is impossible to say how many ages this carcass had lain there. In 1695, the entire skeleton of a crocodile was found in the mines of that county. Perhaps the following may be regarded as still more wonderful. At the beginning of the last century, John Munte, curate of Slægarp in Scania, and several of his parishioners, wishing to procure turf from a drained marshy soil, found, some feet below ground, an entire cart, with the skeletons of the horses and carter. It is presumed that there had formerly been a lake in that place, and the carter attempting to pass over on the ice, had, by that means, probably perished.

ILLUSTRATION OF ZECHARIAH III, 9.

"And upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of Hosts, and I will remove the iniquity of that land in one day."

PROPHETIC Scripture should always be studied under the constant recollection, that much of it is couched in metaphorical language, the universal custom of ancient nations, especially of the people of the East. This is declared in the prophetic writings, and it was the custom of the Saviour in his inimitable parables. Jehovah declares by Hosea, "I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the Prophets." Hos. xii, 10.

Symbolical actions, we find, were frequently used by the prophets, to convey much instruction to the people, and sometimes to the priests and rulers. Zechariah might probably adopt this method, to which he seems to refer in the context, for the instruction of Joshua, who was the Jewish high-priest at the return from the captivity, to direct his anticipations to the advent of Messiah, evidently foretold by the Prophet, under the significant title of the "BRANCH," verse 8.

Probably a well-known eastern custom will afford the best illustration of this remarkable passage. Counsellors of kings were called, in the Oriental style, *ʿaynayim* *basadnayim*, "The eyes of kings," as by them they were to see every thing. In the monarchy of Persia, whence the prophet Zechariah and the people had a few years before returned from captivity to Judea, there were, as they well knew, always seven of these counsellors. Hence, in the commission to

Esra, it is said, "Thou art sent of the king and his seven counsellors," Esra vii, 14; and the names of these seven counsellors, who were princes of Media and Persia, are mentioned in Esther i, 14.

Every attentive reader of the Scriptures will at once perceive that Jesus Christ is intended by the mysterious stone of Zechariah, especially while he is considering the preceding verse, and the subject of the whole chapter. Messiah is foretold under the metaphor of a stone, not only in this passage, but in many others of the prophetic writings, especially by Isaiah. "Therefore thus saith the Lord God, behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation," adding, in reference to the mysterious person intended, "He that believeth shall not make haste" (Isaiah xxviii, 16), so as to be "ashamed," or "confounded," as explained by the Apostles Paul and Peter.

Zechariah writes that all these seven eyes were to be in this foundation stone itself—doubtless denoting, that such should be the perfection of wisdom and knowledge in the great antitype intended by this "stone." Christ Jesus, the only foundation of the Church of God, that he should in no case need the advice or counsel of others, being himself possessed of infallible wisdom. Christ our King is properly called "Wonderful—Counsellor"—for the Spirit was given "without measure" unto him; and, as the apostle Paul expresses it, "In him are hid all the treasures of wisdom and knowledge."—Col. ii, 3. When he was prosecuting his ministry on earth, it was correctly said of him, "He needed not that any should testify of man, for he knew what was in man."

Dr. Owen refers to this passage in his profound exposition of Hebrews iii, 1, especially in referring to the office of Christ as the "Apostle" of our profession. He remarks—"Kings, who were his types, were to act, and did act, according to the counsel of others, and those sometimes none of the best; as David was much guided by the counsel of Abiathophel, which was to him as if he inquired at the oracle of God, 2 Sam. xvi, 23. But Christ our King hath all stores of wisdom and counsel in himself, and needed not that any should testify of man, for he knew what was in man, John ii, 25. So it was prophesied of him, that upon one stone, the foundation stone of the house of God, there should be seven eyes, Zechar. iii, 9. Counsellors are *ʿaynayim* *basadnayim*, 'the eyes of kings.' And in the monarchy of Persia, whence this prophet was newly come, there were always seven of them, Esra vii, 14. "Thou art sent of the king and his seven counsellors," and their names at that time are reckoned up, Esth. i, 14. "But," saith he, "all these eyes shall be on the foundation stone itself, so that he shall no way need the advice or counsel of others. Or, to the same purpose, it may denote a perfection of wisdom and knowledge, which, by that number, is frequently signified."

Dr. J. P. Smith remarks on this passage, "In Eastern style, the perfection of any quality is expressed by the application of the number 'seven.' The omniscience of God is here signified by the expression 'seven eyes.'"

Dr. Owen further refers to this verse, including the words, "I will remove the iniquity of that land in one day," in his admirable exposition of Hebrews i, 3. "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right-

hand of the Majesty on high." Illustrative of the doctrine of this passage, the Doctor remarks—"And thus also, when God promiseth to bring forth the Son, as the corner-stone of the Church, he promiseth to engrave upon him the seven eyes of the Lord, Zech. iii. 9, or the perfection of his wisdom and power to be expressed unto the Church in him. There having been then this representation of the presence of God, by the character or engraving of his glorious name upon the plate of gold, which the high-priest was to wear, that he might bear iniquities: the Apostle lets the Hebrews know, that in Christ the Son is the real accomplishment of what was typified thereby, the Father having actually communicated to him his nature denoted by that name, whereby he was really able to bear our iniquities, and most gloriously represent the person of the Father unto us."

LEARNING, LABOURS, DISINTERESTED- NESS, AND LAST WILL OF **THE LATE DR. CAREY.**

DR. CAREY was born August 17, 1761, in very humble circumstances, with which his education corresponded, as he was destined by his friends to labour as a shoemaker. Divine Providence had appointed him, however, to other and more honourable work, for the enlargement of the kingdom of Christ. A thirst for knowledge distinguished him in early life; and, while labouring with the awl for his daily bread, he acquired a surprising acquaintance with the Holy Scriptures, in the Latin, Greek, and Hebrew languages.

Leicester was the scene of his early pastoral labours in the Christian ministry. In 1792, he originated the Baptist Missionary Society, and at the close of the year 1793, he arrived in India. In the first seven years he made great progress in the Bengalee and Sungskrit languages, into the former of which he had translated the Holy Scriptures. In 1800 he settled at Serampore with Dr. Marshman, Mr. Ward, and other missionaries from England, patronized by the Danish governor. In 1801, Dr. Carey was appointed Bengalee teacher in the College of Fort William, newly established by the Marquis Wellesley, Governor General of India. He was afterwards appointed Professor of Sungskrit and Maharratta, and by this means he acquired an intimacy with learned Pandits from all parts of India, through whom, in the course of years, he was enabled to translate the Scriptures into all the principal languages of northern Hindostan. For the students in the college he had to compile grammars of the language which he taught them.

Dr. Buchanan, in his "Memoir for an Ecclesiastical Establishment in India," published in 1805, speaks of him as the "Venerable Mr. Carey," remarking, "Mr. Carey is author of a Grammar of the Sanscrit Language, 900 pages 4to; of a Grammar of the Bengali Language; of a Grammar in the Maharratta Language; of a Translation of the Scriptures into the Bengali Language; and of various other useful publications in Oriental literature."

Dr. Carey became the most learned Oriental scholar in the world; and his various grammars, dictionaries, and the translation of the Scriptures into forty languages, are demonstrations of his prodigious labours. He was no less celebrated as a

man of science. Botany and Natural History he had studied in England; in these pursuits he was the confidant and personal friend of Roxburgh, Buchanan, Hardwick, and Wallich, and the correspondent of several of the first men in Europe, with whom he was exchanging his botanical treasures.

Dr. Carey was a Christian Philanthropist: he succeeded in putting an end to Infanticide at Gunga Saugur. He was among the first, if not the first to seek the abolition of Suttees; and through him the Marquis of Wellesley recorded his conviction that they might be abolished, to be acted upon by his successors in the Government of India. Dr. Carey took an active part in attempting to establish a leper hospital in Calcutta. He was the founder of the Agricultural Society; and a prime mover of every thing for the benefit of the country.

Dr. Carey shone chiefly, however, as a Christian, a Missionary, and a translator of the Scriptures; and contemplated in all these respects, he seems to have been more signally honoured than any other of the children of men. He closed his mortal life June 9, 1834, "FULL OF YEARS AND HONOURS."

DISINTERESTEDNESS OF CHRISTIAN MISSIONARIES. —DR. CAREY'S WILL.

Infidels and formalists in religion have sometimes objected against contributing to the support of Christian Missions to the heathen, under the pretence of their affording the means of individuals accumulating great fortunes for themselves. This is mere pretence; and probably no Missionary has realized property worthy of mentioning, except Dr. Morrison in China; and that is an extraordinary case; that great man having a salary of 1000*l.* per annum from the East India Company, as their interpreter. Through this grant, however, Dr. Morrison generously relinquished his salary allowed by the London Missionary Society. Dr. Carey may be supposed to have had a better opportunity of making a fortune than any other Missionary in India: but how he has improved that opportunity will be seen from the following copy of his "Will," taken from an East India paper. It will be seen that, except his wife's property, over which he exercised no control, he could bequeath his children little else than his library, and the benefit of his great example.

I, William Carey, Doctor of Divinity, residing at Serampore, in the province of Bengal, being in good health, and of sound mind, do make this my last will and testament in manner and form following:—

First—I utterly disclaim all or any right or title to the premises at Serampore, called the Mission premises, and every part and parcel thereof, and do hereby declare that I never had, or supposed myself to have, any such right or title.

Secondly—I disclaim all right and title to the property belonging to my present wife, Grace Carey, amounting to 25,000 rupees, more or less, which was settled upon her by a particular deed executed previously to my marriage with her.

Thirdly—I give and bequeath to the College of Serampore, the whole of my Museum, consisting of minerals, shells, corals, insects, and other natural curiosities, and a Hortus Siccus. Also the folio edition of Hortus Woburnensis, which was presented to me by Lord Hastings; Taylor's Hebrew Concordance, my collection of Bibles in foreign languages, and all my books in the Italian and German languages.

Fourthly—I desire that my wife, Grace Carey, will select from my library whatever books in the English language she wishes for, and keep them for her own use.

Fifthly—From the failure of funds to carry my former intentions into effect, I direct that my library, with the exceptions above made, be sold by public auction, unless it, or any part of it, can be advantageously disposed of by private sale; and that from the proceeds 1,500 rupees be paid as a legacy to my son Jabez Carey, a like sum having heretofore been paid to my sons Felix and William.

Sixthly—It was my intention to have bequeathed a similar sum to my son Jonathan Carey, but God has so prospered him that he is in no immediate want of it. I direct that if any thing remains, it be given to my wife, Grace Carey, to whom I also bequeath all my household furniture, wearing apparel, and whatever other effects I may possess, for her proper use and behoof.

Seventhly—I direct, that before every other thing, all my lawful debts may be paid; that my funeral be as plain as possible; that I be buried by the side of my second wife, Charlotte Emilia Carey; and that the following inscription, and nothing more, may be cut on the stone which commemorates her, either above or below, as there may be room;—

“William Carey, born August 17, 1761. died —
“A wretched, poor, and helpless worin,
On thy kind arms I fall.”

Eighthly—I hereby constitute and appoint my dear friends, the Rev. William Robinson, of Calcutta, and the Rev. John Mack, of Serampore, executors to this my last will and testament, and request them to perform all therein desired and ordered by me to the utmost of their power.

Ninthly—I hereby declare this to be my last will and testament, and revoke all other wills and testaments of a date prior to this.

(Signed) “WILLIAM CAREY.
“W. H. JONES,
SAMUEL M'INTOSH.”

DR. FLETCHER'S EVANGELICAL COUNSEL TO MARY, QUEEN OF SCOTS, AT HER DEATH.

DR. ROBERTSON'S brief account of the tragical execution of Mary, Queen of Scots, at the age of *forty-four*, almost *nineteen* of which she passed in captivity, cannot be read without sympathy for her lamented fate. Mary was a bigot to the Romish faith; and though Dr. Fletcher attended her upon the scaffold, and immediately before she was beheaded addressed to her a pious exhortation, and offered for her prayers to Heaven, she declared that “she could not, in conscience, hearken to the one, nor join in the other.” With much superstition she appears to have held the essential doctrine of the gospel—salvation only through the death of Christ;—but her eternal destiny we must leave to the all-wise and righteous Judge.

Dr. Fletcher's counsel appears to have been peculiarly adapted to the case of Mary in her melancholy circumstances: and it is worthy of being recommended to every child of man:—“Flee to Christ, that you may be found of God, not having your own righteousness, which is defiled and un-

clean, but the righteousness of God by faith in Christ Jesus, upon all and in all them that believe. The special means to obtain forgiveness of sins, is neither in man nor by man, but by faith only in Jesus Christ crucified: in whom we, being justified, have peace with God, and all spiritual security. If you flee to the throne of God with boldness, only in Christ's meritorious obedience, and apply it to your soul with the bond of true faith, your cross shall be your life, and your death shall be your vantage. O Madam! trust not the devices which God's word doth not warrant. To Christ give all the Scriptures testimony, that, through faith in his blood, we, and all God's church, shall receive remission of sins.”

THE SITE OF PARADISE.

Genesis ii, 8—14.

FROM the well known names of the Hiddekel, or Tigris, and the Euphrates, we determine that the garden of Eden was situated in or near Mesopotamia; and some learned men have supposed that almost the precise spot may be ascertained, but this is doubtful. It is supposed that the Tigris and Euphrates met and united their streams at the garden of Eden, and below it the river parted again into two streams, called Pison and Gihon, and that all these are called heads. It is manifest that Moses intended to give an intelligible description of the situation of Eden to his countrymen, who might doubtless, by attending to the several particulars here mentioned, find the precise spot, though we cannot; and notwithstanding the subsequent convulsions during the deluge, which must have greatly changed the face of the country, it is evident that the Tigris and Euphrates continued nearly the same course after that catastrophe as before.—*Scott.*

Beneath an Eastern sky,
Of deepest, purest blue,
Where roses never die,
Or fade but to renew;
There, where a never ending Spring
Seems much of Heaven on earth to bring;

And where Euphrates wove
Flows by a fertile shore;
Where Tigris' waters lave
Of shrubs a boundless store,
Enamell'd meadows, cooling streams,
And trees whose leaves alone are screens

To shelter from a sun,
Which beams a brighter ray,
For wintry storms are none,
'Tis all one summer day;
Yes! plainly may that spot be shown,
Where Eden's glories once were known.

If now ambrosial air,
Is wafted by the breeze,
O'er seas so deep and clear,
We can perceive the trees,
And plants, which, fathoms far beneath,
Wind round the rocks in many a wreath.

And there the gold is fine,
The diamond's lustre bright;
There rubies, sapphires, shine,
The pearl is dazzling white;
The whole of nature seems to say,
“There man first saw the light of day.”

'Tis true a deluge roll'd
Around a bury'd world ;
'Tis true the earth is old,
And many a storm has hurl'd
Its desolation far and wide,
And much that was rock, sand must hide :

But still enough remains
To certify the truth ;
And show what earth has been,
When in her early youth ;
Euphrates flows as on that morn,
When man and nature first were born.

S. HOPKINS.

ON WITCHCRAFT.

It has well been observed, that a strong predilection for the marvellous and extravagant has always formed a distinguished and striking feature in every rude, uncultivated mind. Nor has there been wanting in any age, knavery, ever ready and eager to take advantage of credulity and ignorance, and inconceivable is the difficulty of eradicating a rooted superstition from the untutored mind, especially if sanctioned by a venerable antiquity.

In tracing this mischievous superstition to its source, so far as relates to its causes and effects in this country, we find, on the best and wisest authority, that when heathen philosophy began to be grafted upon Christianity, the purity of the Gospel necessarily became contaminated, and the innocence and integrity of its teachers corrupted. Ignorance again spread its dominion far and wide, and the Christian priesthood, forsaking the steps of their Divine Master, deviated into the paths of their idolatrous predecessors.

Like them, they strove to establish an empire over the minds of the people ; instead therefore of labouring to extirpate, they continued to nourish those absurdities which Paganism had bequeathed to mankind.

They attributed a power of working miracles to evil angels, whom they considered as the real objects of ancient heathen worship, and persecuted their fancied human associates as enemies of God. With what injustice and inhumanity this process was conducted, the edicts of the popes, and the acts of the inquisitors, sufficiently testify. To the united force of superstition and knavery, multitudes fell a lamentable sacrifice.

This intolerant fury was gradually checked by the advancement of learning and the Reformation, till at length a final period was happily put to such atrocious public sacrifices, though the torch of private persecution continued to be too often lighted at the yet remaining embers of superstitious credulity.

A most remarkable instance of this occurred in the year 1593, at Huntingdon, when three persons, a father, mother, and daughter, of the name of Samuel, were *arraigned, convicted, and executed*, for "bewitching the five daughters of Robert Throckmorton, Esq., and divers other persons, with sundry devilish and grievous torments, and also for bewitching unto death the Lady Cromwell."

This extraordinary circumstance is still preserved amongst the popular superstitions of the village where this unfortunate family dwelt, several of the old inhabitants pretending to show the very spot where they resided, as well as the haunts where they practised their incantations and held their meetings ; and even to this time unruly children are

threatened to be sent to the Samuels. After their conviction and execution, their goods, which amounted to 40*l.* were forfeited to Sir Henry Cromwell, as lord of the manor. Averse to the taking possession of such property, he granted it to the corporation of Huntingdon, on condition that they should give forty-shillings every year to a doctor or bachelor in divinity of Queen's College, Cambridge, to preach a sermon at All Saints' Church, Huntingdon, against the sin of witchcraft, and to teach the people how they might discover and frustrate the machinations of witches and dealers with evil spirits.

This discourse is still delivered yearly, though the absurd superstitions are never mentioned, unless to deprecate the lamentable effects of such miserable delusions. Yet, strange as it may appear to those whose minds have been cultivated by education, experience but too clearly proves how deeply these notions are still engraven on the minds of thousands.

To this day a kind of hereditary idea of witchery has been transmitted from father to son, amongst the common people in many parts of this country ; and that too, notwithstanding the vast improvement which has been wrought in the habits and morals of the peasantry within the last fifty years.

May true knowledge still continue to spread abroad its benign and virtuous influence, till every foolish superstition, and all antichristian bigotry, is fully eradicated from the mind of man ; and whilst we labour with all our powers to hasten this desirable event, let us proceed with caution, and with diffidence in our own abilities. Because we have been enabled to advance further than our ancestors in the investigation of truth, let us not imagine ourselves endowed with any additional perfections ; but conscious that our judgment is circumscribed, and our reasoning powers liable to the same infirmities and passions, let us cultivate an affectionate tenderness towards the prejudices and infirmities of others. Are we ourselves strong ? It is our duty to bear with the weak. Have we been able to overcome delusion ? It behoves us to instruct others with sincerity, with meekness, and with gentleness. And may the God of truth direct all our investigations, and prosper all our endeavours, to the happiness of our fellow-creatures, and the advancement of his own glory.

THE CROWING OF COCKS.

ILLUSTRATIVE OF MARK XIV, 30.

"And Jesus saith unto him, Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice."

It has often been remarked, in illustration of Scripture, that in Eastern countries the cocks crow in the night ; but the regularity with which they keep what may be called the watches, has not been perhaps sufficiently noticed. I will, however, confine myself to one, and that is between eleven and twelve o'clock. I have often heard the cocks of Smyrna crowing in full chorus at that time, and with scarcely the variation of a minute. The second cock-crowing is between one and two o'clock ; therefore, in what our Lord said (Mark xiv, 30), the allusion was clearly to these seasons. In fact, this was altogether so novel to me at my first arrival in Smyrna, that I could calculate the hours of the night with as much precision by what I termed my *electrometer*, as by my watch. — Rev. F. J. A. Arnold.

* N. R.

Death-Bed Testimonies,

COLLECTED BY THE LATE REV. WILLIAM BUTTON.

No. XIX.

REV. ABRAHAM BOOTH,

Thirty-seven years pastor of the Baptist Church, Prescot Street, London. Died January 27th, 1806, aged 72.

THIS venerable and truly apostolic minister, was born May 17, 1734, at Anneley Woodhouse, a little village in the parish of Woodhouse, Nottinghamshire. His parents called themselves "Church people," but were destitute of vital religion, and so continued for many years; till hearing a dissenting itinerant preacher, who occasionally visited that part of the country, they became seriously concerned about their eternal interests. Here in a little farm they, with industry and frugality, brought up a large family and in a good old age peacefully ended their days.

Abraham was their first-born, and early manifested marks of genuine piety. When quite a child he chose the most retired out-houses for private prayer, and was frequently overheard wrestling with God. Hence it was often remarked that he appeared to have been sanctified almost from the womb; but he himself supposed that his most solemn and permanent convictions of sin, and concern for salvation, were impressed upon his heart when he was about eleven years old. He made an early profession of religion, but did not recollect any particular day when he was suddenly alarmed, any striking sermon under which he was roused to flee from the wrath to come, nor any remarkable seasons of overwhelming sorrow in which he was, as many serious persons have expressed it, *shaken over the pit*. So that, as he has often said, if he had judged of his state by such religious convictions only, he must have concluded he had never been savingly converted to God.

His earliest impressions were felt, and his first religious connections were formed, among the *Arminian*, or *General Baptists*, and in his nineteenth year he was ordained pastor of a church of their sentiments, at Kirkby Woodhouse, within a mile of the place of his birth. He was then a bold and zealous enemy of the orthodox system, and "greatly opposed" the doctrine of election, in a poem "On Absolute Predestination," written in 1754, and printed (but never published) in 1758. Of this piece, he in one of his subsequent publications writes thus, "As a poem, if considered in a critical light, it is despicable; if in a theological view, detestable; as it is an impotent attack on the honour of Divine grace in respect to its glorious freeness, and a bold opposition to the sovereignty of God; and as such I renounce it."

Gradually, however, as the light of truth arose on his mind, he reflected its beams in his conversations and sermons at Kirkby; till at length he was certain, that if they did not perceive it, the difference between pastor and people consisted not in words merely, but in very important things. Yet, as most of the members were sensible of his worth and deprecated his removal, they requested him to stay, urging this argument, "You may preach, Sir, so as not to oppose our sentiments, and think as you will." But they did not know their man. Thus to have acted would, in his view, have been contemptible and detestable. He felt that if he trimmed at all, or cloaked his sentiments, or by a pious fraud

attempted to please men, he should not be the servant of Christ; and as he was at a point not to do anything unworthy of himself as a man, a Christian, or a minister, he "*shunned not to declare all the counsel of God*" so far as it had been made known to himself. The subject of his farewell sermon was part of the parable of the unjust steward.

On his leaving the General Baptist connection, he removed to Sutton Ashfield, about two miles from Kirkby, where he preached in a licensed room called Bore's Hall. Here he formed a small church of the Calvinistic, or particular Baptist denomination; and to this situation, under God, the Christian world is indebted for the first edition of that remarkable part of his works, the *Reign of Grace*, which contains the substance of sermons he preached first at Sutton Ashfield, and afterwards at Nottingham and Chesterfield, where he occasionally laboured with great acceptance. The *Reign of Grace* may be called remarkable, not only because it is the most popular, and among evangelical Christians the most interesting of all his publications, but because it became an instrument in the hands of Providence of fixing his future earthly destiny. The manuscript had been recommended to that estimable and pious clergyman, Mr. Venn, "who hearing a pleasing account both of Mr. Booth's life and ministry," desired to peruse it, "though he had no raised expectations from it; but to his great surprise, he says, 'there appeared to me in it the marks of a genius, joined with the feelings of a Christian heart; a vigour of style much above what is common in our best religious writers; in his reasoning, clearness and force, and in his doctrine, an apostolic purity. I flatter myself also that this work will prove both so pleasing and so useful to men of an evangelical taste, that some better situation may be found for Mr. Booth—a situation proper for a man whom God has endowed with abilities and a taste for good learning; so that he shall be no more subject to the necessity of manual labour.'" This is part only of Mr. Venn's recommendation to the first edition of the *Reign of Grace*. But such a recommendation, with the merit of the work itself, soon brought Mr. Booth into notice, and became the occasion of his settlement in Prescot Street. The Rev. Samuel Burford, the pastor of that church, died April 15th, 1768, just eleven days after the date of Mr. Venn's above-mentioned recommendation; and the following is an extract from the Prescot Street Church-book.

"May 9th 1768. About this time a publication appearing, entitled 'The Reign of Grace,' written by one Mr. Abraham Booth, a minister of the Baptist denomination in Nottinghamshire, and this treatise having fallen into the hands of two or three of the brethren of this church, who were highly pleased with the performance, they agreed to take a journey to hear him. Accordingly they went, and were all of opinion that he was a sound, nervous, gospel minister; and finding that he intended a journey to London, they invited him to spend a Lord's day or two among the people with whom they stood connected."

Mr. Booth came to London in June, and preached three Lord's days, and was invited by letter to grant the church further assistance as soon as he could return from the country. He came and preached four Lord's days more, and on the 18th of September it was unanimously agreed to give him a call to the pastoral office. In a letter, dated October 1, he accepted the call, and on February 16, 1769, he was ordained pastor of that church. The removal of

Mr. Booth from Sutton Ashfield to London was conducted by all parties in the most amicable and honourable way.

Being now united with a pious and opulent church in the metropolis, the objects of his laudable ambition were within his reach; and as his love of books had been ardent from early life, he, like the great Dr. Owen, determined, that if learning were attainable, he would, by the blessing of God, surely possess it. To what degree he succeeded, his works sufficiently demonstrate.

Though a stanch Baptist, yet in his detestation of bigotry, properly so called, he stands among the foremost of any denomination. Indeed, if *contending for the faith* after he had carefully examined his ground, and contending *earnestly* for it too, with talent and temper, must subject a person to the charge of bigotry from weak and prejudiced people, who consider all bigots who presume to differ from *them*, which odium has been cast upon the apostle Paul himself, then, in company with the pupil of Gamaliel, Mr. Booth must suffer like reproach: but so little did his sentiments upon the subject of baptism discover themselves, excepting in those of his works professedly controversial, that when his volume of the *Reign of Grace*, and his *Essay on the Death of Legal Hope*, the *Life of Ezechiell Obedience*, were translated abroad, they were so well received in Holland, that the English church at Rotterdam applied to him in the most respectful manner to become their pastor, not having surmised from those excellent pieces that he was either a Dissenter or a Baptist.

Upon the reputation he acquired in a few years after his removal to London, for learning, piety, humility, zeal, and stern integrity, and which shone forth with increasing lustre to the end of his mortal career, it is unnecessary to enlarge, as in virtue of them his "praise is throughout all the churches." A single instance only, of his *humility*, shall be mentioned. A dissatisfied member of his church one day called upon him, to point out what he considered defects in his sermons. "You do not," said he, "sufficiently enforce such and such doctrines, which I consider of the highest importance; and in short, Sir, I am sorry to say that I cannot profit under your ministry." The venerable man, instead of entering into any dispute with this assailant, or evincing the slightest displeasure at his rude address, paused a few moments, and then mildly and solemnly replied, "Ah, brother! so far am I from being surprised at *your* not profiting under my ministry, that I often feel amazed at God's making me useful to *anybody*."

(To be concluded next week)

SIAMESE WRITING MATERIALS.

THE Siamese books are mostly written on slips of palm leaf with an iron pen, and a black powder being thrown over the impression renders it sufficiently distinct and legible; these slips are from twelve to eighteen inches long, are tied up in small bundles, and generally richly gilt and painted on the edges. The volume is then carefully placed in an envelope of silk or cotton cloth. On ordinary occasions a thick stiff paper is made use of, prepared with a black paste, and written on with a stone pencil. The writing on such paper can be readily expunged, and the same material as repeatedly used, as is the case with our slates.

CHARACTER OF A GOOD PARISH PRIEST.

A PARISH PRIEST was of the pilgrim train,
An awful, reverend, and religious man.
His eyes diffus'd a venerable grace,
And charity itself was in his face.
Rich was his soul, though his attire was poor,
As God has cloth'd his own ambassador,
For such on earth his bless'd Redeemer here.
Of sixty years he seem'd, and well might last
To sixty more, but that he liv'd too fast;
Refin'd himself to soul, to curb the sense,
And made almost a sin of abstinence.
Yet had his aspect nothing of severe,
But such a face as promis'd him sincere,
Nothing reserv'd or sullen was to see,
But sweet regards and pleasing sanctity,
Mild was his accent, and his action free:
With eloquence innate his tongue was arm'd;
Though harsh the precept, yet the people charm'd.
For, letting down the golden chain from high,
He drew his audience upward to the sky;
And oft with holy hymns he charm'd their ears,
A music more melodious than the spheres;
For David left him, when he went to rest,
His lyre, and after him he sung the best.
He bore his great commission in his look,
But sweetly temper'd awe, and soften'd all he spoke.
He preach'd the joys of heav'n, and pains of hell,
And warn'd the sinner with becoming zeal,
But on eternal mercy lov'd to dwell.
He taught the gospel rather than the law,
And forc'd himself to drive, but lov'd to draw;
For fear but freezes minds, but love, like heat,
Exhales the soul sublime to seek her native seat.
To threats the stubborn sinner oft is hard,
Wrapp'd in his crimes, against the storm prepar'd;
But when the milder beams of mercy play,
He melts and throws his cumbersome cloak away.
Lightning and thunder, Heaven's artillery,
As harbingers before th' Almighty fly:
Those but proclaim his style and disappear,
The stiller sound succeeds, and God is there.
The tithes his parish freely paid he took,
But never sued, or curs'd with hell or book;
With patience bearing wrong, but offering none,
Since every man is free to lose his own.
The country churls, according to their kind,
Who grudge their dues and love to be behind,
The less he sought his offerings, pinch'd the more,
And prais'd a priest contented to be poor.
Yet of his little he had some to spare,
To feed the famish'd and to clothe the bare;
For mortified he was to that degree,
A poorer than himself he would not see.
True priests, he said, and preachers of the Word,
Were only stewards of their Sovereign Lord;
Nothing was their's, but all the public store,
Entrusted riches to relieve the poor,
Who, should they starve for want of his relief,
He judg'd himself accomplice with the thief.
Wife was his parish, not contracted close
In streets, but here and there a straggling house;
Yet still he was at hand, without request,
To serve the sick, to succour the distressed,
Tempting on foot alone without alight
The dangers of a dark tempestuous night.
All this the good old man perform'd alone,
Nor spar'd his pains, for curate he had none;
Nor durst he trust another with his care,
Nor rode himself to Paul's, the public fair
Where bishoprics and sinecures are sold,
To chaffer for preferment with his gold;

But duly watch'd his flock by night and day,
 And hungry sent the wily fox away.
 The proud he tam'd, the penitent he cheer'd,
 Nor to reuke the rich offender fear'd.
 His preaching much, but more his practice wrought,
 A living sermon of the truths he taught;
 For this by rules severe his life he squar'd,
 That all might see the doctrine which they heard;
 For priests, he said, are patterns for the rest,
 The gold of Heaven that hear the God impress'd;
 But when the sovereign coin is kept unclean,
 The Sovereign's image is no longer seen.
 If they be foul on whom the people trust,
 Well may the baser brass contract a rust.
 The prelate for his holy life he priz'd,
 The worldly pomp of prelacy despis'd.
 His Saviour came not with a gaudy show,
 Nor was his kingdom of the world below;
 Patience in want, and poverty of mind,
 These, marks of Church and Churchmen he design'd,
 And living taught, and dying left behind.
 The crown he wore was of the pointed thorn;
 In purple he was crucified, not burn:
 They who contend for place and high degree,
 Are not his sons, but those of Zebedee.

PHILANTHROPOS.

THE PSALMIST;

Or a Select Version of the Psalms, from various Authors. 32mo. cloth, gilt, pp. 314. London, Religious Tract Society.

DR. WATTS's version of the Psalms, as a whole, is confessedly superior to every other. But no one imagines that it is incapable of improvement. Merrick, Montgomery, W. Goode, and Steele, besides others, have given exquisitely beautiful versions of particular Psalms, and these, if collected into a volume, must be peculiarly valuable, not only to private Christians, but to Ministers. Including as it does so many of the choicest compositions, as versions of the Psalms, this little miniature collection will be highly prized by every Christian student.

THE FATHER'S BOOK;

Or Suggestions for the Government and Instruction of Young Children on Christian Principles. By Theodore Dwight, Jun. 18mo. cloth, pp. 240. Edmund Fry, London.

MR. DWIGHT of New York, has, in this volume, presented a valuable treasure to parents in England. It is worthy of the name of Dwight for its sound Scriptural principles, and for the able and intelligent manner in which they are exhibited, enforcing the obligation of fathers to promote the intellectual and religious instruction of their children. Fathers may gain much practical wisdom from this judicious manual, and we cannot but wish it were read by every parent. We will only give the heads of the chapters, every one of which is treated with great perspicuity and force of reasoning. **THE YOUNG FATHER—PRINCIPLES OF EDUCATION—YOUNG CHILDREN—THE HEALTH OF CHILDREN—Religious Instruction—The same—A Family on the Sabbath—Playthings, Sports, Amusements, and their Exercise—Amusements—Family Government—Intellectual Instruction—The same—Society, and its Influence on Education—Politeness, Punctuality, &c.—Various Topics—Schools—Conclusion.**

FLOWERS OF ALL HUE, AND WITHOUT THORN THE ROSE.

A Collection of Poems, Original and Selected, on the Subject of Flowers only. Second Edition. 24mo. pp. 202, xii, silk. London, Edmund Fry. 1835.

"PURE sentiment and delicate poetry is found connected with the subject of flowers;" and of this we have a beautiful illustration in this exquisite little volume. Bernard Barton, Cowper, Thomson, Montgomery, W. Martin, Langhorne, Paterson, Moore, Campbell, H. K. White, Miss Jewsbury. Miss Hemmans, and others of the most favourite of our poets, have contributed to form this very beautiful "poesy," containing about *one hundred and thirty* choice pieces. We have no doubt it will be highly prized by every lover of nature. The pieces are not all equal: but the following may perhaps be regarded as a fair specimen.

THE SNOW DROP.

Thou living pearl, that to the snow
 Droop'st sweetly thy untainted bell,
 Doth not thy lovely aspect show,
 Doth not thy speckless blossom tell,
 Far more than mortal hand can trace,
 Of virgin chastity and grace?

When all around is chill and drear,
 And many a cloud obscures the sky,
 Thy form peeps forth to glad and cheer
 The lingering heart and anxious eye;
 Gives token of the bud and bloom,
 That with more sunny hours will come.

So hope should cheer us, when we feel
 The evils of life's wintry day;
 And throw her buds around and steal
 In blossoms o'er our dreary way;
 And yield a charm more bright than gold,
 When all is sad, and all is cold.

So faith within the Christian's breast,
 Doth meekly live and blossom still:
 Though all around may be deprest,
 And many a frost may strive to kill;
 Nor fails in darksome days to bring
 Tokens of an eternal spring.

W. MARTIN.

The Third Volume of the Christian's Penny Magazine is now published, price 5s. 6d. bound in cloth. Vols. I and II may be had at the Publishers', or any particular Parts or Numbers to complete Sets.

THE CHRISTIAN'S PENNY MAGAZINE may be delivered weekly in the Towns of the United Kingdom, by those Booksellers and Newsmen to whom Subscribers address their orders. Being unstamped, it cannot be transmitted by post as a newspaper; but for the convenience of our country friends and others, who cannot obtain the publication weekly, it is published every four weeks in Paris, each including four numbers; excepting in June and December, in each of which a part is published containing six numbers. No extra charge is made for the wrapper; so that the whole annual expense of the twelve parts is 4s. 4d.

London: Printed and Published by C. WOOD AND SON, Foppin's Court, Fleet Street; to whom all Communications for the Editor (post paid) should be addressed.—and sold by all Booksellers, and Newsmen in the United Kingdom.

THE CHRISTIAN'S PENNY MAGAZINE.

No 137.

PUBLISHED EVERY SATURDAY.

JANUARY 17, 1835.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POPPIN'S COURT, FLEET STREET.



FOUNTAIN'S ABBEY, YORKSHIRE.

HISTORICAL NOTICES OF FOUNTAIN'S ABBEY.

SACRED history in the Holy Scriptures gives us the most instructive notices of the progress, decline, and corruption of true religion. This should be read as strikingly illustrative of the depravity of human nature, and of the power of genuine piety, while it exhibits the history of godliness in all succeeding ages.

Darkness most deplorable covered not only Europe in the "middle ages," but even enlightened Britain; and in those periods the professors, and even the ministers of Christianity knew but little of the sacred writings. Hence reformers in religion laboured indeed, but their success corresponded but little with their generous designs, in seeking to promote the everlasting welfare of their fellow-men. These remarks will receive illustration by the history of Fountain's Abbey in Yorkshire.

York, at the founding of this abbey, had been famous for several centuries as the fountain of Christian knowledge in the north of England. This city had at that period a flourishing monastery of the Benedictine order, dedicated to St. Mary; but,

VOL. IV.

with the increase of its wealth, discipline relaxed, and various abominations were practised. On this account some of its inmates, influenced, as it seems, by a spirit of piety, were "desirous of withdrawing from their convent; this was opposed by Galfridus their abbot, who considered it as a reflection on his government."

Baruairi, or, as he is commonly called, *Saint Barnard*, generally called "*The last of the Fathers of the Christian Church*"—the founder of one hundred and sixty monasteries,—born in the year 1091, had rendered the Cistercian order of monks famous, not only in France, where he was an abbot at Clairval, but also in England. Yorkshire was already distinguished by a monastery of the Cistercian order at Rievall, and the strictness of its rules excited an emulation in those who groaned under the irreligious laxity of that in the city of York.

Grose, in his "*Antiquities*," remarks concerning the origin of this abbey—

"Among the monks solicitous for this change was Richard, the prior, who waited on Thurston, archbishop of York, and besought him to visit their house, in order to regulate what was amiss, and to assist them in their intended separation. The day

D

of visitation being come, the archbishop repaired, October 6, 1132, to St. Mary's, accompanied by many grave and discreet clergy, canons, and other religious persons; but, on his arrival at the abbey-gate, the abbot, with a multitude of monks, convoked from different parts of England for that purpose, opposed his entrance; whereupon a tumult ensued, and the archbishop, after interdicting both the church and the monks, returned. At the same time the prior, sub-prior, and eleven monks, withdrew themselves to the archbishop's house, where they remained for eleven weeks and five days, most of which time they spent in fasting and prayer: here they were joined by one Robert, a monk of Whithy. During their residence at the archbishop's house, the abbot did not cease to solicit them to return to their monastery; and two of them were prevailed on to quit the rest, and go back; but one of these shortly after repenting, rejoined his former companions.

"The abbot, in the mean time, preferred a complaint to the king, both against the archbishop and the monks; and likewise laid his case before the bishops, abbots, and the neighbouring monasteries. On the other hand, Thurston wrote a full account of the whole proceedings to William, archbishop of Canterbury, the pope's legate, acquainting him with the motives which induced the monks to leave their convent, where they could no longer continue with a safe conscience: what were the consequences of these mutual accusations does not appear.

"At Christmas, the archbishop being at Ripon, assigned to these monks certain lands, about three miles west of that place, in the patrimony of St. Peter, for the erecting of a monastery. This spot, which was fitter for the retreat of wild beasts than the habitation of men, was called Skell Dale, on account of a rivulet of that name running through it, from west to east. It lay between two steep hills, surrounded on all sides with rocks, wood, and brambles; and had never been either cultivated or inhabited; he also gave to them the neighbouring village, called Sutton. Having elected for their abbot, Richard, the prior of St. Mary's, they retired to this desert, in the depth of winter, without any house to cover them, or provisions to subsist on; entirely relying on the Divine Providence, and the assistance of pious persons. In the midst of the vale there stood a large elm, on which they put some thatch or straw; under this they slept, eat, and prayed; the archbishop for some time supplying them with bread, and the rivulet with drink: during part of the day, some laboured to clear a small spot for a garden; whilst others made wattles, in order to erect an oratory or chapel.

"The winter being over, the monks sent a messenger to St. Bernard, at Claraval; who likewise carried a letter from the archbishop, acquainting them with their reasons for leaving their monastery, and their resolution of submitting themselves to his rule. The messenger returning, not only brought letters from that abbot, highly commending their zeal, and the part the archbishop had taken in this business; but there also came with him, sent by St. Bernard, Geoffry, a monk of his monastery, who instructed them in the Cistercian discipline, and caused them to build cottages for their cells and offices: the messenger likewise brought letters in answer to the complaint made against them by their former abbot. Their number was now further increased by ten priests and laymen, which considerably added to their difficulty of subsisting; in so much, that they were reduced to the necessity of eating the

leaves of trees, and wild herbs, boiled with a little salt; yet they neither despaired, nor withheld their charity. In particular, one day when the abbot had been unsuccessfully round the neighbourhood to beg, and notwithstanding the store for all the monks was only two loaves and a half, a stranger requesting a morsel of bread, the abbot caused one of the loaves to be given to him; saying, God would provide for them; which was soon after verified, by the arrival of a cart load of bread, sent them as a present from the neighbouring castle of Knaresborough, by Eustace Fitz-John, owner thereof, he having heard of their distress. Thus they passed the summer, till harvest time, when they gathered some small store.

Here they laboured two years, under great hardships, and were on the point of quitting the place, St. Bernard having offered to assign to them one of the granges of his abbey of Claraval; when Hugh, dean of York, a wealthy person, falling sick, ordered himself, and all that he was possessed of, to be carried to the monastery of Fountains: this seasonable relief was quickly followed by another; Serlo and Tosti, two canons of York, both extremely rich in gold and silver, devoted themselves, with all they had, to this monastery. Shortly after, it was further enriched by the benefaction of Robert de Sarts, a knight, and Ragalinda his wife, who were both interred here: they gave their town of Harleshows, with the adjacent fields, and the forest of Warkesal. Serlo de Pembroke, being at the point of death, likewise gave them the village of Catton, which he held of the king; he was also buried in the abbey; and soon after this, the abbot obtained the grange of Aldeburch, with its appurtenances. From that time the abbey increased greatly, both in possessions and monks.

"William, archbishop of York, being deposed about the year 1140, the soldiers who favoured him having in vain sought for Henry Murdock, the abbot, whom they considered as the cause of this event, out of revenge set fire to the buildings, when the monastery and half the oratory were consumed.

"About the year 1204, the foundations of the church were laid, and some pillars raised by the abbot, John de Ebor; the work was carried on with the utmost expedition by the next abbot, John de Pherd, afterwards bishop of Ely, and finished by his successor, John de Concia, who instituted nine altars therein; he also added the painted pavement, the new cloister, the infirmary, and house for the entertainment of the poor. This abbot died in the twenty-fifth year of the reign of Henry the Third, A. D. 1245; from whence it appears, that this noble fabric was erected in less than forty years.

"In the year 1294, these monks, notwithstanding the many rich benefactions with which they had been endowed, were in extreme poverty; which was certified by John le Romaine, archbishop of York, to the visitors of the Cistercian order, sent from Claraval. Whether this was occasioned by their too expensive buildings, or was caused by other extravagancies, is not clear; there seems, indeed, some reason to believe it was partly owing to their misconduct. They were also great sufferers by the invasions of the Scots, who burned many of their houses, and destroyed the produce of their lands; on which account, king Edward the Second, in the thirteenth year of his reign, A. D. 1319, granted them an exemption from taxes; and, by an inquisition taken A. D. 1363, it appears that divers of their granges were so ruinous, that the monks could not repair them. Whatever might be their distress at

that time, about two hundred years afterwards, they became one of the most opulent houses in the county, for, at the Dissolution, their revenues were estimated at 298*l.* 6*s.* 8*d.* per annum, Dugdale; 1073*l.* 0*s.* 7*d.* Speed; but, according to Burton, from whom this account is chiefly taken, it amounted to 1125*l.* 18*s.* 1*d.* which, he says, exactly agreed with a copy of a deed, in the custody of the proprietor, taken out of the Remembrance Office."

Our antiquarian gives also the following notes relating to this celebrated establishment, from which our readers will perceive the amazing influence of the Popish system in the dark ages of our country.

"Besides the donations of lands already mentioned, this abbey was endowed with divers privileges and immunities, granted them by the pope and different kings; such as exemption from the payment of tithes for the grounds by them occupied; also of wool, lambs, and milk, in what parish soever their cattle should feed. Henry the First exempted them, their servants, and horses, from the payment of tolls and pontage; Henry the Second and Richard the Second confirmed their possessions; the latter, in a charter dated Nov. 9, A.D. 1187, wherein he likewise gave them sac, soc, toll, team, and infangentloof, with the courts of all their tenants, and the cognizance of all transgressions on their lands, with the assize of bread and ale, and the nomination of their own bailiffs; with all fines and forfeitures within the said premises, and with the same liberties as were enjoyed by the church of St. Peter at York. He also excused them from danegeld, aids, souteage, or tax of 40*s.* payable out of every knight's fee; pontage, or a toll for the reparation of bridges; pedage, or money collected from foot passengers for passing through a forest or county; carriage, tolls for repairing of castles and cleaning of fosses; stallage, or a fee paid for erecting stalls in a fair or market; and tallage, or taxes in general: forbidding every man from arresting any person within their premises, without licence from the abbot and convent. These were likewise confirmed by Henry the Sixth.

"They were moreover at one time extremely rich in plate and cattle, having of the first to the value of 708*l.* 5*s.* 9*d.* and of the latter 2356 oxen, cows, and calves, 1326 sheep, 86 horses, and 79 swine; and the domains of the house annually produced 117 quarters of wheat, 12 quarters of rye, 134 of oats, and 392 loads of hay."

Religion declined in this celebrated abbey as its wealth and privileges increased; and the character of its last abbot may be judged of by the following letter of one of the visitors sent by Henry VIII, addressed to Lord Cromwell.

"Please your worship to understand that the Abbot of Fontayns hath so greatly dilapidate his house, wasted ye woods, notoriously keeping six women, and six days before our coming he committed theft and sacrilege, confessing the same; for at midnight he caused his chaplain to stole the keys of the sexton and took out a jewel, a croce of gold with stones, one Warren a goldmyth of the Chepe was with him in his chamber at the hour, and there stole out a great emeroide with a rubye, the sayd Warren made the abbot believe the rubye was a garnet, and so for that he paid nothing, for the emeroide but twenty pounds. He sold him also plate without wright or ounces. Subscribed your poor priest and faithful servant R. Layton."

"From Richmond (in con Ebor) the 20th Jan.

The abbot at this period, according to Willis, was William Thurst, Burton calls him Thirske, ad-

mitted B. D. at Oxford anno 1523, created abbot 1526, and hanged at Tyburn Jan. 1537. As he suffered in company with persons concerned in the insurrection in Yorkshire, called the Pilgrimage of Grace, wherein, among other things, a restoration of monasteries was insisted on, it is likely he was concerned in that affair.

ILLUSTRATION OF EPHESIANS V, 23-33.

CHRISTIANITY has not only provided "salvation with eternal glory," for the guilty children of men, but sanctified every moral duty and every relation in life. Between Christianity and all the various systems of human superstition and folly, the most instructive contrast may be made. A few remarks, in relation to this contrast may appropriately be made here, especially as we have been requested to give an illustration of Eph. v. 28-33, by a correspondent (J. J.) who states his having been brought to embrace the gospel, and become a new man, in reference to all his domestic relations, by considering the above passage, at the request of an esteemed minister of Christ.

The Rev. Mr. Ellis in his introduction to Gutzlaff's "Journal of Three Voyages along the Coast of China in 1831, 1832, and 1833, alludes to the degraded condition of women in China, the self-called "Celestial Empire." In that country, so celebrated for its advancement in civilization and refinement, women may be expected to be treated as well at least as in any other Pagan country, and such, we believe, to be the case; but Mr. Ellis says:—"The female sex, as in every other heathen country, is subjected to the most humiliating degradation; allowed, indeed, to be human beings, but compared with the inferior orders of creation."

A Chinese writer, quoted by Dr. Milne, speaking of the ignorance of Chinese females, and consequent unsuitableness of wives, exhorts husbands not to desist from teaching them, for even "monkeys may be taught to play antics; dogs may be taught to tread a mill; rats may be taught to run round a cylinder; and parrots may be taught to recite verses: since then it is manifest that even birds and beasts may be taught to understand human affairs, how much more so may young wives, who, after all, are human beings." This is a Chinese philosopher's defence of women!

Arising in a great measure from the degradation to which these views have reduced the females of China, and from some absurd dogmas of their mythology, female infanticide, the most unnatural crime that prevails among ferocious savage and cannibals, is perpetrated among them to a degree almost beyond belief.

Some notices of this atrocious practice we shall give in an early number.

Contrasted with the shocking principles and precepts of the Chinese, we give the Christian lessons to husbands in relation to their wives, as delivered by the apostle Paul. "Husbands, love your wives, even as Christ loved the Church, and gave himself for it." This is illustrated in the declared design of the Redeemer, and the apostle returns to the subject in the 28th verse, which, that its beauty and force may be still more clearly seen, we give (Dr. Doddridge's translation and paraphrase:—"But to return to the subject from which this pleasing digression hath led me: such is the nearness of the relation I am speaking of, that husbands ought to

love their wives as they love their own bodies: and when we consider that the bond of marriage makes them both one, and remember what an inseparable community of interests it establishes, we may truly say, that *he that loveth his wife loveth himself*, and he that permits his affection to be alienated from her, knows little of his own true happiness. And this must surely have its weight with every considerate person: *for no man in his senses ever yet hated his own flesh*, whatever its infirmities or imperfections were, *but nourisheth and cherisheth it*, providing not only for the sustenance of it, but for its comfortable accommodation; *even as the Lord nourisheth and cherisheth the Church*, supplying it with all things that may conduce to its welfare and happiness, with a tender concern for its infirmities, looking upon it as one with himself; *for it is a most certain as well as delightful truth*, that he regards it in this view, and that we are esteemed by him as *members of his body*, united to him by one spirit, and therefore considered like Eve, when just taken out of Adam's side (Gen. ii, 23), as making part of his flesh and of his bone; whom, therefore, he would no more permit to be separated from him, than a man would be willing to lose a vital part of himself. Now, *unanswerably to this*, it is undoubtedly fit, that (as Adam was divinely inspired to declare on the first view of that delightful relation of which I now speak) all other ties should yield to this: so that, according as it follows there (Gen. ii, 24), "*A man shall leave his father and mother, and be inseparably joined to his wife, and they, though naturally two persons, shall, for the future, be one flesh*," shall be considered as one person, and, as it were, one soul in two bodies.

"*This is indeed a great mystery*, which was long unknown, and now it is in some measure discovered, is a matter of much admiration; *but you will easily perceive that*, in saying this, *I speak not of the union between a man and his wife, but of that between Christ and the Church*: for that the Son of God should unite himself to a society of mortal men, and regard them as making a part of himself, on account of the intimacy with which they are joined to him in community of spirit and of interest, can indeed never be sufficiently admired. *Nevertheless you will not, I hope, forget the occasion which led me to touch upon this pleasing subject*; I therefore renew the exhortation, and say, *Let every one of you in particular so love his wife even as himself*, with such a cordial and sincere affection as he bears to himself; *and let the wife [see] that she reverence [her] husband*, and be subject to him, not only as a necessary duty, but as led to it by affectionate choice, regarding him with inward respect and esteem, as well as paying him the honour of external obedience."

DEVOUT WISH OF DR. WITSIUS.

There is nothing I so much desire in this world, as to pass all my time, even to my latest breath, in a total abstraction from all disputes, in a calm retreat from the hurry of the world, in the deepest solitude, in holy prayers and devout meditations, in humble researches into the book of God, and in secret communion with him; however obscure I might be in such a case, and however unknown (unless when religion should make it my duty to be otherwise) almost to my neighbours.

THE FAMILY CONSTITUTION.

In the discussions which have been agitated, to settle the question, as to the form of civil government best adapted to secure the welfare of the human race, the *family constitution* has been too much overlooked. Speculations have been indulged, and theories proposed by their respective authors, in reference to the greater aggregations of society, with all the confidence of oracular authority; while, at the same time, it is evident they have forgotten how much the well-being of states is dependent on the well-being of the families of which all states are composed. If there be any truth in the figure, by which a nation is compared to a pillar, we should recollect that, while individuals are the materials of which it is formed, it is the good condition of families that constitutes the cement which holds it together, and gives to its fine form solidity and durability. Let this be wanting, and, however inherently excellent the materials, however elegant the shape, however ornamented the base, the shaft, or the capital may be, it contains in itself a principle of decay, an active cause of dilapidation and ruin.

The domestic constitution is a divine institute. God formed it himself. He taketh the solitary and setteth him in families; and, like all the rest of his works, it is well and wisely done. It is, as a system of government, quite unique; neither below the heavens nor above them, is there anything precisely like it. In some respects it resembles the civil government of a state; in others, the ecclesiastical rule of a church; and it is there that the Church and the State may be said to meet. This meeting, however, is only on a very small scale, and under very peculiar circumstances. When directed as it should be, every family has a sacred character, inasmuch as the head of it acts the part of both the prophet and priest of the household, by instructing them in the knowledge, and leading them in the worship of God: while, at the same time, he discharges the duties of a king, by supporting a system of order, subordination, and discipline. Conformable with its nature is its design: beyond the benefits of the individuals which compose it, and which is its first and immediate object, it is intended to promote the welfare of the national community to which it belongs, and of which it is a part: hence every nation has stamped a great value on the family compact, and guarded it with the most powerful sanctions. Well instructed, well ordered, and well governed families, are the springs which, from their retirements, send forth the tributary streams that make up by their confluence the majestic flow of national greatness and prosperity: nor can any state be prosperous where family order and subordination are generally neglected; nor otherwise than prosperous, whatever be its political form, where these are generally maintained. It is certainly under the wise instructions, and the impartial sceptre of a father, and within the little family circle, that the son becomes a good citizen; it is by the fire-side, and upon the family hearth, that loyalty and patriotism and every public virtue grows: as it is in disordered families that factious demagogues, and turbulent rebels, and tyrannical oppressors, are trained up to be their neighbour's torment and their country's scourge. It is there that the thorn and the briar, to use the elegant simile of the prophet, or the myrtle and the fir-tree are reared, which are in future time to be the orna-

ment and defence, or the deformity and misery of the land.

It is a pleasing reflection that the domestic constitution depends not for its existence, its laws, its right administration, or its rich advantages, either upon family possessions, or the forms of national policy. It may live and flourish in all its tender charities, and all its sweet felicities, and all its moral power, in the cottage as well as in the mansion: under the shadow of liberty, and even under the scorching heat of tyranny. Like the church, of which it is in some respects the emblem, it accommodates itself to every changing form of surrounding society, to every nation, and to every age. Forming, with the church, the only two institutions ever set up by God, as to their frame-work: like its kindred institute it remains amidst the ruins of the fall, the lapse of ages, and the changes of human affairs, the monument of what has been, the standing prediction of what shall be. Tyrants that crush the liberties of a state cannot destroy the constitution of the family: and even persecutors that silence the preacher, and scatter the congregation, cannot hush the voice of parental instruction, or extinguish parental influence. Religion, hunted and driven by human power from the place of public concourse, would still find a retreat, as it often has done under such circumstances, in the household of faith, and there would keep alive upon the family altar that holy fire with which the sacrifices of the temple, under happier auspices, shall be offered. Neither families nor the church of the redeemed shall ever be entirely lost, whatever changes the world may yet have to pass through.

That the great ends of domestic economy cannot be properly kept in view, nor the moral power of it be legitimately displayed, is, however, apparent, unless the heads of families rightly understand their duty, and have a disposition properly to perform it. They must be Christians in reality, or no Christian government can be maintained. Where religion is wanting as the basis of their union, these happy fruits of it cannot be expected. The inferior and secondary object may be accomplished in the absence of parental piety, though neither so certainly nor so effectually; but, as to the more sublime and permanent end of the family constitution, which connects its members with the church of God on earth, and the company of the redeemed in heaven, this cannot be looked for where the father and the mother are destitute of true religion. Oh how many households are to be found where all the mere social virtues are cultivated with assiduity, where the domestic charities all flourish, and public excellence is cherished; but which, on account of the want of vital godliness, are still losing the highest end of their union, are carrying on no preparatory course of education for the skies, and are destined to be swept away with the wreck of the nations that know not God, and the wicked who shall be turned into hell. Alas, alas! that from such sweet scenes, such lovely retreats of connubial love and domestic peace, to which learning, science, wealth, elegance, have been admitted, religion should be excluded; and that, while many wise and interesting guests are continually welcomed to the house, He only should be refused who blessed the little family at Bethany: who, wherever he goes, carries salvation in his train, and gives immortality to the joys which would otherwise perish for ever.

Happy would it be for all who stand related by

these household ties, if the bonds of nature were hallowed and rendered permanent by those of divine grace. To found our union on any basis which does not contain religion in its formation, is to erect it on a quicksand, and to expose it to the fury of a thousand billows, each of which may overturn the fabric of our comfort in a moment; but to rest it upon religion, pure and undefiled, is to found it upon a rock, where we shall individually still find a refuge, when the nearest and the dearest relations are swept away by the tide of dissolution. — *James's Family Monitor.* * * N. R.

ILLUSTRATIONS OF SCRIPTURE,

MATT. XIX, 24.

"It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God."

As we were ascending the hill leading to the village of *Naala* I saw something shining on the road, which proved to be one of the needles used by the camel-drivers for mending their camel furniture. It was about six inches long, and had a large, very long eye; it had evidently been dropped by one of the conductors of a caravan which was some little way ahead of us, and of which the sound of the camels' bells, as it was occasionally brought to us by the wind, was so agreeable, that I was not surprised the camels should be called lovers of music.

This association of the needle with the camels at once reminded me of the passage which has been considered so difficult of illustration. "It is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of God."

Why should it not be taken literally?—As the usages of the East are as unvarying as the laws of the Medes and Persians, I can easily imagine that even the camel driver of Rachel carried his needles about with him to mend "the furniture;" and the equipment of a camel driver, in those days, could not well have been more simple than at present. The needle, from its constant and daily use, must have held a prominent place in his structure of ideas and imagery; and, as we know how fertile the imaginations of these camel drivers were in furnishing us with proverbs and legendary tales, why may not the impracticability of a camel's passing through the eye of a needle have been a common expression to denote an impossibility?—*Rev. F. V. J. Arundell's Discoveries in Asia Minor.* * * N. R.

LORD BACON'S "STUDENT'S PRAYER."

To God the Father, God the Word, God the Spirit, we pour forth most humble and hearty supplications, that He, remembering the calamities of mankind and the pilgrimage of this our life, in which we wear out our days few and evil, would please to open to us new refreshments out of the fountains of his goodness, for the alleviating of our miseries. This also we humbly and earnestly beg, that human things may not prejudice such as are divine; neither that from the unlocking of the gates of sense, and the kindling of a greater natural light, any thing of incredulity or intellectual night may arise in our minds towards divine mysteries. But rather that by our mind thoroughly cleansed and purged from fancy and vanities, and yet subject and perfectly given up unto the Divine oracles, there may be given up unto faith the things that are faith's. Amen.

Death-Bed Testimonies.

COLLECTED BY THE LATE REV. WILLIAM BUTTON.

No. XX.

REV. ABRAHAM BOOTH.

(Continued from p. 14.)

ABOUT the year 1802 he sustained a heavy loss in the death of his beloved wife. Under this afflicting dispensation, however, he appeared to be so entirely resigned to the will of God, as to surprise some of his friends, who had long known his strong affection for her, and one of them even ventured to intimate as much to him. His reply was as follows:—

"There is great reason for my composure and serenity. About twenty-three years ago my wife had a severe lying-in, which so debilitated her, that we feared she would never recover her strength. Her indisposition continued about two years, which occasioned our removing so near to the Meeting-house. Soon after, the Lord was pleased to send the scarlet fever into the family; wife, and all were ill, except myself. Her faculties were deranged, and the physician said, 'I fear, Sir, your wife will not recover.' I attended them all myself as well as I could. The Bible was then sweeter to me than ever; yes, even when I could snatch a few verses of it only; and I well remember one solemn season. In the evening I retired for private prayer, and earnestly besought the Lord that he would afford me an entire resignation to his will. When I arose from my knees, I felt peculiar satisfaction in the perfections of God, and had such a full persuasion of his righteousness, his justice, his mercy, his love, that I lifted up my eyes to heaven, and said, '*I give my wife, my children, my all, to thee, O God!*' and if ever I prayed in my life, I prayed then. Seeing then, that in answer to prayer, He has given her to me for *twenty-three years*, dare I murmur now? God forbid! All recovered but the nurse, who left us, had the fever, and died."

During the last three years of his life he was severely afflicted with asthma. In the winter of 1805, being confined to the house by this distressing malady, he said one day to his affectionate assistant, the Rev. William Gray, "O that I may be submissive to the will of the Lord, whether for life or death! What an unspeakable mercy it is, that Christ Jesus came into the world to die for poor sinners." Then, breathing with great difficulty, he added, "Oh that I may breathe after holiness, *more and more after holiness*, and be fitted for the great change whenever it shall come." It being mentioned by one present that two bishops were then expecting to be translated to a higher see, he said, "For my part I wish to be translated to a far higher state: Oh! that I may pant more after a *glorified state*."

Some weeks after, being very ill, he said, "But I am in good hands. I think I am more afraid of dishonouring God by impatience, than I am afraid of death," adding, "I must go to Christ as a poor sinner, a poor grey-headed sinner, I can go no other way." A few months before his death he was taken ill in his way home from a meeting of his ministering brethren in the city. Mr. Gray hearing of it, and being alarmed, hastened to see him, and asked how he felt his mind? He replied, "I have no fear about my state." Indeed, throughout his last illness, he was greatly favoured by Divine support. He experienced no raptures, nor did it appear that he coveted them, but he

enjoyed general serenity, breathing after heaven, expressing his earnest desires after conformity to the image of Christ, and submission to the will of God; daily blessing him for a good hope through grace, and waiting for the coming of his Lord.

During several months previous to his decease, while laid aside from his public labours, he employed himself in revising and completing an essay "*On the Love of God to his chosen People*," and another, "*On a Character formed under the Influence of Evangelical truth*." These admirable essays, with a third, on the "*Evidences of Faith in Jesus Christ, both negatively and positively considered*," edited by the excellent author of "*The Refuge*," were published in 1808. To these posthumous essays was annexed "*Mr. Booth's Confession of Faith*," delivered at his ordination over the Church in Prescott Street; of which the before-mentioned editor, in his preface, speaks as follows. "This masterly performance first made its appearance in the year 1769; but never having been published otherwise than in connection with the charge and sermon delivered at his ordination, it is not easily to be met with. It is therefore presumed that the republication of this Confession will not be unacceptable to the lovers of evangelical truth. In the editor's estimation, it is a faithful compendium of revealed religion; and exhibits in a concise, yet conspicuous manner, the ground on which our faith must rest for the pardon of our sins, the justification of our persons, and our final acceptance in the day of judgment. In short, it is a true picture of that good old Protestant doctrine which thousands of our venerable ancestors sealed with their blood, but which, in the present day, is by too many openly derided, and, in its stead, a system more suitable to modern taste and refinement unhappily adopted."

In the course of his last week he wrote letters to two of his brothers in the country, bidding them farewell; and, on the Thursday before his death, though very feeble, he attended the monthly meeting for prayer and a sermon at his own place of worship. The next day he was worse, but said to two of his friends, "I now live upon what I have been teaching others," and then proceeded with great composure to arrange many of his papers. On Saturday he committed some of them to his intimate friend the author of "*The Refuge*," and others he addressed to his deacons. Even on the Lord's day he was sitting up in his study; but apprehensions being entertained that his dissolution was fast approaching, several friends went to see him, as they supposed, for the last time. They found him in the sweet enjoyment of the Lord's presence. To one, he said, "Ah! Jesus Christ is indeed a good master." To another, in whose family he was greatly loved, he said, "But a little while, and I shall be with your dear father and mother." He very affectionately addressed several young friends, who earnestly requested to see him once more. To one of them he said, "I have often borne you on my heart before the Lord; now you need pray for me, and you must pray for yourself." To a son of one of his most intimate friends, "Take care of your precious soul; take care that you be not merely *half* a Christian." Referring to a well known Socinian minister, he solemnly said to another young friend, "Beware of —'s sentiments." Seeing him under great suffering, a kind sister of his Church asked him "how he felt his mind?" In reply, he repeated in broken sentences, a stanza of Dr. Watts's,

"The Gospel"-----

A faithful and unchanging God
Lays the foundation of my hope
In oaths, and promises, and blood."

A wish being expressed that he might experience Divine support, he replied, with great energy, "AMEN." It does not appear, however, that he thought his departure so near at hand as his family apprehended it to be, for when a friend on the Lord's day afternoon, on parting, said to him, "The Lord be with you; and, if I do not see you again, I trust we shall meet in the better world;" he replied, "I expect to see you again in this." About nine in the evening, however, he was put to bed, and never rose from it more. The next day he was deprived of speech, but, it is thought, not of reason. Just at nine o'clock Mr. Gray and Mr. Granger, not hearing him breathe, went to the bed-side, and saw him lay himself quite back, when without a struggle or a sigh, he gently expired.

His lamented decease took place on Monday, Jan. 27, 1806. He was in the 72d year of his age, and had been pastor of the church in Prescott Street thirty seven years.

[The high estimation in which this patriarchal man was held, was by no means restricted to his own denomination; for he was equally venerated by every other society of evangelical Christians. It has already been predicated that, though a staunch Baptist, he was an *enemy of bigotry*; and that he was so considered by his *Independent* brethren, the following anecdote will evince.

Mr. Booth was greatly attached to the late Mr. Button, and, during the last ten years of his life, he almost invariably visited him for an hour or two every Tuesday morning. On one of those mornings I remember that the Rev. John Clayton, Sen. the present venerable father of the Independents, also called in upon Mr. Button, and, just as he entered, Mr. Booth was descending the stairs; seeing which, Mr. Clayton turned to me and said aside, "*Behold an Israelite indeed, in whom there is no guile.*" I relate this anecdote as alike honourable to Mr. Booth and Mr. Clayton.—S. J. B.]

LIFE.

LIFE, like the harmony of the world, is composed of several notes sweet and harsh, sprightly and solemn. It is chequered with variety of circumstances; sometimes swelling with prosperity, at others ebbing into the lowest degree of adversity, and seldom admitting of constancy and durability. Good and courageous men alone put such a value upon life as it is deserving of, while weak and timorous souls anticipate its troubles by fearful apprehensions, and so fall under them before they actually arrive. Others molest themselves with futurities, and instead of endeavouring to prevent impending dangers, seem to invite them by expectation. He esteems life at a just rate, that neither fondly loves nor foolishly hates it; that employs it wholly in doing good, and from its uncertainty resolves to live virtuously while he is permitted, and leaves the length or shortness of the time to the righteous determination of God. Life at best is but a walking shadow; a poor player that frets and struts a short time on the stage of the world, and then is heard no more; a tale that is told: yet we see the people, some desirous of it, while others throw it away on every trivial occasion, and but few employ it to the ends it was designed for.

"I AM THAT I AM."

"I AM THAT I AM," an unlimited Being, "the Being of all beings." As there are no words in any language fully to express the glory of God, in these words he is pleased to acquaint us what kind of thought he would have us entertain of him. A strange expression, "I AM;" but when God speaks of himself, he cannot be confined to grammatical rules, being infinitely above all languages in the world. He does not say, "I am" so and so; but he sets his hand to a blank, that his people may fill up according to his word for their comfort. Thus it is as if he should say, "Are they weak? I am strength—Are they poor? I am riches—Are they in trouble? I am comfort—Have they nothing? I am all things—Are they dying? I am life." In short, whatsoever is suitable for them, and good for them, and needful in their several conditions, *I am*. Oh! then, though we cannot think of him so highly as we ought, or as he is, let us think of him as highly as we can.—*Bishop Beveridge.*

ANTIQUITY OF WRITING.

MANY learned men have supposed, that the art of writing, or the use of letters, was first communicated by God himself to Moses on Mount Sinai; but this does not appear probable, especially when we consider that direction which was given to him in Exodus xxvii, 21, "And the stones shall be with the names of the children of Israel, like the engraving of a signet;" *cut like the signet of a man*, says the Hebrew; that is, in the usual manner. Now it is well known that many Easterns (whose customs do not change, like ours) have their *names*, or emblematic *device*, or *cypher*, engraved on a stone, which they wear on their finger. So Josephus describes the signet-ring which Pharaoh gave to Joseph. Gen. xlii, 21. The same word (*chutem*, signet) is used Gen. xxxviii, 18, where Tamar demands of Judah his signet, most probably engraved with his name or device, as a demonstrative sign of his person. It seems therefore highly probable, to say the least, that the antiquity of writing may be carried much beyond the time of Moses.

MODESTY.

MODESTY is one of the chief moral virtues in itself, and an excellent stock to graft all others upon. Other qualifications have their abatements, agreeably to their use and the opinion the world has of their possessors; but this is a virtue which never feels the weight of censure; for it silences envy by meriting esteem, and is beloved, commended, and approved whosoever it is found. It is the truest glass in the world to dress by, the choicest director of our discourses, and a sure guide in all our actions. It has obtained such an esteem among the judicious, that it will cover, excuse, or supply all defects; because it is known by an aversion to what is criminal, an utter dislike of what is offensive, and a contempt of what is absurd and ridiculous. It may indeed be said that the deformity of immodesty, seriously considered, is instruction enough; from the same reason that the sight of a drunkard is a better sermon against that vice, than the best that was ever preached on the subject.

A WREATH FOR THE NEGRO AND THE CHRISTIAN PATRIOT.

Lines suggested by Negro Emancipation.

YEs, Negro, we will weave for thee
 A wreath of nobler name
 Than ever grac'd a warrior's brow
 Upon the field of fame.
 We will not twine the laurel wreath
 To shine around thy brow;
 For others twin'd those wreaths before,
 But they have faded now.

We will not twine a wreath like those
 Which earthly heroes wear:
 The brightest wreath which earth can yield
 May not with ours compare.
 The wreath we twine for thee, shall shine
 When other wreaths shall fade;
 When evergreens shall cease to glow,
 Or ivy climb the shade.

We'll twine the wreath of Liberty
 Around the Negro's head;
 A liberty surpassing that
 For which our fathers bled:
 Religion's nobler Liberty
 Shall rise from far and reign;
 Shall shine resplendent in the land
 Of slavery's broken chain.
 Yes, Negro, we will weave for thee
 The charm of Christian Liberty.

The Patriot, too, full well deserves
 To wear the laurel crown:
 Oh! twine around the Patriot's brow
 "The Plant of high renown."
 The Warrior marches in his might,
 And bares his blood-red sword;
 But here are men who dar'd to fight
 "The battles of the Lord."

The Warrior rides o'er heaps of slain,
 And sweeps the mortals down;
 The Patriot heals the broken heart,
 And he shall wear the crown.
 The Warrior's name shall pass away,
 When earth shall fade and die;
 But, oh! the Patriot has a name
 To live in worlds on high.

Defender of an injur'd race,
 A wreath is twin'd for thee:
 For thee, defender of the cause
 Of Afric's liberty.
 The gratitude of souls unborn
 Shall weave, when thou shalt die,
 A chaplet, long to bless thy name,
 In grateful memory.
 Yes, Patriot, round thy brow we'll weave
 Of Gratitude the lasting wreath.

Deftford.

E. P. H.

ISAIAH, CHAP. XII.

In that triumphant and thrice happy day,
 Thine heart shall speak its gratitude, and say,
 "Thy name, O Lord, for ever will I praise,
 And to thy glory joyful accents raise:
 Though thou wast angry, that is pass'd away;
 Thy comfort prov'd a bright and shining day.
 Behold! th' Almighty my salvation is;
 In him I'll trust, nor fear, for power is his.

The Lord Jehovah is my strength and songs,
 Salvation only to his name belongs.
 In golden pitchers from Siloah's fount
 Bring holy water, pour it on the mount;
 E'en like the well of mercy, deep and broad,
 From which we draw the treasures of the Lord,
 That Holy Spirit, which alone can guide
 Our erring feet, restore them when they slide,
 And point to wisdom's straight but narrow way,
 There may we walk while yet 'tis call'd to-day.
 And now his praises through the world shall sound;
 Declare his wonders to the earth around;
 Exalt his name, lift up your voice and sing;
 Rejoice, O Israel! magnify your King:
 Inhabitant of Zion, shout and cry,
 For great 's thine Holy One, who dwells on high."

H. E. C.

THE CONDENSED COMMENTARY,

And Family Expositor of the Holy Bible, containing the Text according to the received Translation; with Notes, embodying the most valuable Criticisms of Ainsworth, Patrick, Lowth, Whitby, Poole, Henry, Gill, Scott, Clarke, Doddridge, Guyse, Macknight, Campbell, &c. and other Criticisms gleaned from Leigh, Parkhurst, Horne, Bloomfield, Townsend, Calmet, Harmer, S. Burder, and other Biblical Labourers: the whole forming a portable Volume of great elegance and utility, with many Original Notes and Reflections for family use. London, Thomas Ward and Co. 27, Paternoster Row.

COMMENTARIES on the Bible are indispensably necessary for inquisitive readers of the Holy Scriptures; and those learned expositors of the Word of God, whose names are given above, have rendered the highest service to the church by their learned labours. Readers of the Bible, however, with but limited means, are not able to avail themselves of their invaluable treasures, unless they are furnished in a CONDENSED COMMENTARY. This, published by Ward and Co., is worthy of its title; and in our judgment, if the remaining Parts shall be drawn up with the same care as this first, it will be the best of the kind, and confer a great obligation on the church of God in Britain.

The Condensed Commentary is to be completed in *twelve* parts, one every alternate month, price *two shillings and sixpence* each.

The Third Volume of the Christian's Penny Magazine is now published, price 5s. 6d. bound in cloth. Vols. I and II may be had at the Publishers', or any particular Parts or Numbers to complete Sets.

THE CHRISTIAN'S PENNY MAGAZINE may be delivered weekly in the Towns of the United Kingdom, by those Booksellers and Newsmen to whom Subscribers address their orders. Being unstamped, it cannot be transmitted by post as a newspaper: but for the convenience of our country friends and others, who cannot obtain the publication weekly, it is published every four weeks in parts, each including four numbers; excepting in June and December, in each of which a part is published containing six numbers. No extra charge is made for the wrapper: so that the whole annual expense of the twelve parts is 4s. 6d.

London: Printed and Published by C. WOOD AND SON, Poplin's Court, Fleet Street; to whom all Communications for the Editor (post paid), should be addressed:—and sold by all Booksellers and Newsmen in the United Kingdom.

THE CHRISTIAN'S PENNY MAGAZINE.

Nº 138.

PUBLISHED EVERY SATURDAY.

JANUARY 24, 1835.

PRINTED AND PUBLISHED BY G. WOOD AND S. N. POPPIN'S COURT, FLEET STREET.



CHINESE PRIESTS.

CHINESE RELIGION, PRIESTHOOD, AND MORALS.

"CHINA, the wonder and pity of Christians!" is deservedly exciting the active sympathy of the Directors of Missionary Societies both in Great Britain and America.

Mr. Gutzlaff's recent publication has contributed, in no small degree, to fan the flame of holy zeal which burns in the bosoms of many of the servants of the Lord Jesus, whose philanthropy embraces all the children of men. China, with its prodigious population of 362,447,183 souls, whose labours supply to Great Britain 30,000,000 of pounds weight of tea annually, producing an annual revenue of about 3,500,000*l.* and a gross amount of above 7,000,000*l.* whatever might be the *coldness of heart* in merely commercial men, in relation to its spiritual and moral welfare, must excite the sympathy of real Christians.

In the Christian's Penny Magazine for February 23, 1833, our readers will find some Historical Notices of China; and in the same work for October 19, 1833, they will find some extended notices of Peking, the Chinese capital, and of the several Mis-

sionaries and their labours in promoting Christianity in that wonderful country. Some further particulars relating to that vast Missionary field shall be given in this place, particularly illustrative of the moral wants of that celebrated nation; as we present to our readers a representation of CHINESE PRIESTS, taken from the splendid account of the Dutch embassy in 1655, 1656, and 1657.

Mr. Gutzlaff states, in his account of "Religion in China,"—"Few records of the belief of the ancient Chinese remain. We can trace, however, in them, a primeval adoration of one Supreme Being, under the name of Shang-te. We believe that Teén, or Hwang-teen, was adored as the great God and benefactor of mankind. The sacrifices made to Shang-te seem to have been in imitation of those which Noah and his progeny offered; yet to determine precisely how far the true knowledge of God influenced the Chinese to worship him, as the only fountain of all light and grace, is at this distance of time impossible. Though there are some passages in the Shoo-king and She-king, which allude to the omniscience and omnipotence of the Supreme Being, there are others more numerous, which induce us to believe that idolatry gained ascendancy

E

at a very early period. We fully believe that the sacrifices which the Chinese sovereigns, in ancient times, offered to Shang-te, were in imitation of that patriarchal institution, by which every father of a family was its priest also; but, at the same time, we regret that many sacrifices are mentioned, which were by no means instituted to honour the Supreme.

We can, however, by no means plead exemption from barbarism for Chinese antiquity. Before the times of Yaou and Shun (2200 years before Christ), they lived in holes and caves, wore garments of skins, and devoured the raw flesh and blood of animals. Their social order was not yet established, their dead were left unburied, a prey to wild beasts, and no written character facilitated communication. Such is the description which the Chinese authors themselves give. We doubt not that this picture of wretchedness is too highly coloured, in order to set off the merits of the Emperors Yaou and Shun.

From the time of Kang-foo-tzee (Confucius), a new era begins. He reduced the traditions of antiquity into a system, added his own opinions, and became the moral as well as political lawgiver of his country. His writings abound in quaint sayings, striking aphorisms, practical observations, and most useful lessons to promote order and social happiness. The opinions of the greatest philosophers of the western world have been forgotten, or are kept in remembrance only by a few scholars; but the Confucian system is studied to this day, by many millions of people, as the only rule of conduct, and the best theory of good government.

In looking through the pages of *Lun-yu*, a work which records the principal sayings of Confucius, we observe a studied silence on the existence of God, on our duty towards him, and on the worship of this adorable Being. In vain we look for the doctrine of the immortality of the soul; in vain for a description of the future state; in vain for a system of ethics which inculcates humility as a virtue most acceptable in the sight of God. Even the Chung-yung, which hints at one great truth, man's insufficiency to become truly virtuous, blends the natural heaven with the Creator of heaven, and often applies to the former what belongs exclusively to the latter. The Confucian maxim is: Revere the gods of the land; pay them your respects by offering stated sacrifices; treat them all with distant politeness; discharge your duty to mankind in general, and your relations in particular. The mind of Confucius was so engrossed with the things of this world, and with the necessity of establishing human happiness by human laws, that he entirely lost sight of the most important duty of man—gratitude towards his Creator and Preserver.

We do not call him an atheist, though many of his present followers are such: for his allusions to a Supreme Power are often very plain; but his ideas are very confused, and he constantly confounds materialism with incorporeity. The principle of the reciprocal action of Yin and Yang, light and darkness, heaven and earth, the male and female principle, occurs constantly. He thus explains the procreation of all things by the process of nature in its generating system, and reasons away the Primary Cause, by confounding it with the effect. We have a perfect pantheism in the Chinese system of constituting *heaven* (Teen), and *earth* (Te), the gods by which all things are made and maintained. To account for an overruling Providence, which is visible even to a heathen mind,

Confucius formed, or improved the system of the Yih-king, which represents the manifold changes in nature, as well as in the affairs of the world, as produced by the mutual action of all the elements and principles of the visible world, in strict imitation of the principles of Yin and Yang.

There is, strictly speaking, no state religion. The Confucians are latitudinarians, yet there are certain rites prescribed, which must be observed by all who are in the service of the government. The Emperor himself very solemnly worships heaven and earth (Teen-tee); the provincial governors, the gods of the land (Shay and Tseih), with all the spirits presiding over the elements: the queen of heaven (Teen-how), who, with Lung-wang, rules also over the sea; the god of war (Kwan-te), and, above all, Confucius, and the gods of literature. The worship of their ancestors is observed by the literati with far greater strictness than by the common people. Thus we meet atheism in league with polytheism, and both in opposition to true religion.

Laou-tze, the founder of the Taoist sect, was a contemporary of Confucius. His metaphysics are far more subtle than those of Confucius, their tendency is less practical, and hence they have fewer votaries, and are understood only by the higher order of Taoist priests. Though they are much less perspicuous than the Confucians, yet they speak of a future state; they glance at the existence of a Supreme Being, and urge the human mind to the practice of virtue by notions drawn from a future state of existence. Yet they do not exclude, but inculcate idolatry. The San-shing, or *three precious ones in heaven*, has evidently reference to the mystery of the Trinity, of which tradition has found its way even to China. The Yuh-hwang, or Shang-te, the supreme emperor and most honourable in heaven; Pih-te, the northern emperor; Hwa-kwang, the god of fire, and a whole train of lares, penates, and other inferior gods, demonstrate sufficiently, that, without the aid of divine revelation, we never know the only true God. Their Tao, *reason*, or the essence of all reason, and the fountain whence all reason flows, coincides, in many respects, with the *logos* of the Platonic school.

We do not pretend to exhibit here all the absurdities which are so amply detailed in the works of this sect. We consider the Taoist sect as the mystics of the heathen world in China. The birth of their founder is related as a miraculous event. He lived a retired life, and clothed his doctrines in subtle, and often unintelligible language. We find there a system of demons and of demoniacal agency; a description, or rather some hints of the state of a human being separated from the body; control of the passions as the most worthy object of our care, and the direct way to obtain it.

Budhism, a foreign religion introduced about seventy years after Christ, is far better adapted to the common people, and has, therefore, the most numerous followers. The system of idolatry which this doctrine enjoins is very gross, but the idols are not obscene. Consistent Budhists are atheists; while they tolerate idolatry in every shape, and adopt every known idol, they reduce the whole universe to a self-existent machinery, which moves without the intervention of any agent. Every particle of this great universe is an emanation from the vast vacuum into which all visible things will be gradually absorbed. The souls of men and of beasts continually transmigrate till they arrive at the highest pitch of tranquillity, the summit of hap-

piness—to be swallowed up in nonentity. Budha, with his numerous disciples, have trodden this path before, and have reached the vacuum, and his true disciples now ought to imitate them. Their gods are as numerous as human invention can make them. Above the thrones are the San-paou-fuh, or the three precious Budhas; the goddesses Kwan-gin, who nourishes all things; the holy mother, or queen of heaven, and nameless other deities which deform the monstrous system. The way which they mark as the shortest that leads to happiness is perfect silence, utter apathy of feeling, and entire cessation from thought and action. Their paradise in a future world is a splendid garden, with trees of gold, and birds of the same among the branches, singing in perpetual melodious strains. Sweet odours impregnate the air of this celestial region; nectar flows in the rivers, and eternal day excludes the night. But their Tartarus (hell), is the haunt of unspeakable misery. The condemned are strangled, sawn asunder, boiled in caldrons, frozen, and in other ways tormented, till they arrive at a new intempsychosis. Their monasteries, nuns, and friars, are very numerous—their priests generally very ignorant; their system despised by every one, but maintained for want of a better. Buddhism is the refuge of all when this world is receding, and the horrors of death oppress the guilty soul.

The present dynasty seem to have supported the authority of the Lamas. As the Monguls are much attached to this creed, which is either Buddhism, or varies very slightly from it, it forms a part of the Chinese policy to support the influence of the Thibetian Grand Lama, whose authority may prove a check to the wild inhabitants of the steppes (plains) of Central Asia.

The Chinese national festivals are numerous, and nothing can exceed the splendour and clamour with which they are celebrated. Their gods are then visited, their temples decorated, their future destiny consulted. The feast of the tombs, and the birth-days of gods and heroes, constitute numerous occasions of mirth and festivity, which a nation so sensual as the Chinese demand for the gratification of their appetites. These pastimes begin with offerings of burning incense, and prostrations to the gods, and end in revelry, drunkenness, and gambling. Their gods are treated with the odour of the viands placed before them, while they themselves consume the more substantial part.

So general degradation in religion makes it almost impossible that females should have their proper rank in society. They are the slaves and concubines of their masters—live and die in ignorance—and every effort to raise themselves above the rank assigned them is regarded as impious arrogance. We should not mention this under the head of religion, did not Confucius designate to females an inferior station, and use every argument to render them mere cyphers in society. Taoism and Buddhism join in this endeavour, so destructive to social and human happiness. As long as the mothers are not the instructors of their children, and wives are not the companions of their husbands, the regeneration of this great empire will proceed very slowly.

In the enumeration of the different religions which are known in China, we ought to mention the Jews and Mohammedans. The former are said to have entered China under the dynasty of Han, *two hundred years before Christ*. They have diminished in number, and at present possess only one synagogue, at Kae-fang-foo, the capital of the province

of Honan. The little which we know of them, rests upon the authority of Gozani, a missionary; we have never met with any, nor with allusions to them in the Chinese books, from which we might infer their existence.

The Mohammedans are more numerous; in the western provinces, bordering on Mohammedan countries, there are great numbers."

The Rev. Mr. Ellis, in his Introductory Essay "on the policy, religion, &c. of China," quotes Dr. Morrison on the character of the Chinese sacred books.

"These consist of the writings or compilations of the ancient moral philosophers of the age of Confucius (a. c. 500), with numerous notes, and comments, and paraphrases on the original text, with controversies concerning its genuineness, the order of particular words or phrases, and the meaning of obscure passages. The text of the Woo-king, which name denotes five sacred books, and of the Sze-shoo, or four books, which are compiled by four of the disciples of Confucius, contain the doctrines or precepts which their master, Confucius, approved and communicated to them. In respect of external form, the five books (Woo-king) of the Chinese correspond to the Pentateuch of Moses, and the four books (Sze-shoo), in respect of being a record of the sayings of a master, compiled by four disciples, have a slight resemblance to the four Gospels. But the contents—how different! With the exception of a few passages, in the most ancient parts of the Woo-king, which retain seemingly something of the knowledge which Noah must have communicated to his children, the rest appears a godless system of personal, domestic, and political moralities, drawn only from the pride of the human heart, the love of fame, or present expediency. The sanctions of the Eternal and Almighty God, arrayed with every natural and moral perfection, wise and good, just and merciful, and the fears and hopes of immortality, and the grace of a Saviour, are wholly wanting in these ancient Chinese works."

Mr. Ellis remarks, "The religion and mythology of the Chinese is a dark and cheerless system, blending with anomalous incongruity, atheism, and the lowest kinds of polytheism; presenting one of the most affecting spectacles in the universe, of the extent and completeness of the calamity by which the entrance of sin has been attended to our race; showing millions of mankind joined in one social compact, passing through a long uninterrupted series of ages, untaught of life to come, unsanctified, unsaved; following the delusions of their own vain imaginations, or 'worshipping the creature more than the Creator,' who hath 'not left himself without witness among them, in that he did them good, gave them rain from heaven, and fruitful seasons, filling their hearts with food and gladness.' Their creed presents no proper object of reverence, hope, confidence, and love; affords no balm for the troubles of the mind; no support under the ills of life; no hope for the future: their highest prospect is annihilation, or a change by transmigration to the body of some other being in creation. In the language of Dr. Morrison, China is full of dumb idols, is estranged from the true God, and hates and persecutes the name of Jesus; and well may he exclaim, 'China, the wonder and the pity of Christians!'"

Turkish Maxim.—Never discourse on what you do not understand, nor conceive that you understand anything so well as not to need further instruction.

ARCHBISHOP SECKER'S JUDGMENT ON THE TRUE CHURCH.

"THE HOLY CATHOLIC CHURCH."

CHRISTIAN charity appears to be inculcated by the inspired apostles, as it was indeed by our blessed Lord himself, as at once the most amiable and useful of social virtues. "Grace be with all them that love our Lord Jesus Christ in sincerity," is the noble dictate of the Holy Spirit to the Apostle Paul, and its essential temper ought to be cultivated by all who profess the divine doctrines of Christianity.

Dr. Secker, who was successively Bishop of Bristol and Oxford, and Archbishop of Canterbury, which high dignity he enjoyed for ten years, and died in the year 1768, has inculcated this disposition in a manner that does him the highest honour. His remarks on the nature of the Church of Christ will be read with much delight by many, especially at the present period, and it is hoped that his sound scriptural views will soon universally prevail.

"The Scripture word translated *Church* originally signifies any regular and orderly assembly of persons, called to meet on any occasion. But, in the Bible, it signifies almost always a religious assembly. And, when used in its largest sense there, it comprehends the whole number of good persons in every age: all those who, from the beginning of the world, under whatever dispensation of true religion, have believed in God, and served him according to the degree of their light; and shall in the end of it be gathered together and rewarded by him, according to the degree of their improvement. This is the *general assembly and church of the first-born, which are written in heaven*, as the Epistle to the Hebrews calls it. And, since the salvation of all these is owing to Jesus Christ, the only name by which men can be saved; they are all, in this respect, members of the Church of Christ, how obscure and imperfect soever their knowledge of a Saviour may have been. But the word is usually taken in a narrower sense. And thus it is sometimes applied to the Jewish nation; which in the Old Testament is called, by a phrase of just the same meaning, *the congregation of the Lord*, and by *St. Stephen, the Church which was in the wilderness*. But the Church more especially meant here, in the Creed, is the Christian: which, though in some respects the same with the Jewish, in others differed from it; which, therefore, our Saviour, in the gospel, speaks of himself as about to *build*; and accordingly, immediately after his ascension, in the Acts of the Apostles, we find it built: that is, we find an assembly of believers in Christ, met together at *Jerusalem* under their proper teachers and governors, to worship God and edify one another in the manner which he appointed.

"This was the original Christian Church, small indeed at first, but the Lord, we read, *added to the Church daily such as should be saved*, till the gospel spreading every way, the number of Christians, which, in the beginning, required no more than one congregation, was of necessity divided into several. And henceforward we find many churches spoken of at some times, yet all these many spoken of as one at others. For, since they all proceeded from the same source, are all, as the apostle argues, *one body*, and are directed by *one Spirit, even as they are called in one hope of their calling; as they have one Lord, one Faith, one Baptism, one God and*

Father of all; so are they in great propriety of speech, though *many*, yet *one in Christ*. His church, therefore, is the whole number of those who believe in him. How much soever they may differ in some opinions or practices, yet they are one in all things essential.

"Such then being the Church of Christ in its different states, let us proceed to consider the two qualities ascribed to it in the Creed: that it is *holy*, and that it is *catholic*.

"To be *holy* is to be separate from all defilement and impurity, particularly of the moral kind. Thus God is perfectly holy: angels and good men are so in their different degrees. And because nothing unclean or impure, in any sense, ought to enter into the service of God, therefore, whatever is set apart from common use, and dedicated to his worship, is called *holy* also. Hence the places, times, and things, that are so employed, have that name given them. And the persons that attend on his ministry are styled *holy* on account of their outward relation to him, whether they are really such as they ought to be or not. Now, in outward profession, the whole visible Church of Christ is *holy*, separated and distinguished from the rest of the world by acknowledging his holy laws, and using the means of holiness which he hath appointed. But, in the inward sense, and the only one which will avail hereafter, they alone are indeed members of his *holy Church*, who, by the help of these means, do really improve themselves in piety and virtue, becoming *holy in all manner of conversation, as he which hath called them is holy*: and such as are truly so here, shall be made completely so hereafter. For *Christ loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water; and present it to himself a glorious Church, not having spot or wrinkle, but that it should be holy and without blemish*. Ask your hearts then: are you giving your best diligence to *cleanse yourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God*? For *without it no man shall see the Lord*.

The word *catholic*, applied to the Church in our Creed, is nowhere used in Scripture, but frequently in the early Christian writers: and it means *universal*, extending to all mankind. The Jewish church was not universal, but particular, for it consisted only of one nation: and their law permitted sacrifices only in one temple; nor could several other precepts of it be observed in countries at any considerable distance from thence: but the Christian consists of *every kindred, tongue, and people equally*; and offers unto the name of God in *every place, from the rising of the sun to the going down of the same, incense and a pure offering*. The Catholic Church then is the universal Church, spread through the world; and the Catholic faith is the universal faith; that form of doctrine which the apostles delivered to the whole Church, and it received. What this faith was, we may learn from their writings, contained in the New Testament; and, at so great a distance of time, we can learn it with certainty nowhere else. Every church, or society of Christians, that preserves this Catholic or universal faith, accompanied with true charity, is a part of the Catholic or universal Church; and because the parts are of the same nature with the whole, it hath been usual to call every church singly, which is so qualified, a Catholic Church. And, in this sense, churches that differ widely in several notions and customs, may, notwithstanding, each of them be truly Catholic churches."

BITUMEN IN TRINIDAD.

Illustrative of Isaiah xxxiv. 9, "And the streams thereof shall be turned into pitch."

THERE is nothing more extraordinary in the structure of the whole island of Trinidad than the extensive pitch formations it contains. The part of the island in which the *pitch grounds*, as they are called, are found, is about twenty-four miles from Port Spain, at a place called Point Brea. There, it is said, that they are fifteen hundred acres in extent. On landing at Point Brea, which is done on a sandy beach, a person is naturally surprised at seeing large black rocks of pitch towering above the sand, and pieces of them rolled smooth, and lying plentifully about the beach like pebbles. Every step he takes is on pitch ground. Extensive masses of it are also found, presenting a broad and smooth surface. In some places the road has been entirely made over them, sometimes passing between large pieces, rising some feet above the surface. In some parts it seems as if a barrel of pitch had been upset, and left to mix with the soil. The pitch in general is merely a superficial coating on the surface of the ground; and nothing but strict examination would allow one to believe that the fertile scene around is situated on pitch-grounds. But it is so; cottages and gardens are implanted on it, and on it vegetation thrives most luxuriantly. The pitch-ground is not one continued mass of this substance, but is a series of broken and irregular patches of it, the soil intervening for considerable spaces. After walking up a gentle ascent of a mile and a quarter from the sea, over the pitch-ground, the visitor reaches an elevated basin which is called the *pitch-lake*. This is a vast mass of pitch, naturally collected in the form of a lake. The surface of it, moreover, assumes the appearance of one, and it is completely surrounded by a wood. The length of this lake is about half a mile, and its greatest breadth about half a furlong. Numerous pools of water abound on the surface, and the deep cracks and fissures in the pitch are filled with it, in which little fish and frogs sport about.

This water is perfectly fresh and good. The pitch appears to be, in some parts, of great depth, if such an opinion may be justified from the cracks and fissures. It is hard enough to sustain the weight of a person walking on it, but becomes a little softened by the heat of the sun, so that persons, at a little distance from each other, sometimes disappear by sinking gradually into the hollows formed by their own weight. On the confines of the lake vegetation is abundant and vigorous; and pine-apples, grown on the pitch-grounds, are said to be remarkably good. Many plants also grow in the pitch itself, without a vestige of earth for their roots. The pitch-grounds are stated to have been more barren formerly than at the present time. The name of pitch-lake can only with propriety be given to this small spot: for, by considering the whole as a lake, a person naturally expects to find one very large lake of pitch, which is not the case. The question very properly arises, whether the lake is to be considered as the basin or origin of the whole, from which the sides of the hills and the adjacent country have been overflowed. Appearances are certainly unfavourable to such a conclusion.

A little to the northward of the pitch-lake already described, is a well or fount of liquid bitumen or tar. The pitch itself, however, is not con-

fined to the lake, for there are submarine beds of it. Midway between Point Naparina and Point Brea, is a very extensive pitch-bank, with no more than ten or twelve feet water on it, the approach to which may be generally known by a strong unpleasant smell, and by the water having a pellicle of tar on its surface. Sometimes, at low-water, ships are grounded on this bank; and, should they come to an anchor, the anchor and cable are found covered with pitch. The water about the pitch-bank abounds with fish, and fish-pots are generally set on it. At the Serpent's Mouth there are some reefs formed of pitch, which occasionally increase and again disappear, and are supposed to be connected with the mud-volcano. The pitch itself is a dull, black, solid substance, breaking with an even fracture, easily scratched by a knife: it emits a disagreeable odour, somewhat resembling coal-tar. It sinks rapidly in salt-water, and marks paper a dull brown. At about 310° Fahrenheit it fuses imperfectly into a soft mass, more like the softening of coal than the melting of pitch, since it does not assume the form of a fluid. It is used in making and repairing the roads at Trinidad, and for cementing stones under water.—*Foyage of the Chanticleer.*

••N. R.

GENESIS I, 31.

"And God saw every thing that he had made, and behold it was very good."

In the whole natural world there is nothing to be found, the qualities of which are totally noxious, and destructive of either life or happiness; the deadliest poisons are the productions of chemical process, and not the spontaneous offspring of nature. The upas tree of Java is regarded as fabulous, and mercury is only dangerous when taken to excess. The wisdom and goodness of God is so manifest in all his works, that there is no natural danger, which, by prudence and precaution, we may not avoid. The rattle snake, the most venomous of the serpent tribe, gives timely notice of its proximity by the miraculous instrument with which Providence has endowed it; and it is our temerity only which would place us in the power of the wild beasts of the forest. By the contingencies of life, which wisdom and ability cannot always foresee or escape, many have become the prey of the monsters both of the desert and the ocean: but the providence of an Omniscent and Omnipotent Deity has been the more conspicuous in the preservation of others when all human skill was of no avail, and all human force was powerless. Besides, there is no animal so excessively ferocious in its nature, which may not be rendered tame and placable by pacific and persuasive measures; or, if there are a few instances of an invincible malignity, it is not the peculiarity of the species; and we are therefore enabled, with the strictest verity and propriety to assert, as an universal argument, that every thing was made for the use of man, and was created altogether good.

WORSHIP OF THE SUN.

THE sun is an object of adoration with the Parsees, a Hindoo tribe, and it is very striking to see them, at the rising and setting of that luminary, crowding to the esplanade to pay their adoration by prostration, as described by Ezekiel, "they worshipped the sun with their faces towards the East."

SIAMESE FUNERAL.

THE bodies of Siamese of all ranks are, with few exceptions, burned upon a funeral pile, and the spot chosen for this purpose is always the court of a temple. On visiting a large temple, we found the ceremonies of a funeral were just about to commence; the body was lying in a coffin under some fig-trees, which are highly venerated by the Siamese, who hold it a great sacrilege to lop off one of the branches. The coffin and bier together were at least seven feet high, and had a gay and light-some air. The bier was covered with white cloth, and the coffin with a gold tissue on a red ground: over it was a canopy of white cloth, ornamented with festoons of fresh jessamine flowers. The different ceremonies were ushered in with the discordant music of a flageolet, a gong, and two drums. A priest then read prayers from a pulpit under a wooden shed in the court-yard for about half an hour. A small circle of persons, chiefly females, sat under him with a taper before each, they were neither serious nor attentive, nor was the least regard paid to the solemnities by the numerous assemblage of all ranks within the court. After the prayers were concluded, the priests assembled on each side of the coffin, and said a few short sentences; the coffin and bier were then dismantled, and the cloth distributed as presents. The bier, with a layer of wet earth on it, was then placed on a heap of dried fuel; but, on common occasions, the bodies are burned on a low earth terrace which was close at hand, and on which were still lying several heaps of neglected ashes. The funeral pile being thus prepared, the body and coffin were carried thrice round it by the sons and relations of the deceased, with loud lamentations, and deposited on the pile. A number of wax tapers and little incense rods were then given to the bystanders, and a priest, ejaculating a prayer, set fire to the pile, an example which was immediately followed by the multitude, and among them by ourselves, for we had been particularly requested to join in the ceremony. A number of small pieces of money were then distributed among the lower class, and when the body was consumed the people immediately dispersed.

The only honourable funeral among the Siamese is this of burning, it seems to be regarded as a religious rite, and necessary to assist the soul in its passage to a higher grade in the scale of transmigration. Under ordinary circumstances so much importance is attached to it, that, if it cannot be performed immediately after death, either from poverty or from the party dying at a great distance, the body is first buried, and afterwards disinterred and consigned to the flames. The bones of persons of distinction are sometimes preserved in urns, or buried adjacent to the temples with little pyramidal monuments.—*Crawford's Siam.*

HINDOO SUPERSTITIONS.

ONE of the religious ceremonies observed at Aramna in India, is the stamping the arm with a hot iron, on which is engraved a ring and a lotus flower: the dreadful pain arising from this application is supposed by the infatuated devotees to expiate past sins.

The cobra di capello, a most venomous snake, is worshipped in Cutch; in a small temple, sacred to this serpent god, offerings of milk are made every day; and on the 28th of July the prince goes annually in procession to make a votive offering to it. This festival is a great day with the inhabitants.

THE MISSIONARY'S DEATH.

'Twas eve, as I reclining lay,—
Without, the rustling storm,—
All clad in black, with visage grey,
Appear'd a lonely form.

I mark'd his pace, 'twas slow, sedate,
Devout appear'd his mind;
Zeal burn'd within, and joy elate
Declar'd his joys refin'd.

He wander'd on, nor seem'd to fear
The wilds his footsteps trac'd,
But oft there fell a secret tear
Upon the dreary waste.

Thus, o'er Arabia's desert land,
He faintly trod his way;
Death in his form had took its stand,
And quickly seiz'd its prey.

He fell upon the burning sand,
Far from his native shore;
Famish'd he lay, his own dear land
To greet his eyes no more.

No human hand was near to save,
Or help to render there;
He fell, he died, and found a grave,
Worn out with toil and care.

A caravan approach'd—when, near,
The stranger met their view,
They hasten'd on, his head to cheer—
(But he no comfort knew).

They rais'd him from the barren ground,
But found him stiff and cold;
Bright smiles adorn'd his cheeks around,
Which happier things foretold.

His heavenly, happy looks express'd,
More far than most observ'd,
The Bible clasp'd upon his breast,
Reveal'd the God he serv'd.

He bore a Missionary's toils,
He suffer'd, too, their pains;
Thus spent his life, nor truth recoils,
To tell aloud his gains.

They dug a grave, and wrapp'd him round,
There laid his bones in peace;
His dust awaits the trumpet's sound,
To obtain its sweet release.

His warfare had been great, and sharp,
In death his God was near;
His victory won, he took his harp,
To sound Immanuel's pow'r.

C. G.

ON THE SOUL.

THE following description of the soul, which is contained in the Hindoo Theology, is almost worthy of an inspired writer. "It is not that of which a man may say it hath been, it is about to be, or is to be hereafter; for it is without birth, incorruptible, eternal, and inexhaustible; the weapon divideth it not, the fire burneth it not, the water corrupteth it not, the wind drieth it not away; for it is indivisible, inconsumable, and unalterable." None of the heathen poets have ever given a finer or more sublime account of the nature of the soul."

Of the transmigration of souls they say, "that as a man throweth away old garments and putteth on new, even so the soul, having quitted its old mortal frame, entereth into another which is new."

MY SCRAP BOOK.

LEAF L.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—SENECA.

EXTRACTS FROM THE MS COLLECTIONS OF THE LATE MR. ISAAC JAMES, OF BRISTOL.

The following two singular epitaphs were copied *literatim* by Mr. James from the original stones. The first is in the burial ground of the Baptist chapel at Hanham, Gloucestershire.

In Memory of
Mary Perreman
The Daughter of
Jacob and Martha
Perreman

Who died the 19th
of February 1783,
aged 7 years.

17 ——— M. P. ——— 83.

When you my Friends that pass this way
Think on me while you may
For now I am sleeping in the clay
Until the break of day

The next, he copied Aug. 12, 1818, from a monument for Capt. Sturmy (with his portrait painted at the top) in St. George's church, Pill, near Bristol.

Captaine

Samuell Sturmy of this

par^{ls} of St' Geor'ges made & gave unto y^e same 2 shalls at ye pill &
Two more upon y^e chur' porch; Alsoe in y^e same p'sh: hee
write his mathematicall treatis in Folio; Intituled y^e Mari
ners, or Artises magazen; one of these Books he Free-
ly gave to this P'sh upon y^e Contion (viz) that y^e Booke
Should be chained too & locked in y^e deesk; where now he is
Left (always) And y^e Key to Remaine in y^e hands of Capt. Rich:
Morgan Esq^r. or his assignes (ever) Untill any Ingenious p'sons
of y^e same p'sh; or Lye or portburys p'sh; or any others w^{ch}
desires y^e use thereof w^{ch} shall not be denied them freely p-
vided they first give unto Capt. Morgan, or his Assignes, good sufficient
Security, As he or them shall think fitt for three pound at^t y^e shall be
forfitted & Lost, if any y^e be so Ingauged shall cut, teare out or blurr, any
paper sheet figuers or Diagram, y^e Is in y^e said Booke, and y^e £3 is to putt such a
nother¹⁶ in its place, but on y^e contrary if Cap. Morgan, or his Assignes doth receive

the Booke in as good condicon of y^e p'ty obleiged as when he received it
then shall y^e p'ty be free of his obligation, untill y^e next tyme he desires
to use it & then to give y^e same & likewise all other p'sons for ever, for an acknow-
ledgment of kindnes unto y^e author y^e minister doth p'mise to preach a sermon all-
wayes one his Beareth day being y^e 9th of Novemb^r. he was borne^A at Glocestr. Anno 1663, and
y^e same day y^e Mariners or Ringers to give him a peale of bells at y^e same p'sh witness our
hands y^e first day of May anno 1669

Minist George Willinton
Chur' Wardens Will. Robson,
Rich Warbrow

Non nobis solum, nati sumus &c
What things to you are due after small stay
Sooner or later wee must walke one Way
Theres butt one common path to us assend
To y^e all tend & 15th lie conteynd

Samuell Sturmy Ductor Aequoris hujus Pars.....enigravit in Spe Jesu Christo Salvatore
beatissimo suo, et per meritum suum habitat in Societate Justorum perfectorum in Caelis. Obiit Año Dóm
1669 Añique..... [The end (says Mr. James) illegible.]

MEMENTO MORI.

EXTRAORDINARY FUNERAL AT BRISTOL IN 1701.

(Extracted by Mr. James from a curious MS History of Bristol.)

"1701. This year Goody Pugsley was buried in a ground beyond the nine trees in St. James's, with aiddle playing before her. Thousands of people beheld her: and the throng of people was so great in the street, that loaded horses, carts, and coaches, could scarce pass. She was buried on the 4th of August. People got upon the leads, and stood in galleriees to behold, and looked out of their windows.

And the Arch angels trumpet^s sound
To call me to christ to cure my bloody wound^d
For Sunday to come was all my desire,
to dress myself and to Meeting Retire,
To hear the Gospel of Ch'ist preched

I was foretold of my Death (about ten
Minutes before I Received the fatal blow)
by my sister helty.

This is the Stone that Spilt
my precious Blood; set up by
Careless men, and by a sud-
den fall, it crush^d my Head
between the stone and a
wall, and instantly I died,
and by Christ's Blood, and
Angels Wings I was carri^d
to my Heavenly King, and
There to abide, for God
hath provided, for such
Young Children as me;
Behold^d behold^d when this
you see; prepare yourself
to follow me. God struck
the blow, when I was seve^d,
and now I am in the
Kingdom of heaven.

She desired Mr. Reed the minister to bury her, but he was not there, neither would the mayor suffer the city waits to play before her, according to her desire. When the corpse came to the high cross, they threw sweetmeats among the people. There was great rudeness at her burying. She was about eighty-one years of age when she died. When she was put in the grave, without a coffin, there was somebody leaped in upon her.....†. There must needs be 40,000 spectators, and many thou-

† The account of the consequence of this act of brutality is too disgusting for insertion.—S. J. B.

sands been at her burying. She had no Bible nor Common Prayer Book put under her head according to her desire. In her lifetime her lips would wag and move as if she was whispering, and she was not counted a good woman. She desired that the bells should ring at her burial, which was granted. Her husband at the siege of Bristol was wounded and died, and there buried in the same ground. She sought the ground, and protested she would molest and haunt them day and night, if they would not fulfil her will. She was buried in her wedding sheet." S. J. B*****.

THE HUMAN HEART.

Thou hast been call'd to God, rebellious heart,
By many an awful and neglected sign;
By many a joy which came and did depart,
Mocking thy weeping, frail worn that thou art,
For that thou didst not fear to call them *thine*.
Thou hast been call'd, when 'er thy trembling head
The storm in all its fury hath swept by;
When the loud ocean rose within its bed,
And when'd with greedy war the struggling dead,
Who never more may greet thine anxious eye.
Thou hast been call'd, when, beautiful and bright,
The calm, still sunshine round thee lay;
And, in thine ecstasy, thy spirit's flight
Hath soar'd unto those realms of life and light
Where thy God's presence beams eternal day.
Thou hast been call'd, when thou hast rais'd to Heaven
Thy suppliant hands, in vain and passionate grief;
When some young blessing, which thy God had given,
The chains of mortal flesh and clay hath riven,
And faded from thee like an autumn leaf.
Thou hast been call'd, when by some early grace
Thou stoodest yearning for what might not be,
Moaning above thy beautiful and brave,
And murmuring against the God that gave,
Because he claim'd his gift again from thee.
Thou hast been call'd, when the proud organ's peal
Hath thrill'd thy heart with its majestic sound;
Taught each strung fibre quiv'ringly to feel,
Bid the dim tear-drop from thy lashes steal,
And the loud passionate sob break silence round.
Yea, oft hast thou been call'd, and often now
The "still, small voice" doth whisper thee of God,
Bidding thee smooth thy dark and sullen brow,
And from thy lip the prayer repentant flow,
Which may not rise unheard to his abode.
Yet empty is thy place amid the choirs
Of God's young angels in their peace and love;
Vainly with zeal thy soul a moment fires,
Since, clinging still to earth and earth's desires,
Thou loosest sight of things which are above.
Oh! hear it, sinner! hear that warning voice,
Which vainly yet hath struck thy harden'd ear;
Hear it, while lingering death allows the choice,
And the glad troops of angels may rejoice
Over the sinner's warm repentant tear.
Lest, when thy struggling soul would quit the flame
Which bound it here, by sin and passion tost,
Thy Saviour's voice shall wake despairing shame—
"How often have I sought thee to reclaim!
How often—but thou would'st not—and art lost!"

HON. MRS. NORTON.

JOURNAL OF THREE VOYAGES ALONG THE COAST OF CHINA,

In 1831, 1832, and 1833, with Notices of Siam, Corea, and the Loo-choo Islands. By Charles Gutzlaff. To which is prefixed, An Introductory Essay on the Policy, Religion, &c. of China, by the Rev. W. Ellis, author of "Polynesian Researches," &c. Cloth 12mo. pp. 350. Second Edition, London, Westley and Davis.

VOYAGES and Travels have been considered as forming one of the most instructive classes of books, and consequently they have been generally popular. All that is commonly interesting in works of this kind may be expected in Mr. Gutzlaff's Journal, with this addition, that he appears in the character of a Christian Missionary, a herald of mercy and salvation to the most numerous nation upon earth.

Gutzlaff's Journal will be read with unusual delight by every friend to missions, as it demonstrates the cheering fact that "China is open" to receive the Gospel—that the people in great numbers are ready to receive its saving doctrines—and that God in his gracious providence is preparing to show forth his glorious name to the awakening and regeneration of that amazingly increased people.

Mr. Ellis's "Introductory Essay" is a valuable addition to the Journal, and we have great pleasure in recommending the volume to all our readers. For more particulars relating to the contents of this work, we refer to our paper on the "Chinese Religion, Priesthood, and Morals," illustrative of the Engraving.

"At Worcester there was (and perhaps still is) an idiot who was employed at the cathedral there, in blowing the organ. A remarkably fine anthem being performed one day, the organ-blower, when all was over, said, 'I think we have performed very well to-day.' 'We performed!' answered the organist, 'I think 'twas I performed, or I'm much mistaken.' Shortly after, another celebrated piece of music was to be played. In the middle of the anthem, the organ stops all at once. The organist cries out in a passion, 'Why don't you blow?' The fellow, on that, pops out his head from behind the organ, and says, 'Shall it be we, then?'—What are all our pretensions to free-will, spiritual strength, and self-righteousness, but the pride of our hearts realizing the idiot's question, 'Shall it be we?'—*Toplary*."

The Third Volume of the Christian's Penny Magazine is now published, price 5s. 6d. bound in cloth. Vols. I and II may be had at the Publishers', or any particular Parts or Numbers to complete Sets.

THE CHRISTIAN'S PENNY MAGAZINE may be delivered weekly in the Towns of the United Kingdom, by those Booksellers and Newsmen to whom Subscribers address their orders. Being unstamped, it cannot be transmitted by post as a newspaper; but for the convenience of our country friends and others, who cannot obtain the publication weekly, it is published every four weeks in parts, each including four numbers; excepting in June and December, in each of which a part is published containing six numbers. No extra charge is made for the wrapper: so that the whole annual expense of the twelve parts is 4s. 4d.

London: Printed and Published by C. WOOD AND SON, Poppin's Court, Fleet Street; to whom all Communications for the Editor (post paid), should be addressed;—and sold by all Booksellers and Newsmen in the United Kingdom.

THE CHRISTIAN'S PENNY MAGAZINE.

No. 139.

PUBLISHED EVERY SATURDAY.

JANUARY 31, 1855.

PRINTED AND PUBLISHED BY C. WOOD AND SON, TOTTEN COURT, FLEET STREET, LONDON.



ADAM NAMING THE CREATURES.

ORIGIN OF HUMAN LANGUAGE.

ILLUSTRATION OF GEN. II, 19, 20.

SCEPTICS and infidel philosophers, however accomplished by literary studies and scientific experiments, make the most egregious mistakes in relation to those branches of knowledge which require Divine Revelation. Proud of their intellectual greatness and their various attainments, they seem to imagine themselves perfect oracles, while they will not stoop to the all-wise lessons of inspiration.

Divine Revelation, in the Holy Scriptures, is the inestimable gift of God to our world: and this is not only an infallible directory of sinful man to Jesus Christ, as the only medium of reconciliation, and "the author of eternal salvation to all who obey him;" but it is designed to dissipate the darkness of the human mind, relating to subjects of the

deepest interest, and to lead the inquirer after truth to the only sacred fountain of perfect wisdom.

HUMAN LANGUAGE, perhaps the greatest of our social blessings, has occasioned no small measure of speculation among philosophers ancient and modern, and a vast number of theories have been framed as to its mysterious origin. Language, it is generally acknowledged, must have originated either in necessity, from the ingenious contrivance of man; or it must have been the special gift of the blessed Creator.

Mochus, the Phœnician, and after him Democritus, Epicurus, Lucretius, Horace, and other Greek and Roman writers, imagined that language was a human art, of man's own invention. This extravagant opinion of those celebrated pagans has been adopted by some very distinguished modern philosophers of Europe, particularly Father Simon, Vol-

F

VOL. IV.

taire, the Abbé Condilliac, Dr. Adam Smith, and the late Lord Monboddo.

Intelligent as were these unbelieving leaders, and ingenious as their hypothesis has been considered, they give but an exceedingly lame and absurd account of the origin of human language: the substance of their speculations is as follows. "Men at first lived in woods and caves after the manner of beasts, uttering only confused and indistinct noises expressive of their wants, their joys, and their sorrows: their fears at length induced them to associate together for mutual assistance; and growing acquainted with each other, they began to correspond about various things, at first by signs, then by articulate sounds, making names for them, and in time framing and perfecting a language. They suppose, that the languages of the several nations in the world differ from each other, because the different companies of men, happening thus to come together in remote places, would naturally form different sounds or names for things: hence, they say, would arise the great variety observable even in the most ancient languages."

Absurd and unphilosophical, and even atheistical as this conjecture will appear to every serious mind, it seems to be the utmost plausibility that the powerful reason of the learned can frame on this subject independently of the Bible, demonstrating our need of Divine Revelation.

These infidel reasoners acknowledge notwithstanding, that their supposition is at variance with the testimony of all history and the results of experience. There is not upon record a single well-authenticated instance of a people emerging, by their own efforts, from a state of barbarism to civilization. There have indeed been many nations raised from the state of savages; but it is well known that they were polished, not by their own exertions, but by the influence of individuals, or colonies more enlightened than themselves. History informs us, that the original savages of Greece were taken by the Pelasgi, a foreign tribe; and that they were afterwards further polished by Orpheus, Cecrops, Cadmus, &c. who derived their superior knowledge from Egypt and the East. Rome, originally founded by a ferocious and motley crew, received the blessings of law and the forms of religion from a succession of foreign kings; and the conquests of Rome, at a later period, contributed to civilize the rest of Europe. In America, the only two nations which, at the invasion of the Spaniards, could be said to have advanced a single step from barbarism, were indebted for their superiority over the other tribes, not to the gradual and unassisted progress of the human mind, but to the wise institutions of foreign legislators.

Missionary institutions, and their devoted labourers, have afforded still further illustration of this fact, in their civilizing the savage inhabitants of Caffraria, Madagascar, Tahiti, and New Zealand.

"Language," it has been unanswerably affirmed, "if it had been invented at all, must have been contrived either by children, who were incapable of invention, or by men who were incapable of speech. But a thousand, or even a million of children would not think of inventing a language. While the organs were pliable, there was not understanding enough, especially in the state of barbarism supposed, to frame the conception of a language; and by the time that the understanding was matured in the savage state, the organs of speech would become too stiff for the task."

Dr. Shuckford remarks, "We may learn, per-

haps with equal ease, any language which in our early years is put to us; or if we learn no one, we shall have no articulate way of speaking at all; as Psammetichus, king of Egypt, and Melabdin Eckbar, in the Indies, convinced themselves by experiments upon infants, whom they took care to have brought up without being taught to speak, and found to be no better than mute creatures. For the sound which Psammetichus imagined to be a Phrygian word, and which the children on whom he tried his experiment were supposed after two years' nursing to utter, was a mere sound of no signification; and no more a word, than the noises which dumb people often make, by a pressure and opening of their lips; and sometimes accidentally children make it, of but three months old."

Advocates for the divine origin of language, therefore, argue, that both reason and history lead us to view mankind, through all ages, as having been speaking animals; the young having constantly acquired this art by imitating their seniors; and that, therefore, notwithstanding the present diversities of language among different nations, this invaluable acquisition must have been given to the first human creatures by immediate inspiration from God, their bountiful Creator.

Dr. Hunt beautifully remarks, "Our first parents had joys arising from a consciousness of their own existence, and from a view of the happy circumstances in which they found themselves situated. This would make it highly fit and desirable that they should be immediately capable of expressing to each other the sense they had of their great happiness." Another ingenious and elegant writer remarks, "As God made man a sociable creature, so, when he had made him such, that he withheld nothing from him that was in any way necessary to his well-being in society, is a clear consequence from the wisdom and goodness of God. And, if he withheld nothing any way necessary to his well-being, much less would he withhold from him that which is the instrument of the greatest happiness a reasonable creature is capable of in this world."

Divine revelation, though it does not contain all the information in detail that excited curiosity might wish as to the origin of language, yet affords amply sufficient notices to confirm every sound, intelligent mind, that human language was the special gift of God. Creation, as represented by the sacred historian Moses, was perfect, in all its various parts, and especially animals in their various species. Moses says, "And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good."—Gen. i. 25. Surely this creation included all the different degrees of instinct in animals, from the senseless dullness of the toad, to the quick sagacity of the dog, the horse, the camel, or the

"Half reasoning elephant;"

and, so far as the testimony of history can aid us, we learn that the perfect endowment of actual instinct, given at the first creation, has continued the same through all ages and countries unto the present day.

God's creation of man was also perfect, and in a manner corresponding with his dignified, rational nature. "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the

earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.—Gen. i, 26—28; and ii, 7, and 15, 16, 17. Such is the Mosaic account of the creation of man: perfectly rational, and worthy of the infinite Intelligence of God. But this creation must include the endowment of speech and the gift of language; for without these human nature would not have been perfect; nor could the first man have understood the several addresses and precepts of instruction from his Maker. Beautifully in accordance with this representation of human perfection and the gift of speech, the sacred historian informs us, “And out of the ground the Lord God formed every beast of the field, and every fowl of the air: and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.”—Gen. ii, 19, 20.

Dr. Gill seems to think that this took place on the sixth day, whilst Adam was “single, and had no companion of the same nature with him.” Whether this supposition be correct cannot be determined; but the learned doctor remarks on this passage, “*God brought them unto Adam*, either by the ministry of angels, or by a kind of instinct or impulse, which brought them to him of their own accord, as to the lord and proprietor of them, who, as soon as he was made, had the dominion of all the creatures given him: just as the creatures at the flood went in unto Noah in the ark; and as then, so now, all creatures, fowl and cattle, came, all but the fishes of the sea. And this was done to see what he would call them; and what names he would give to them; which, as it was a trial of the wisdom of man, so a token of his dominion over the creatures, it being an instance of great knowledge of them to give them apt and suitable names to distinguish one from another, and point at something in them that was natural to them, and made them different from each other. For this does not suppose any want of knowledge in God, as if he did this to know what man would do, he knew what names man would give them before he did; but that it might appear he had made one superior to them all in wisdom and power, and for his pleasure, use, and service; and therefore brings them to him, to put them into his hands, and give him authority over them; and being his own, to call them by what names he pleased. And whatsoever Adam called every living creature, that was the name thereof; it was always afterwards called by it, by him and his posterity, until the confusion of languages. And Adam gave names to all cattle, and to the fowls of the air, and to every beast of the field. As they came before him,

and passed by him, paying, as it were, their homage to him, their lord and owner. *But for Adam there was not found an help meet for him.* And perhaps this might be one reason of their being brought unto him, that he might become sensible that there was none among all the creatures of his nature, and that was fit to be a companion of his; and to him must this be referred, and not to God; not as if God looked out an help meet for him among the creatures, and could find none: but, as Aben Ezra observes, man could not find one for himself; and this made it the more grateful and acceptable to him, when God had formed the woman of him, and presented her before him.”

Adam's intelligent reflections upon the creation of woman, when he first beheld the heavenly beauty of his wife, and his wise exposition of the Divine law respecting marriage (Gen. ii, 22, 23), indicate the origin, not only of his extraordinary knowledge, but of his accurate, elegant language; and these are both confirmed by the replies of Adam and Eve to their Creator, even after their debasement and guilt through their fatal transgression (Gen. iii, 10, 12, 13). Divine Revelation, which thus gives us an account of the formation and first occupation of man, represents him as being immediately capable of conversing with his Maker, of giving names to the various tribes and classes of animals, and of reasoning consecutively, and in perfectly appropriate terms, concerning his own situation, and the relation in which he stood to other creatures. Nothing in the Mosaic history, of the origin of human language, appears in the least degree irrational, or inconsistent with itself. According to this account there appears, in Adam's language, no crudeness of conception, no poverty of ideas, and no inexpressive or inappropriate terms: it is therefore perfectly rational to conclude, that God, who made and endued him with corporeal and mental powers exactly suited to his state and condition in life, endued him also, not only with the faculty of speech, but with language itself. This latter endowment appears, indeed, as really necessary to the comfort of man, and even to the perfection and end of his existence, as any other power or faculty which was bestowed upon him by his bountiful Creator.

OBSERVATIONS ON TRAVELLING.

IN travelling through different countries, the first idea that suggests itself is, whether the laws and customs which prevail, are such as tend to make the people happy; and, in forming this estimate, we are but too apt to measure their feelings by our own, which is, in fact, to consider whether we should ourselves be happy in them. Arguing on this principle, we must of course draw our comparison much to the disadvantage of that country, where the violation of property is not considered criminal, and where the government is founded on tyranny and compulsion. But, to weigh the matter fairly, we shall find that the force of custom, climate, and complexion, makes men equally happy in different quarters of the globe, and prevents their being transplanted, any more than the fruits of the country, which can only flourish in their proper soils. On the whole we may conclude, that the sources of happiness are pretty nearly the same throughout the world, and that Divine Providence has, in all cases, adapted the country and its inhabitants to each other.

ARCHBISHOP SECKER'S JUDGMENT CONCERNING

"THE COMMUNION OF SAINTS."

CHRISTIANS generally, it is to be feared, do not sufficiently contemplate the reality, the duty, and privilege of the COMMUNION OF SAINTS. Our Saviour's sublime prayer for his disciples through future ages, however its blessings may have been enjoyed, have not been sufficiently and worthily considered.

Dr. Doddridge's beautiful translation and paraphrase of John xvii. 20, 21, will powerfully recommend the cultivation of this spirit:—

"And in presenting these petitions for them, I am not chiefly influenced by the personal attachment of private friendship, but I consider them under their public character, *nor do I pray for these my apostles alone, or offer myself merely for them, but for them also who shall hereafter believe on me through their word, whether it be preached or written; even for those who are yet unborn, and on whom the ends of the world shall come: That, being animated by the same spirit, and inspired with the same love, they all may be truly and intimately one, as thou Father [art] in me, and I in thee: that they also may in friendship and happiness be one in us, united to us and to each other, and deriving from us the richest supplies of divine consolation; that so the world, seeing their benevolence, and charity, and holy joy, may believe that thou hast sent me, and that a religion productive of such amiable fruits is indeed of divine original."*

Dr. Doddridge adds in a note upon the last clause—"This plainly intimates, that dissensions among Christians would not only be uncomfortable to themselves, but would be the means of bringing the truth and excellence of the Christian religion into question: and he must be a stranger to what hath passed and is daily passing in the world, who does not see what fatal advantage they have given to infidels to misrepresent it as a calamity, rather than to regard it as a blessing to mankind."

Notwithstanding the present excitement and differences that exist in Christendom, and in Great Britain and Ireland, on the subject of religious profession and forms of worship, it is manifest to every intelligent mind, that THE COMMUNION OF SAINTS never was so well understood as at the present; and still more fully it will be understood and cherished as pure Scriptural Christianity shall prevail: and that it shall universally prevail, it is unworthy of a believer in the Scriptures to entertain even a momentary doubt.

Archbishop Secker makes the following beautiful remarks on this *Communion of Saints*: and though they do not expressly mention other denominations of Christians besides those of his own, the spirit of the expressions, carried to its full extent, in the spirit of an apostle, would embrace "all who love our Lord Jesus Christ in sincerity."

"*The Communion of Saints.* The word *saints* is of the same meaning with the word *holy*, and therefore comprehends all Christians, in the manner which I have just explained. Having *communion* is being entitled to partake of benefits and kindnesses, and bound to make suitable returns for them. And thus Christians, or saints, have communion or fellowship with the Father, from whom cometh down every good and perfect gift; with his Son Jesus Christ, through whom forgiveness and mercy is conveyed to us; with the Holy Ghost, whose sanctifying graces are conferred on such as duly qualify

their hearts for the reception of them. And for these blessings we owe all thankfulness and all duty in thought, word, and deed. Christians have also communion with the holy angels, as those are ministering spirits, sent forth to minister for them who shall be heirs of salvation. And, undoubtedly, we ought to think of what they do for us with an inward sense of gratitude and love. But, as we are unacquainted with particulars, we can make no particular acknowledgments: nor ought we to make any general ones by outward expressions of respect, since *worshipping God alone* is commanded, and *worshipping angels* condemned in the Scriptures.

With respect to those of our own nature, we are bound so far to hold communion with the worst of unbelievers, as not only to do them every kind of justice, but sincerely to wish, and, if occasion offer, heartily endeavour their good, both in body and soul. But to all, who have obtained the like precious faith with ourselves, we bear a still nearer relation, as being; in a peculiar sense, children of the same Father, disciples of the same Master, animated by the same spirit, members of the same body. And these things oblige us to the utmost care of preserving, by prudent order and mutual forbearance, as much unity in the Church as possibly we can. Such, indeed, as obstinately deny the fundamental doctrines, or transgress the fundamental precepts of Christianity, ought to be rejected from Christian communion. But to renounce communicating with any others, who are willing to admit us to it on lawful terms, is the way to cut off ourselves, not them, from the body of Christ, who yet, we doubt not, will allow those on both sides to belong to his Church, who, through pardonable passions and mistakes, will not allow one another to do so.

And, as we should maintain communion with all proper persons, we should show our disposition to it in all proper ways, attend on the public instruction, join in the public worship, sacraments, and discipline which the Lord hath appointed; and keep the whole of them pure from all forbidden or suspicious alterations or mixtures; avoid with great care, both giving and taking needless offence, in respect to these or any matters; and, by all fit means, edify one another in love: obeying those who are set over us, condescending to those who are beneath us, esteeming and honouring the wise and virtuous, teaching and admonishing the ignorant and faulty, bearing with the weak, relieving the poor, and comforting the afflicted.

Nor have we communion only with the saints on earth; but are of one city, and one family, with such as are already got safe to heaven. Doubtless they exercise that communion towards us by loving and praying for their brethren whom they have left behind them. And we are to exercise it towards them, not by addressing petitions to them, which we are neither authorized to offer, nor have any ground to expect they can hear, but by rejoicing in their happiness, thanking God for the grace which he hath bestowed upon them, and the examples which they have left us; holding their memories in honour, imitating their virtues, and beseeching the Disposer of all things, that, having followed them in holiness here, we may meet them in happiness hereafter; and become, in the fullest sense, fellow-citizens with the saints, and of the household of God: *hearing, with all those that are departed in the true faith of his holy name, our perfect communion and bliss, both in body and soul, in his eternal and everlasting glory, through Jesus Christ our Lord. Amen.*

PROFITABLE MANNER OF SPENDING WINTER EVENINGS.

WINTER evenings are sometimes found to be gloomy and tiresome, even to some professors of the Gospel. This is especially the case with some young persons who are busily employed during the day. To them it will be an act of the sincerest friendship to direct them how they may pleasantly and profitably employ their evenings, and for them the remarks in this paper are designed. Such persons, it is presumed, attend public worship regularly on the Lord's day, and perhaps a lecture or prayer meeting in the week; respecting those seasons, therefore, it will be requisite here to give no specific directions; as the present suggestions regard the best way in which the other evenings may be spent in families, or amongst female friends, particularly those who meet to work together, either for the public good or for their own domestic use.

Reading, perhaps, above all others, is the most profitable means of filling up the evening; and to what an extent Christian knowledge, scriptural piety, and solid happiness may be produced by this method, none can fully conceive. Reading associations for young men, and reading parties for young ladies, have been the means of promoting the most beneficial results for both time and eternity. Proper books, however, are most important to be known, that the utmost possible amount of good may be derived from these exercises. It must be manifest that none can be suitable that contain any thing contrary to the great doctrines of the gospel; nor is there any necessity for reading mere moral essays, while there are numerous valuable volumes which are far more instructive, and equally entertaining, perfectly in accordance with the letter and spirit of Christianity. Two or three shall here be specified.

HISTORY is a branch of knowledge to which too little attention is given, although it may form a part of the routine reading at school. CHURCH HISTORY more especially deserves the most diligent and careful study: and its details will be found most truly instructive.

CHURCH HISTORY, by the Religious Tract Society, in six volumes, is an abridgment of Milner's, and is well deserving of perusal by all young Christians. But this brings the subject down only to the Reformation by Luther; not entering upon the English Church: the last volume, and perhaps the most instructive, has been written by a later hand.

CHURCH HISTORY THROUGH ALL AGES, by T. Timpon, in one volume, is a comprehensive compendium, bringing down the history of religion, especially in Great Britain and America, to our times, including not only the establishments of England and Scotland, but the rise, progress, and present state of religion among the several denominations of Christians, Independents, Presbyterians, Baptists, Methodists, and Quakers, with accounts of the various Missionary, Bible, and School Societies, British and Foreign.

SACRED HISTORY OF THE WORLD, by Sharon Turner. This is a very interesting volume, containing a most instructive survey of the Creation in many of its most wonderful parts, illustrative of the power, wisdom, and goodness of the ever-blessed God. The numerous notes throughout the work will afford the intelligent reader the most refined gratification and delight. Many parts of the inspired writings will appear with additional beauty to those who read this valuable production of Mr. Turner.

Perhaps these works, without mentioning others, will be found sufficient for one winter, for those who have not much time for reading, and the purchase of these volumes will not be very difficult, as the price is moderate.

Prudence will dictate, that where a little party meet for the purpose of edification, each should read in turn; and perhaps it would be desirable that Walker's, or some other good English dictionary should be at hand, for reference, if needful, to difficult words. Several times in the course of the evening the book might be laid aside for improving conversation, which might originate in questions arising from the subjects under consideration. By this means families and select companies would not only prevent their falling into trifling, fruitless, or even injurious conversation, but a large measure of useful information would be gained, and their long winter evenings would pass in a most pleasing manner. Besides, the mind being thus furnished with various knowledge, it would be better qualified, under the Divine blessing, to receive the most solid edification from the public ministration of the Gospel, or the private perusal of the word of God. B.

VASTNESS OF THE MATERIAL UNIVERSE.

FROM the extreme boundary of the solar system, could we gain that outpost of observation, we should look with more distinctness of perception into the abyss, in the centre of which the sun, with his planets, is suspended. And there, it is probable, a much brighter lustre may shed itself from the starry heavens; and perhaps (yes, it must be believed), innumerable stars, which from earth are not at all perceptible, or discerned only by the highest powers of art, are individually seen; and those luminous streams too, and many nebulous splendours, which hang as wreaths or folded curtains of light across our skies, shew themselves to be, what they are, crowded hosts of worlds, thick and numberless as the sparks that rush up from a fiercely blown furnace. Perhaps, at the verge of our system, the hours of day may seem dull and sombre, while the night flames out with a radiance that darts from every span and interstice of the sky, like the fretted roof of a palace, which the ostentation of the artist has overloaded with sparkling ornaments of gold. Nay, sober truth and calculation oblige us to believe, that, if we could reach a spot nearer to the confines of the most densely occupied fields of space, and be exempt from all atmospheric obscurations, the entire surface of heaven would seem to be evenly and thickly studded with the stellar glory in its many gradations of magnitude; for, though the nearer suns would appear distant, one from the other, the spaces between would be filled up by those more remote; and these again by the still more distant, until nothing were discerned but a luminous ether; and yet this ether is luminous only by its innumerable suns!

After the mind has lost itself, and become fatigued by the labour of attempting to traverse the distances of the visible universe, it may return (not for rest, but for change) to the still more astounding conception of the numbers of the heavenly bodies. The telescope has put these numbers quite beyond calculation: and then it fails to give any account of the many luminous clusters that bedeck the sky, much less of the spaces that may be not less replete with creation, on all sides beyond the passage of light. And these numbers, could they

be actually expressed, must be multiplied (who shall say how often?) to include the bodies not natively luminous, that are circulating around each sun. Our own system, it is conjectured, may comprise many planets, either too diminutive or too obscure, from the quality of their elements, to be discerned at all from the earth. The *invisible* material creation, therefore, it is probable, vastly outnumbers the *visible*; and it may justly be thought, that the worlds made known to us by their inherent splendour, are, to the unseen, only in the proportion of the chiefs of an army to the thousands that fill rank and file: it is as if from the summit of a tower we were looking, by night, upon a boundless plain, filled with the array of war; and could discern nothing but the gilded crests of the captains, gleaming amid the countless and unseen multitudes they are leading on.—*Saturday Evening*.

* N. R.

MOSES AND THE ISRAELITES AT MOUNT SINAI.

ILLUSTRATIVE OF EXODUS XIX, 17—20.

“And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And the Lord came down upon mount Sinai, on the top of the mount: and the Lord called Moses up to the top of the mount: and Moses went up.”

MISSIONARY reports and communications are truly interesting, not only as they evince the progress of the kingdom of Christ upon earth; but as they afford many striking illustrations of various parts of Holy Scripture. This is especially the case with communications from Egypt and Syria. The following from the Rev. Mr. Isenberg, relating to his visit to Mount Sinai, in May 1834, will be read with much pleasure:—

“In the evening we arrived at a plain near Wadi Feran. Wadi Feran stretches, through many windings, up to Mount Sinai. Here we stayed the night, and on the following morning separated from our baggage, which went, under the protection of the Janissary, an easier road, while we ourselves passed a shorter and more difficult one. We first ascended a little, then descended very much into a deep valley, shut up on every side by high mountains. Here the temperature was raised to such a height at once, that I do not recollect ever to have felt so great a heat; but we passed this valley in less than a quarter of an hour. On ascending, when we had come as high as the lower mountains behind and at our side, fine breezes refreshed us much, but we still had to ascend a long way. In the middle of this passage, through which our camels passed, but with great danger, we took some repose in a small ravine, where we found a well with very good water, and a few small palm trees. We took our dinner here under the shade of a rock; and then again ascended, until we had reached, I think, the height of 1000 feet above the level of the sea. Here we found ourselves in a fine large plain, situated between two high ridges of mountains on both sides, between which it runs southward to the foot of the mountains of Horeb. In my humble opinion, this must have been the place where the Israelites made their encampment during their stay

at Mount Sinai; because none of the surrounding valleys, which we observed there, were so fit to receive so large an army for a whole year. In front of this plain, to the south, was a cluster of mountains, which I think are the mountains of Horeb. From the circumstance that the Scriptures speak of Mount Sinai only on one occasion, that of the giving of the law, while, on the contrary, the name of Horeb is mentioned on different occasions, I infer, that Horeb is applied, by Scripture, to the whole collection of mountains which stand here together, as the common name, and the name of Sinai to one mountain only, namely, that on the top of which the law was given. As we are, in so many instances, led into mistakes by tradition, so I think here, also, a mistake has taken place. The name of Horeb has been applied, by tradition, to one mountain only, namely, that which I should consider to be Mount Sinai, because it faces the valley where the Israelites lay. If we suppose that this was the case, then the whole army could witness the important transaction, and receive the most powerful impressions from it: whereas the *supposed* Mount Sinai, or Gebel Moosa, although a little higher than the former, is yet so far situated behind, that whatever passed on the top of it could only be seen by that part of the army which lay at the utmost distance, where, through a space left between what is called Mount Horeb and Mount Catherine, they could have seen the top of Gebel Moosa.”

REFLECTIONS OF THE REV. MR. ISENBERG ON ARRIVING AT MOUNT SINAI.

“THE first view I enjoyed of Mount Sinai made the deepest impression upon my mind. I felt myself, as it were, transported among the Israelites, whom the Lord here had separated from the rest of the world, and led them into this solitude, in order to declare them His chosen people. I saw, as it were, Jehovah in the pillar of cloud, on the summit of that bold mountain; and when he lifted His voice, saying, *I am the Lord thy God*, and when the thunder of His voice re-echoed from all the surrounding mountains, my heart exclaimed: “Yes, O Lord! Thou art mine in Jesus; and I am thine to eternity, purchased by his blood.” This impression was strengthened by the circumstance, that it was the day after Whitsunday when we arrived there: the day when the Israelites solemnized the giving of the law, and when the Holy Spirit was poured out to write the new law of the Gospel upon the hearts of believers.”

Anecdote of the Rev. J. W. Fletcher.—It is said that Lord North, during the American war, being gratified with a political pamphlet written by the Rev. J. W. Fletcher, of Madeley, sent to that minister to know what service would be acceptable to him. Mr. Fletcher sent him word, that he wanted but one thing, which it was not in his lordship's power to give him; and that was, *more grace*.

Anecdote of Dr. Gill.—After Dr. Gill had written against a gentleman whose publications he considered erroneous, he was waited upon by some of his friends, who endeavoured to dissuade him from persevering; and, among other things, they intimated to him that he might lose the subscriptions of some wealthy persons. “Do not tell me of losing,” said the doctor, “I value nothing in comparison with the Gospel. I am not afraid to be poor.”

MY SCRAP BOOK.

LEAF LI.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—SENeca.

ON THE PROPHECIES.

Original Letter from Mr. ISAAC JAMES to the Rev. THOMAS GRIFFITHS, on his leaving Bristol in order to embark for Ceylon as a Missionary, from the Baptist Society in England.

Bristol, Dec. 5th, 1815.

DEAR SIR,—As you expressed a wish to possess my hand-writing, by way of remembrance, I will commit to paper a few particulars of the conversation we had on Sabbath evening, for your perusal and recollection when we are far separated by the ocean. I shall confine myself to what I apprehend will be the result of the present Missionary exertions; and, being in want of time, shall not open any hook on the subject except the New Testament. I can only give my opinion, without entering into the grounds of it.

First then—By the *Dragon*, or *Old Serpent*, I understand Heathen Idolatry, supported by the empires of antiquity, and more especially the *Roman*, to the time of Constantine.

By the *first Beast*, I think is intended idolatry practised under the name of Christianity, whether in the Greek or Romish establishments.

By the *Beast with two Horns*, Mahometanism pushing its way by means of the Saracen and Turkish empires. And—

By the *Image of the Beast*, the Othman empire established on the basis of the Eastern.

In the two last positions I run counter to most expositors; but, for reasons which I cannot now enter upon, I was convinced of their truth many years ago, though they led me into a labyrinth of uncertainty, from which succeeding events have in a great measure extricated me. The day in which we now live I apprehend to be described in three passages of the Revelation.

First. The Philadelphia Church state. I believe that the Seven Churches describe a line of time which will run out *before* the Millennium. A door seems to be opening for the Gospel which no man can shut, though many will try to do so. We have a little strength, if but a little; and hitherto, Britain, the parent of modern missions, has been preserved from that hour of temptation which has come upon the rest of the world.

Secondly. The Angel appears to be carrying the everlasting Gospel to every nation, and kindred, and tongue, and people. And,

Thirdly. The fourth vial of God's wrath has been pouring out from 1789. It has affected the sun of royalty, which, though extinguished in a great degree by the fall of the Bourbons and prevalence of republicanism, has recovered under Bonaparte so as to scorch men by the fire of war: and though the kings of France and Spain are restored, they seem bent upon despotism, intolerance, and persecution.

What puzzled me so much in the positions laid down above was, that, if the dragon means pagan idolatry, and the second beast Mahometanism, how is it that we find the dragon exerting himself against the cause of God under the sixth vial, since the pagans have not persecuted God's church since the time of Sapor, who was contemporary with Constantine. And the Mahometans have never had it in their power to trample down the true Church,

owing to their local situation. The papal idolaters have done it often, and probably may do it again. Nay, they are now doing it in the South of France. Here comes in the part which the Missions will effect with respect to all three. The Missions (but mark me, I do not prophesy, but give you my expectations from the prophecies), will be blessed to the conversion of multitudes; the word of God will be translated, perhaps into all languages; and the kingdom of Christ will increase to that degree, that Satan will tremble for the consequence. The effects of the Missions are already greater among Pagan idolaters and Mahometans than among idolatrous Christians. Hence, I apprehend there will arise three zealous missions (described as frogs, Rev. xvi, 13), to support the cause of the dragon, the beast, and false prophet (or second beast), which will be sent forth to the kings of the earth, to stir them up against the Lord and his Christ. A severe persecution will arise (Rev. xvi, 15), but, in the end, popery and Mahometanism will be utterly overthrown, and pagan idolatry restricted and subjugated during the thousand years of Christ's reign. After that the dragon will be let loose for a time, and make a last and fruitless effort against the saints, who will then triumph to the end of the world.

I see that I could enlarge to several sheets without having said nearly all that I could wish, but I must leave off. I shall only add a few things inis-
caneously, as they occur to my recollection. I conjecture that the grand pagan effort against true Christianity will be made by China, whose symbol is a *dragon*. Mr. Hare observes that *Xmas*,* considered numerically, amounts to exactly 666. Are not Dr. Marshman and Mr. Morison† strengthening my conjecture? I shall only observe on the number 666, as applicable to Mahometanism, that it was 666 years from the commencement of the Hegira, in 622, to the establishment of Othman in 1238; 666 years from the final confirmation of image worship in 787, at the second council of Constantinople, to 1453, when that city was taken by the Othmans; and 666 years from the Turks passing the Jihun into Persia in 1033, to the peace of Carlowitz in 1699, since which they have been continually upon the decline. It is remarkable that the *dragon* should be the conspicuous symbol of that great pagan empire, China; that the Romish *ten-horned* beast should be everywhere characterized visibly by the cross, or number ten, which, in Chinese, is not represented by X, but +; and that the Mahometans should universally adopt the crescent, or *two-horned* moon, thus ☾. There seems to me to be something in this rather more than a conceit. But I have done. Wishing, therefore, that both you and Mrs. Griffiths may help forward God's designs, whatever opposition the antichristian powers may make, and how far soever God may still permit them to prevail—and be happy through life, and faithful unto death, I subscribe myself, in which Mrs. James cordially unites with me,

Your truly affectionate friend,

ISAAC JAMES.

P. S. With respect to the *mark of the beast*, I

* X	600.
+	5.
+	10.
+	50.
=	1.
	666

† Now Dr. Morison.—S. J. B.

think it is the *cross* among the Papal and Greek Christians; and the lifting up the forefinger of the *right* hand among the Mahometans, for thus they characterize themselves as true believers. The angel of the everlasting Gospel means, perhaps, the different evangelical Missions as a body, consisting of translators, missionaries, and supporters of all kinds. If any particular man were intended, I should at once fix upon Dr. Carey.

S. J. B.....

THE COMMEMORATIVE WREATH;

In Celebration of the Extinction of Negro Slavery in the British Dominions. Post 8vo. cloth, pp. 120, with a beautiful Engraving. London, Edm. Fry.

MARY DUDLEY, of "the Society of Friends," was the originator of this elegant volume. It was determined on at a special meeting of the "Peckham Negro's Friend and Instruction Society," held August 1, 1834, and friends were applied to for literary contributions to form a volume worthy of that great event, the profits of which, with liberal subscriptions, were to be appropriated to the establishment of a school in Jamaica for the instruction of the Negroes in the knowledge of the Scriptures. The poems, forty-two in number, are the productions of some of our most esteemed writers, and many of them are worthy of the subject which they celebrate.

We give the following from the pen of a contributor to the Christian's Penny Magazine.

ODE TO BRITAIN, ON THE EXTINCTION OF COLONIAL SLAVERY.

AUGUST THE FIRST, MDCCCXXXIV.

Hail, Britain, hail! thy glorious deeds are known;
Thy science, commerce, empire, spread thy fame:
All nations thee their benefactress own,
Their sons of sorrow thy good works proclaim.

Thy riches vast, deriv'd from every clime,
Supplied from every people, every shore;
Nor least by western isles, through lengthen'd time,
Their sweets and gems and gold, exhaustless store.

But Justice, Truth, Religion, how betray'd
By Christian Britain! with an iron rod
Enslaving thousands, while her boast she made
Of blood-bought freedom! thus insulting God!

Sad Sons of Afric! injur'd Negro race!

Allur'd, enchain'd! and sold, for brutal toil!
Their blood, in mortal labours, seals disgrace
On Britain! asking vengeance on our isle.

Israel in Egypt, once in slavery bound,
While Israel's God was mindful of their groans,
By cries to Heaven a strong Avenger found,
Who hurl'd the impious tyrants from their thrones.

Britain! was Egypt guilty more than thou?

Was she enrich'd with favours more from God?
Had she more light divine than thou hast now,
That she was crush'd beneath th' Almighty's rod?

Egypt was spoil'd through judgments wise and just,
Her harvests, first-born, monarch, army, slain!
Her strength and glory humbled to the dust,
No more to rise to power supreme again.

Great Babylon, majestic, pompous, proud,
Enslav'd the nations—Judah was her prey!
But Nelo, Bel, her gods, and kings, and crowd,
Fell at Jehovah's stroke on His dread day.

The prayers of righteous Daniel pierc'd the skies,
Avail'd with God, and brought His anger down:

His people found new favour in his eyes,

Their tyrants perish'd at His mighty frown.

"Cyrus, my shepherd, my decrees fulfil,
Let go my captives freely, without price;
They shall return to Zion's holy hill,
Rebuild my fane, and in my laws rejoice."

Magnificence in Babel's lofty towers,
As God decreed, had perish'd from the earth!
Her desolations (what could human powers!)
Now lessons give to those of noble birth.

Why was not guilty Britain swept from earth?
Her crimes, oppression, and the trade of souls!
Deeds mark'd with blood of millions, deserv'd
wrath,

The vengeance of incens'd Almighty God!

As Lot in Sodom, righteous men in thee
By prayer effectual turn'd that wrath away,
With heaven-horn zeal to set th' oppressed free,
They fought with impious av'rice day by day.

Blinded in mind by Mammon—love of gold
Harden'd th' oppressors' hearts, while they would
boast

Of property in man! they bought and sold,
And leagu'd with darkness, lest it should be lost.

Philanthropy, baptiz'd with truth divine,
Wept for the various miseries thus endur'd
By slaves,—from *christen'd* Britons, who should
shine

Worthy their country's honour far assur'd.

A mighty host the law of Christ proclaim'd:

The rulers heard, and bow'd to His decree:
Patrons of tyranny shall not be nam'd:

The senate cried, "The Negroes must be free!"

Hail! Britain, hail! this jubilee make known,
Now tell the injur'd Negroes *they are men!*

While they, with gladness, thy late justice own,
Their prayers shall rise for thy long prosperous
reign.

Hail, men of God! your jubilee proclaim!
Your injur'd brethren bless with truth divine;
Make them to know your great Redeemer's name,
And in his praise with heart and tongue to join.

Spirit of grace and truth! afford thy light
To bless our country, colonies, and king,
Let righteousness, and peace, and virtue bright,
Adorn our age and nation while we sing,—

Glory eternal be ascrib'd to God,

To whom, the Father, Son, and Holy Ghost,
We are baptiz'd: his praise be spread abroad,
Friend of the friendless, our immortal boast.

Awake, Almighty arm! break every yoke:

Bring every soul to own Messiah king:
Let earth be bless'd as thy own prophet spoke,
And all mankind thy worthy praises sing.

* Isa. xlv. 28; xlv. 1—4, 13.

† Alluding to the extraordinary meeting in Exeter Hall, London (April 18, 1833), of delegates from every part of the United Kingdom—gentlemen of different denominations, from the chief towns in England, Scotland, and Ireland. Three hundred and sixty-nine assembled, unanimously declaring, "Slavery shall cease in the British dominions." On the following morning they carried their memorial, to this effect, to the house of Earl Grey, and presented it to Lord Althorp and Mr. Stanley, by which act the seal was virtually set upon Negro Emancipation.

London: Printed and Published by C. WOOD AND SON, Poppen's Court, Fleet Street; to whom all Communications for the Editor (post paid) should be addressed:—and sold by all Booksellers and Newsmen in the United Kingdom.

THE CHRISTIAN'S PENNY MAGAZINE.

Nº 140.

PUBLISHED EVERY SATURDAY.

FEBRUARY 7, 1835.

PRINTED AND PUBLISHED BY G. WOOD AND SON, POPPIN'S COURT, FLEET STREET, LONDON.



BARLEY WOOD, SOMERSETSHIRE, THE SUMMER RESIDENCE OF MRS. H. MORE.

BIOGRAPHICAL NOTICES OF THE LATE MRS. HANNAH MORE.

MRS. HANNAH MORE has been regarded by many, and by Christian ministers of the highest repute for sound judgment and discrimination, as the most honoured and useful of her sex among all the distinguished females of Great Britain. Her voluminous writings have had an unprecedented circulation, producing to their excellent author, as it has been computed, at least the large sum of 30,000*l.*; and, considering the purity of their morals, the soundness of their religious principles, and the classical correctness of their style, it is not a matter of surprise that they should have received so large a measure of public favour and patronage. Mrs. Hannah More having been employed by Divine Providence as an eminent instrument by her attractive works of reviving religion in our country, and in the Church of England especially, some biographical notices of her seem worthy of a place in the Christian's Penny Magazine, more particularly as many of its readers are altogether unable to procure the privilege of reading her interesting "Memoirs" in four volumes.

VOL. IV.

Hannah More was the eldest of *five* sisters, all of whom dwelt together from their infancy, and died unmarried in a good old age, under the same roof, after a life devoted to the service of God and their fellow-creatures. The father of this extraordinary family kept a respectable seminary for the education of boys at Stapleton in Gloucestershire, where Hannah was born, in the memorable year 1745. After residing there some years he removed to Bristol, but he did not long survive this removal, and the *five* sisters were left orphans when the youngest was only *ten* years old, and Hannah only about *seventeen*. Friends, however, were not wanting in the city of Bristol to render efficient aid to these interesting young persons; and, as Hannah had been engaged from her childhood in the office of teaching, she now devoted herself to the important office of instruction. Her own education had been but contracted, but she resolved to make up for the deficiencies which she lamented, by diligent application to every branch of study that could contribute to her own improvement, or that of those committed to her charge; and her measure of success is eminently manifest from her superior writings. Her celebrity as a teacher, even while she was "in

G

her teens," secured the patronage of many of the most respectable families in Bristol.

Dr. Tucker, Dean of Gloucester, Rev. Dr. Stonhouse, of Bristol, and Mrs. Gwatkin, a lady of considerable fortune and extensive connections, showed her much friendship; and, with the aid of Mr. Shapland, an eminent apothecary in Bristol, Hannah More and her sisters were enabled greatly to enlarge their establishment. For the entertainment and edification of Mrs. Gwatkin's daughters, now placed under the care of Miss More, she composed, before she had reached her *twentieth* year, the pastoral drama of "The Search after Happiness," a poem, considered by the most judicious critics, worthy of ranking with the noblest compositions in that class of poetry. Copies of this poem having been extensively circulated, not without some errors, Hannah More gave it to the public in 1773, and thus became known as an author; and her success encouraged her the following year to publish two other poems, "Sir Eldred of the Bower," and a legendary tale called "The Bleeding Rock." These pieces gained her great celebrity, and many influential friends, among whom was David Garrick, the celebrated actor.

Influenced, as it appears, by this famous player, Hannah More turned her thoughts to the stage, and wrote her first regular drama, under the title of "The Inflexible Captive," having, for its subject, the heroic firmness of Regulus, in preferring bondage and a cruel death to freedom and dishonour. This was acted on the Bath stage in 1773. In 1777 she gave to the world a volume entitled, "Essays on various Subjects, principally designed for Young Ladies." These were highly commended, and met with a rapid sale. In 1778, Miss More was gratified with her new tragedy of "Percy" being performed at the theatre in Drury Lane, London. The success of this play encouraged the author to try her strength again in the same walk of literature. Accordingly, in 1779, came out in Covent Garden theatre, the tragedy of "Fatal Falsehood," formed on a domestic story, and intended to exhibit the danger of suffering the passions to gain an ascendancy over the mind.

Garrick assisted in the perfection of this composition, but he died before its being brought before the public; and, with his death, Hannah More left off writing for the stage. "These days of her wickedness," as she afterwards used to call them, were happily terminated with the death of her friend: for her mind was by means of this event awakened from the enchanting delusion, and from this period she never after attended any dramatic entertainment, even when in the metropolis, testifying in her future writings the pernicious tendency of the stage.

In 1782 Hannah More published her *four* "Sacred Dramas," on "The Finding of Moses—David and Goliath—Belshazzar—and Daniel," with a poem on "Sensibility," and "Reflections on the Sickness and Death of Hezekiah," all of which added to her fame. In 1786 she published two poems, one entitled "Florio, a Tale for Fine Gentlemen and Ladies," and the other, "Bas Bleu, or Conversation." The former exhibits a picture of a man of fashion and dissipation, contrasted with the character of an old English gentleman and his amiable daughter; and the latter refers to the intellectual delights of a female literary coterie, instituted by Mrs. Vesey in London. Soon after a poem on "The Slave Trade" came from the pen of our fair author, much of the horrors of which she had

witnessed at Bristol. In 1788, she published "Thoughts on the Manners of the Great," a small piece, but admirably adapted for usefulness, and which secured her the friendship of Dr. Porteus, bishop of London. About this period Hannah More and her sisters, having realized a competency, relinquished their school, and, in addition to a cottage in the country, they purchased a newly-built house at Bath, where they constantly resided, except three or four months in the summer at "Cowslip Green." In 1791, Hannah More published a small volume entitled, "An Estimate of the Religion of the Fashionable World, by one of the Laity." This work has been considered as completing the outline sketches in the "Manners of the Great," showing "that Christianity, like its Divine Author, is not only *denied* by those who in words disown their submission to its authority, but *betrayed* by still more treacherous disciples, even while they say, "Hail, Master!"

France, after the Revolution, exhibiting such dreadful scenes of anarchy, infidelity and licentiousness, and atheism being openly avowed in the National Assembly, our author published, in 1793, a powerful pamphlet, entitled, "Remarks on the Speech of M. Dupont in the National Convention, on Religion and Education," showing not only the *folly*, but the *wickedness and dangerous tendency* of that species of impiety. The profits of this pamphlet were given to emigrant French clergy, while its influence was salutary to great numbers in England. With the same design, she printed a tract, entitled, "Village Politics," in a dialogue between two mechanics, one a loyal and religious subject, and the other a half proselyte to republicanism and infidelity. This tract was eminently useful; and success encouraged its author to devise and carry into execution the plan of the "Cheap Repository," a monthly publication for the instruction of the lower classes of the people. It was printed at Bath, under the superintendence of the projector, by whose contributions principally it was enriched and extended. The tales of the Shepherd of Salisbury Plain—The Two Wealthy Farmers—The Two Shoemakers—Betty Brown, the Orange Girl—Black Giles, the Poacher—Mr. Fanton, the Infidel, and his Servant—Hester Wilmot—and the Allegories, all were the productions of Mrs. More's pen, and gave to the Cheap Repository a circulation unparalleled in the annals of printing.

Dr. Stonhouse, writing to a friend in July, 1795, just after the commencement of the publication, says, "Seven hundred thousand of Mrs. Hannah More's Tracts have been sold; and the demand is still so great, that they cannot be printed fast enough. Hazard, the printer and publisher, at Bath, says, a million will have been sold before the end of next month."

Bishop Porteus, in his charge to his clergy, thus noticed the success of these tracts:—"Of the above-mentioned little tracts, no less than two millions were sold in the first year; and they contributed, I am persuaded, very essentially to counteract the poison of those impious and immoral pamphlets which were dispersed over the kingdom in such numbers by societies of infidels and republicans."

In 1799, Mrs. Moore published, in two volumes, "Strictures on the Modern System of Female Education, with a View of the Principles and Conduct prevalent among Women of Rank and Fortune." This is a work of uncommon merit on the subject of Female Education, and it was received with the highest marks of approbation by the public, and

strongly recommended by Bishop Porteus: but notwithstanding the soundness of its religious principles, they were denounced by Archdeacon Daubeny, in a volume of "Letters to Mrs. Hannah More, on her Strictures on Female Education," as teaching "the gloomy dogmas of fanaticism and Calvinism." Our fair author declined any reply; and the archdeacon's remonstrance fell into merited oblivion, while the proscribed treatise became a didactic standard.

Mrs. More and her sisters were zealous and active patrons and teachers of Sunday schools; and their laborious and successful efforts in promoting these humble seminaries in their neighbourhood were extraordinary, notwithstanding the persevering hostility of several clergymen, especially Mr. Bore, curate of Blagdon and rector of Butcombe, as she was countenanced by many of the neighbouring clergy, some of great eminence.

Mrs. More now broke up her establishment at Bath, and exchanged her cottage of "Cowslip Green" for the beautifully-situated estate of "Barley Wood," and in this retired seat she composed, at the desire of the royal consort of his Majesty George III, her valuable treatise, in two volumes, entitled, "Hints towards forming the Character of a Young Princess," with a view to the education of the Princess Charlotte, the only child of George Prince of Wales. Excellent as is this treatise, party spirits exhibited their enmity to its religious sentiments, and meanly ridiculed the talented author; but its sterling worth secured the approbation of the wise and good, who dared to advocate scriptural Christianity.

In 1809, Mrs. More published, without a name, a work different from her other productions: it was a tale in two volumes, entitled, "Cælebs in search of a Wife: comprehending Observations on Domestic Habits and Manners, Religion and Morals." This most entertaining work was complained of by the hypocritical class of reviewers as having too much religion in it: but *four editions* being called for in *three months*, demonstrated its real worth in the estimation of the public.

Our author's next appearance in print was in 1811, when she published with her name a didactic work, entitled, "Practical Piety; or, the Influence of the Religion of the Heart on the Conduct of the Life." The basis of this work is the consideration of Christianity, first as an internal, and secondly as a practical principle, into which all personal feelings and all the relative duties are resolved. "Practical Piety" was followed within a year by another work on "Christian Morals." These, like her other writings, were well received by the public, and evidently became useful.

Another work, written when she had attained the age of "threescore years and ten," was published in 1815, entitled, "An Essay on the Character and Practical Writings of St. Paul," in two volumes. This work is neither historical, critical, nor controversial, but practical; the principal design being to show that our common actions are to be performed, and our common trials sustained, in somewhat of the same spirit and temper with those high duties and those unparalleled sufferings to which St. Paul was called out; and that every Christian, in his measure and degree, should exhibit somewhat of the dispositions inculcated by that religion, of which the apostle was the brightest human example, as the most illustrious human teacher.

September 14, 1819, Mrs. More lost her last and youngest sister Martha, in the *sixty-seventh* year of her age. Her last illness was but of a few days'

continuance, yet it was of such a nature as to allow her the opportunity of testifying her belief in the gospel of the Son of God, and to exhibit those Christian graces of faith, patience, and resignation to the will of her Heavenly Father. The death of this truly pious woman was sincerely lamented by all who knew her, and the neighbouring clergy evinced their respect for her virtues by preaching funeral sermons.

Mrs. More continued to employ her powerful pen, and soon after the death of her sister, she sent to the press her last literary work, under the title of "Modern Sketches," in which she has delineated with a faithful pencil several characters of public eminence. Among these moral portraits, by far the most important, and the ablest drawn, is that of the venerated monarch George III, whose demise occurred while the work was at press.

Little of any general interest occurred in the remaining history of this celebrated and patriotic woman; and, after devoting her extraordinary talents to the service of her country and of her species, she closed her useful life, at her residence at Clifton, on the 7th of September, 1833, leaving the character of one of the brightest ornaments of her sex, and one of the greatest benefactresses of mankind. On the 13th of the same month, her mortal remains were deposited without pomp, but attended by a large procession of gentlemen, with those of her sisters at Wrington.

Instead of any formal description of the romantically beautiful seat which is the subject of our Engraving, we shall in our next Number give our Readers an interesting account of a visit to its venerated inmates by an American gentleman, in the summer of 1815, a few months previously to the decease of Mrs. Martha More.

EDUCATION IN ENGLAND AND AMERICA.

EDUCATION is one of the surest marks of civilization and national improvement: but if this is to be taken as the criterion, America would by some be regarded as the *most civilized* and *improved*. However, the following will be read with much interest; and if the facts stated be considered, they will afford an argument with the friends of Sunday Schools to prosecute their laudable endeavours with renewed Christian zeal.

EDUCATION IN ENGLAND, in 1832. From a canvass which was instituted by the Committee of the Herefordshire Bible Society it appeared, that out of 41,017 individuals visited, only 24,222 were able to read, there being 16,795 who could not read.

EDUCATION IN THE UNITED STATES, in 1832. "Education is open to all, and almost all are educated. It was lately ascertained, by reports accurately taken, that out of a population of about 60,000 persons in the state of Massachusetts, only 400 beyond the age of childhood could not read or write; also, that in 131 towns, containing 12,393 inhabitants, there are only 58 between fourteen and twenty-one who are unable to read and write. In the town of Hancock there are only three unable to read or write."

Perhaps it ought however to be remarked, that Herefordshire may be considered as one of the darkest counties of England, while Massachusetts is almost or quite the most cultivated *state* of New England. Still we fear that if the most favoured county of our country were canvassed, a far greater proportion would be found in England than in this state of America.

ON DIVINE INFLUENCE.

No. I.

INTRODUCTORY OBSERVATIONS.

THE subject upon which I propose to engage the attention of our readers, under the above title, will refer chiefly to the nature and agency of the Holy Spirit in the great work of moral regeneration. I shall endeavour, in a series of essays, to bring forward the most important doctrines on this topic, which I shall strive to render as interesting as possible, while my chief care is directed towards their utility.

I am well aware that I am undertaking a work of no ordinary difficulty, and one which might well demand far higher attainments and far deeper researches than any which I have the honour to possess. The chief source of this difficulty, as it appears to me, springs from the necessary obscurity which must ever attend operations and effects of a nature not discernible by the senses. There is, we are aware, nothing in the whole range of the dispositions and affections which are produced by the agency of the Spirit, which we can see with our eyes or handle with our hands: and, while it is true that we are fully qualified to form conclusions from effects which we perceive to be brought about, we still must confess our ignorance of the means adopted in order to produce them. It will not be my effort, in any part of the observations which I shall lay before you, to enter upon these alstruse points. I feel, indeed, that on this as on every other Scripture doctrine, illiterate and enthusiastic men have been disposed to support opinions both untenable and unreasonable, and which would, if admitted, overturn the nature both of God and of his creatures; and I am not ignorant, also, that others have set by far too low a value on the great, the incalculable blessing of the assisting grace of God's Spirit. Standing between errors of so alarming a character, and such an opposite nature, I trust I am not insensible to the delicacy of my situation; but I venture to entertain the pleasing hope, that, through the influence of that Spirit concerning whom I write, I shall be enabled to direct your minds into the paths of truth, and enable you to form opinions on this subject, the value of which you will be able to appreciate in another and a better world.

And it is this which induces me to enter on my task. I feel the immense importance of correct notions on this point, and that it would be criminal in me not to put forth every energy I possess to aid men to attain them. Let it be remembered, that the eternal destiny of every man depends on his being a subject of the sanctifying grace of God, inasmuch as the Saviour has declared, that, "except a man be born again, he cannot enter the kingdom of God." I am, therefore, most anxious to impress on your minds a deep and lasting conviction, that you are not now to be entertained with speculations, the truth or fallacy of which are so unimportant as to need no anxious thoughts, but that you are to be awakened to the investigation of a topic, than which none can be more personally and individually interesting. Nor are these cautions needless. It is matter of observation and of regret, that too many, even of professing, and some perhaps of real Christians, seem to be strangely indifferent about the connection in which they stand to the Holy Spirit. They can listen to declarations about the offices of the Saviour, and fancy they compre-

hend their interest in Him. But they stop here: they consider the procuring of forgiveness the one thing needful, and are culpable of too great neglect in cultivating those holy dispositions and desires, which it is the special office of the Spirit to work in them. I presume that, amid the various classes of readers to which this Magazine is submitted, the probability is, that the eyes of some such individual may light upon these words. He will know that I am addressing him by one convincing test, which is at the same time easy of application. He has only to inquire whether or not he is now practically a better man than he was when he first applied to the Saviour, to procure him forgiveness: and, unless his heart replies in the affirmative, it will be because he will feel convinced that either he has not been endeavouring to become better, or because he has not rightly directed his efforts to that object. The solemn fact, that *there is no standing point in religion*, puts it within the power of every person to decide the question in an instant: and, unless he is conscious of exertions to become better conformed to the will of God, in dependence on the Spirit, he may be sure that he has been getting worse.

Could I draw up the veil which the All-wise Ruler of the Universe has drawn over futurity, and reveal to you the boundless extent of that glory which the children of men, by faith in Christ, may secure, and those services which they may render to their Maker, it is at least supposable that they would need no further inducements to arouse up and put forth all their energies to attain more of the grace of God. But this I cannot do. If the invitations of the Gospel, the certain assurances of the ultimate benefit of virtue, and its own internal loveliness, fail to render it the object of your choice, I am not aware of any means by which to plead with you on the subject. Let me, however, entreat that you will go along with me into the investigations I shall hereafter make. I shall not deal in the imaginations of fancy, but only in such facts as admit of satisfactory proof: and, should you perceive any thing new or uncommon, you will, I doubt not, favour me with that impartial consideration which every opinion merits at your hands. Do not suppose that all that can be discovered on this or any other topic is already known. Be ready to admit any truth, however new, which brings with it the testimony of God and of reason; and though I do not suppose that there will be much need for the exercise of this disposition, with respect to the present observations, yet I am desirous of inculcating it upon your minds.

Come therefore to this subject with minds free from prejudice. We are all prone to the maintenance of our sentiments, and, perhaps, on no points more so than those in which we are least capable of arriving at satisfactory conclusions. Let us discard such unworthy principles, and resolve more than ever to submit the whole of our views to the only correct standard of right and wrong. It is not a disgrace for any individual to alter his views, because the imperfection of our nature renders it likely we are often wrong; and should I, therefore, be appealing to any who, to this moment, have never so much as practically and experimentally heard "whether there be any Holy Ghost," let them not ascribe the effects which I shall assign, as produced by his agency, to the wild vagaries of enthusiasm; let them rather be induced to follow the practical directions I shall offer, with a view to arriving by the only safe course at correct opinions on this topic.

Nor do I desire only to warn those whose hearts are not yet enlightened, and whose minds are not yet renewed. The true Christian may rest assured that he may be very sincere, and yet very ignorant. Let not such a one suppose, that, because the adoption of correct sentiments compels him to sacrifice many a favourite notion, he will be excused from altering the views to which long practice has enured him. It is true, indeed, that error may be the easiest, but it may not be the safest course: nor can such a one lay claim to much of the true Christian disposition, if he feels that an entrance into heaven will satisfy him: he ought to feel an earnest desire for an *abundant* entrance to the kingdom of our Lord Jesus Christ. I will freely own that the most anxious moments of my life have been those spent in reviewing and reforming the opinions of youth; but I will add, also, that my happiest moments have arisen from a contemplation of the benefits resulting from that arduous but useful task.

Enough has now been said in the way of introduction; and I trust that these few words will save me from the reproach of bringing forward old and worn-out subjects, since I maintain that such cannot be said of any of the doctrines of the Bible. Christian friends, there is a world before you of a greatness and a splendour more than sufficient to satisfy every desire of your heart. Rest assured that the leading topic and theme of my discussion will be to bring forward the solemn fact, that, notwithstanding the finished redemption of Christ, your entrance into it depends on *yourself*. Yes! I shall strive to raise up a spectre that shall pursue your wayward and sinful footsteps; shall cross your every path, and intrude often on your secluded moments. To that spectre I shall give a voice, deep—clear—a voice which the din of business and of dissipation shall be unable to drown; and it shall re-echo the language of our Saviour to every unregenerate heart—"Ye will not come unto me that ye might have life." B. Z.

DR. JENNER AND VACCINE INOCULATION.

DR. JENNER is entitled to the thanks of mankind for his important discovery, and the benefits it has been the means of conferring upon mankind. The following memorandum, from the diary of the late Rev. John Townsend, relating to that distinguished man, will be read with interest:—

"Cheltenham, October 1810.

"I breakfasted yesterday morning with Dr. Jenner and a party of gentlemen, where we had much pleasing conversation. The doctor is an intelligent and affable person; and his wife is a very serious and excellent woman. He showed me his last return of persons vaccinated in India by the regular professional men, above 237,000 in 1809, and above 150,000 in 1809. He thinks the Brahmins, and other irregular vaccinators, had operated on many more; and named some large cities, in which the system of vaccination had so completely triumphed, that the small-pox had entirely disappeared for four years. He gave me two guineas, and another of the breakfast party one, for the Deaf and Dumb."

THE HINDOOS believe that each person's destiny is inscribed within the skull by Brahma, the disposer of fate, which the gods themselves could not subsequently avert.

REASON AND REVELATION.

A KING sends one of his officers to a province, with authority to govern it in his name. After a time, this governor allows himself to be ensnared and perverted by a faction. Hence the affairs of the province are very badly administered, and all things are thrown into confusion. The sovereign, being well apprised of all that had happened, and perceiving that the governor had not the wisdom and firmness, the exertion and authority, requisite for remedying the disorders of the province, and restoring it to peace, sends a Deputy Extraordinary, and gives orders to the governor to submit himself entirely to this deputy, and to take no measures without his direction. The governor's first duty is to ascertain whether the superior minister be really sent by the king; for, unless he have satisfactory evidence of this, he would be guilty of treason in yielding to the stranger the authority which his sovereign had committed to him. But, when he sees the sign manual, and the other unquestionable attestations of the royal commission, he immediately delivers up all his own powers to the deputy, and submits in all respects to his arrangements and decisions. Now, if it should be asked—From whom does the deputy hold his authority over the province? From the king who sent him, and whose commission, signed and sealed, he has in his hand? or from the governor, who, on the production of those documents, received him with due honour and acknowledgment? Every man of common sense will say, From the king, surely: for to suppose the other would be absurd.

The application of this parable is plain. The gracious and Almighty God has given reason to man for the guide of his conduct through life. But reason has submitted to be corrupted by sin; and man, therefore, is fallen into a state of extreme misery. God of his infinite goodness has had mercy upon man; and, seeing the insufficiency of reason to restore him from his fallen state, and to deliver him from his misery, has sent Revelation, and has given orders to Reason to yield obedience, and to take no part in directing the conduct of man, except what Revelation may assign. What, then, has Reason to do in this case? First of all she must examine whether this, which claims to be a revelation from God, is indeed such: for, if she have no satisfactory evidence of this, she cannot, without criminal rashness, surrender her own authority, which the Creator had invested her with, for the government and guidance of man. But, as soon as she is satisfied, from indubitable proofs, that this is indeed a Divine Revelation, she yields without delay, and, if reason be indeed *rational*, submits herself entirely to the WORD OF GOD.

Will any one now say, that Revelation rests upon the authority of Reason? Of Reason, whose office it is to acknowledge the authority of Revelation; an acknowledgment which she cannot but make, if she be not quite insensible to the light of moral demonstration?

May God rule our Reason by his Holy Spirit; that this faculty, sanctified by him, and freed from the bondage of sin and depraved affections, by which it is often awfully blinded, may reason for its Author, following the principles which he gives, and obeying the laws which he prescribes.—*Wesley's Theology*.

•• N. R.

Death of the Rev. Dr. Morrison.

WE have the melancholy pleasure to lay before our readers the following Resolutions of the London Missionary Society, on the receipt of the intelligence of Dr. Morrison's death. In a future number we shall give a more extended notice of this eminently useful and highly honoured servant of Christ.

"At a special meeting of the Directors of the London Missionary Society, held in Austin Friars, Feb. 2, 1835, a letter from J. R. Morrison, Esq. under date Canton, August 17th, 1834, having been read, announcing the decease of his father, the Rev. Dr. Morrison, which event took place at Canton, August 1st, 1834, the following Resolution was adopted.

"That, in receiving the afflictive intelligence of the decease of the Rev. Dr. Morrison, the first Protestant Missionary to China, the Directors bow with devout submission to the will of the Most High.

"That they deeply feel the loss which has been sustained by this, and kindred institutions, in the removal of their esteemed fellow-labourer, whose able, indefatigable, holy, and benevolent exertions have been, during a period of twenty-seven years, devoted to the spiritual benefit of the chief nations of South Eastern Asia; and through whose instrumentality, in an eminent degree, by the Divine blessing, the millions of China have the means of reading in their own tongue the entire volume of Divine Revelation.

"That while the Directors tender to the bereaved widow and fatherless children their sincere condolence, and pray that they may richly experience Divine support and consolation, they would express their firm conviction, that whatever alleviation it is in the power of the British Churches to supply, will be promptly and cheerfully rendered.

WILLIAM ELLIS,
JOHN ARUNDEL, } Secretaries."

Mission House, Feb. 3, 1835.

IMPROVING STATE OF EGYPT.

EGYPT, though, according to Divine predictions, it has been "the basest of kingdoms," is destined to rise and flourish under the spiritual reign of Messiah; and many are the pleasing indications of improvement, and the preparations for the advancement of European science and Christian knowledge. The Rev. Mr. Isenberg, of the Church Missionary Society, says, May 1834, speaking of his return from Mount Sinai, "We then proceeded on our return by the same way we had come; and, before we entered Cairo, we again, on the 29th, paid a visit to the Medical Institution of the Pacha, at Abnabel, which was established seven years ago. In this institution young Arabs are instructed in medicine for the benefit of the Pacha's army. There are several European professors giving lectures, one of whom I know, Dr. Fisher, an able German physician. He lectures on physiology, pathology, anatomy, materia medica, and practical medicine. He said that his pupils, the number of whom is, I think, about one hundred, made, on the whole, good progress. A large hospital is connected with this institution, which has accommodation for 3000 patients. The whole is a sign of the Pacha's intention to introduce European civilization into his dominions. May the Lord grant that these, and such like attempts, may be preparatory to the progress of the Gospel here! In the evening

we arrived at Cairo again, much enriched with observations by our excursion, which, I think, will, on the whole, prove useful for my Missionary cause.

"Besides what I have mentioned before, as my occupation here, I have continued to preach every Sunday to the Germans at Cairo, except during the time I was absent on Sinai. My hearers have been few in number, which, beside the members of our Egyptian mission, have consisted of a few tradesmen, the greater part of whom are in the service of the Pacha; among whom are only a few Protestants. In the course of my preaching, I have been enabled to explain the whole Epistle of St. Paul to the Romans; and, although I cannot mention any conversion having taken place, I trust that a blessing from above rests on the word which has been delivered, and that it will gradually perform the design for which it was sent. The service is held every Sunday at the New English chapel, and is finished before the English service commences. At English service I have also assisted when either of the brethren, whose turn it was to preach or to read prayers, has been unwell. It is a great mercy for your mission in this country to have this chapel."

STATISTICS OF THE AMERICAN INLAND WATERS.

THE Rev. Stephen Peet, in advocating the claims of sailors, boatmen, &c. upon Christians, at the last Anniversary Meeting of the American Seamen's Friend Society, in New York, gave the following statistics of the Inland Waters of the United States:—

"In the first place, cast your eye over your own State. Look at the Erie canal. What a scene of business and enterprise is witnessed throughout its whole length! The canals of the State of New York alone, now completed and in operation, extend the distance of 500 miles through a thickly populated country. They have on their banks 100 villages and cities, bear on their bosom 1800 boats, and employ, in this kind of navigation, between 10,000 and 12,000 men. Pass on to the line of lakes! Ontario, on the north, affords no inconsiderable amount of navigation by steam-boats and sail-vessels, the exact number of which I am not able to state. Then there is lake Erie! That beautiful lake is whitened with the sail of 140 vessels, and will be plied this season by nearly 30 steam-boats, constantly bearing on to the west commerce, and a mighty tide of emigration. Glance at the villages and cities, and beautiful and growing country which lie along the borders of this lake. Then bend your way across Ohio, through the great canal of that State, which is rapidly filling up with boats, and men, and business, and you reach the Ohio river, that beautiful stream, so much admired by travellers and all who have seen it, stretching a thousand miles through a fine picturesque country, amid a hundred flourishing villages which adorn its banks. Then, Sir, there is the Mississippi, 'the father of rivers,' with its twenty-three tributaries, affording navigation the distance of 8,000 miles, in various directions, into almost every part of the great west.

"The whole distance through which these lakes, canals, and rivers afford navigation is nearly 20,000 miles, through a fertile and populous country. Their banks are adorned with five hundred flourishing villages and cities. On their bosom float 200 vessels, between 300 and 400 steam boats, 2,000 canal boats, and 4,000 flat boats,—employing, in this kind of navigation, between 60,000 and 70,000 men, and transporting above 200,000 passengers annually."

MY SCRAP BOOK.

LEAF LII.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—*SARACEA*.

THE FOURTH VIAL. REV. XVI, 8, 9.

Extracts from the late Mr. ISAAC JAMES'S MS, on the Prophecies.

As I have no doubt but that the Fourth Vial commenced with the French Revolution, in 1789, I cannot but here insert, from the *Encyclopædia Britannica*, an account of a storm which seemed to be poured down as a precursor of it. The writers of that work say, "We cannot here avoid mentioning a physical event, which assisted not a little in producing many of the convulsions attending the Revolution, a great scarcity of grain which occurred about that period. On Sunday, the 13th of July, 1788, about nine in the morning, *without any eclipse*, a dreadful darkness suddenly overspread several parts of France. It was the prelude of such a tempest as is unexampled in the temperate climates of Europe. Wind, rain, hail, and thunder, seemed to contend in impetuosity; but the hail was the greatest instrument of ruin. Instead of the rich prospects of an early autumn, the face of nature, in the space of an hour, presented the dreary aspect of universal winter. The soil was converted into a morass, the standing corn beaten into the quagmire, the vines broken to pieces, the fruit trees demolished, and unmelted hail lying in heaps like rocks of solid ice. Even the robust forest trees were unable to withstand the fury of the tempest. The hail was composed of enormous solid and angular pieces of ice, some of them weighing from eight to ten ounces. The country people beaten down in the fields in their way to church, amidst this concussion of the elements, concluded that the last day was arrived; and, scarcely attempting to extricate themselves, lay despairing and half suffocated, amidst the water and the mud, expecting the immediate dissolution of all things. The storm was irregular in its devastations. While several rich districts were laid entirely waste, some intermediate portions of country were comparatively little injured. One of sixty square leagues had not a single ear of corn, or a fruit of any kind left. Of the sixty-six parishes in the district of Pontoise, forty-three were entirely desolated, and in the remaining twenty-three, some lost two-thirds, and others half their harvest. The Isle of France, being the district in which Paris is situated, and Orleans, appeared to have suffered chiefly. The damage there, upon a moderate estimate, amounted to 80,000,000 of livres, or between three and four millions sterling. Such a calamity must, at any period, have been severely felt; but occurring on the eve of a great political revolution, and amidst a general scarcity throughout Europe, it was peculiarly unfortunate, and gave more embarrassment to the government than perhaps any other event whatever. Numbers of families found it necessary to contract their mode of living for a time, and to dismiss their servants, who were then left destitute of bread. Added to the public discontent, and political dissensions, it produced such an effect on the people in general, that the nation seemed to have changed its character; and instead of that levity, by which it had ever been distinguished, a settled gloom now seemed fixed on every countenance."

There is a singular passage in the Gentleman's

Magazine for August, this very year, 1788, concerning the farmers having refused money to enable them to cultivate the land again, because, "They say that two giants were seen peeping out of the clouds, and threatening with terrible countenances, gigantic frowns, and high-sounding words, that they would return next year on the same 13th day of July, with greater scourges than the present one. Terrified at the report, or the fancied sight of the giants, which terror and a weak brain will often produce, many of the unhappy sufferers have abandoned their houses and turned beggars."

Whatever foundation there was for this strange report, it proved a true prediction, for on that week day twelvemonths, viz. July 12th, 1789, the *citizens of Paris*, as one giant, armed themselves, and the *troops from the country*, as another giant, began to join them. On the 13th, the bourgeois regularly enrolled themselves in volunteer corps at their parish churches, searched the convents for *cara*, and seized upon arms in various places. The National Assembly also came to the bold resolution, that the citizens should be established in armed bodies. The ministers removed the preceding day, having carried with them the esteem and regret of the virtuous part of the nation.

On the 14th, the Bastille was taken. MS. p. 294.

Ver 8. "And the fourth angel poured out his vial upon the sun."

That the Sun is emblematical of *Regal Dignity* is, perhaps, universally admitted. This vial, therefore, being poured out upon it, very plainly points out that kings and princes should, by its effusion, suffer greatly, or rather *universally*, by the events of the times. This, I think, would sufficiently answer to the symbol. But in addition to this, royalty itself was for a time overthrown in a great kingdom, the loyalty of which to their kings and princes has been eminently remarkable.

In the Monthly Magazine, Nov. 1812, is the following list of kings and princes who were living in Europe in 1789, the era of the French Revolution, viz.

1. Louis XVI of France, deposed and executed.
2. Charles IV of Spain, deposed and in captivity.
3. Ferdinand, his son, deposed and a prisoner.
4. Maria of Portugal, expatriated and insane.
5. Joseph of Austria, dead, supposed to have been poisoned.
6. Catherine of Russia, died suddenly.
7. Paul, her son, assassinated.
8. Gustavus of Sweden, assassinated.
9. Gustavus Adolphus, of Sweden, deposed in 1810, and in exile.
10. Ferdinand IV of Naples, driven from his kingdom and superseded.
11. Emanuel IV of Sardinia, abdicated, and in exile.
12. Pope Pius VI, deprived of his temporal power.
13. Selim II, dethroned and murdered.
14. Frederic of Prussia, dead, and
15. Frederic William III, abridged of his power and territory.
16. Pius VII, banished from Rome, and a prisoner.
17. William, Stadtholder of Holland, deposed, and died in exile.
18. George III of England,
19. The minor sovereigns of Italy, all deposed.
20. The reigning Duke of Brunswick, killed in battle.
21. The King of Denmark, insane, and dead.

MS. p. 296.

S. J. B*****.

SCRIPTURE ENIGMA.

THE Tyrian king who cunning workmen sent,
The temple of the Lord to ornament;
The man whose blood first tinged the thirsty land,
From his pure heart drawn by a brother's hand;
He who first sail'd upon the water's face,
When floods from Heaven destroy'd earth's guilty
race;
The king who order'd every knee to bend,
And to his golden idol homage lend;
The rebel son, whose long and clustering locks,
Bore him at length from life and all its rocks;
The outcast mother, in Beersheba's wild,
Who 'neath the bushes placed her fainting child;
The wife, who angry at the pleasant sight,
Mock'd when her husband danc'd with all his
might;
He, who the hundred prophets tried to save,
And hid and fed them in the friendly cave;
She who was sav'd from Heaven's wrathful blow,
When at the trumpet's sound fell Jericho;
The man on whom Elijah's mantle spread,
Who rais'd the child of Shunem from the dead.

Now if these sacred characters you take,
Their first initials will correctly make
The name of One, to whom the pen was given,
To point the road to happiness and Heaven,
A female powerful in religion's cause,
Teacher of hope to man—obedience to God's laws.
M. R. S.

ON SEEING A FIRE BALLOON AND MIS-
TAKING IT FOR A STAR.

FALSE fire of the earth,
Thus intruding on high,
As though thou hadst made thee
A home in the sky,

I watch thy proud rising,
Not envy thy flight,
'Midst the stars of the morning,
The children of light.

The beams of their brightness,
Shall blend with thee never,
The blackness of darkness
Shall quench thee for ever.

Yet, false one, I look not
In anger on thee,
Thou bearest a lesson,
A warning to me;

Saying—"Mark not my rising,
My ruin alone,
But see that my state is
No type of thine own.

"Shall thy place in the Church,
Like mine in the air,
Prove the flight of presumption,
The fall of despair?

"Art thou one with the saints,
Where *profession* hath bound thee?
Is there no borrow'd beam,
Or false brightness around thee?

"Or still unrepentant,
Unrenew'd, unforgiven,
A child of the earth,
'Midst the children of Heav'n!"

E. D.

MORNING MEDITATIONS

For every Day in the Year; or the Christian commun-
ing with his own Heart: being an Exposition of
Psalms II, XIX, XXII, XLVI, LI, LXIII, LXXXIX,
CXIX, CXXII, CXXV, CXXVI, CXXX, CXXXII, CXXXV,
CXXXIX, CXLV, CXLVI, CXLVII. By John Mor-
rison, D. D. London, Religious Tract Society,
2fmo. cloth, boards, pp. 434.

DR. MORRISON'S Commentary on the Psalms is
doubtless the best in the English language, superior
to that of Bishop Horsley and that of Bishop Horne.
Mr. T. H. Horne remarks on this work, "Mr.
(now Dr.) Morrison has performed a very accept-
able service to private Christians, as well as to
critical students of the sacred volume, in his Ex-
position of the Book of Psalms. The plan which he
has adopted is in every respect deserving of com-
mendation, adhering *strictly* to the literal meaning
of the text, he is careful at the same time not to
overlook either its prophetic or typical char-
acter."

Dr. Morrison and the Religious Tract Society
will receive, as they deserve, the cordial thanks of
the Christian public for this very valuable addition
to our devotional reading: we have no hesitation
in pronouncing it superior in intrinsic worth to any
thing of its size and kind with which we are ac-
quainted. As a specimen of the style and manner
of this exposition, we give that on Psalm II.

"Jan. II.—Ver. 12. Kiss the Son, lest he be
angry, and ye perish *from* the way, when his wrath
is kindled but a little. Blessed *are* all they that put
their trust in Him.

"This is the language of tender and benevolent
expostulation, accompanied with intimations of the
fearful consequences of remaining deaf to the re-
monstrances of infinite love. Submission to the
Son of God is the only security for sinful mortals,
whatever may be the emblems of earthly power
which encircle their brows. To kings and beggars,
Jehovah says; with equal emphasis, 'Kiss the Son,
lest he be angry, and ye perish from the way,' or
instantly perish.

"The day of Divine wrath approacheth; and
dreadfully, indeed, shall that wrath blaze forth
against all the enemies of Messiah, whether secret
or avowed. It is but a moment, as it were, and all
his enemies shall perish! The period allotted for
repentance and faith is hastening to a close; and, in
a little while, the all-compassionate Redeemer will
assume an attitude of terror; 'a fire goeth before
him, and devoureth his enemies round about him,'
and nothing shall screen them from the sword of his
vengeance. His most inveterate enemies shall soon
be heard, crying, 'to the mountains and rocks,
Fall on us, and hide us from the face of Him that
sitteth on the throne, and from the wrath of the
Lamb; for the great day of his wrath is come, and
who shall be able to stand.' Rev. vi, 16, 17.

"We cannot close these reflections without ob-
serving how transcendently blessed are those who
have sought and found shelter beneath the shadow
of the Redeemer's merits. Nor can we think of the
sad exposure of a Christless sinner, without breath-
ing forth the prayer, 'Behold, O God, our shield,
and look upon the face of thine Anointed!'"

London: Printed and Published by C. WOOD AND SON, Popple-
Court, Fleet Street; to whom all Communications for the Editor
(post paid) should be addressed;—and sold by all Booksellers and
Newsmen in the United Kingdom.

THE CHRISTIAN'S PENNY MAGAZINE.

No 141.

PUBLISHED EVERY SATURDAY.

FEBRUARY 14, 1835.

PRINTED AND PUBLISHED BY G. WOOD AND SONS, TOTTENHAM COURT, FLEET STREET.



THE BECHUANA ORPHAN BOY.

HISTORICAL NOTICES OF THE BRITISH COLONY OF THE CAPE OF GOOD HOPE.

CHRISTIANITY is making considerable advances in Southern and Central Africa by means of the Missionaries and settlers in the colony of the Cape. Mr. Pringle's "African Sketches" cannot fail to be read with lively interest; and to the publisher of that instructive volume we are indebted for permission to copy the "Bechuana Boy," with which we have adorned our Magazine.

Bartholomew Diaz, in 1493, discovered the Cape of Good Hope, which, on account of the storms which he had experienced in his approach to land, he called *Cabo Tormentoso*; but King John of Portugal gave it its present name, as it inspired new confidence to the expectation of an uninterrupted passage by sea to the East Indies. Vasco de Gama, in 1496, doubled this Cape, and sailed to Calcutta in the East Indies; and, from that period, the trade passed in that direction to India. Still no use was made of the Cape of Good Hope until the year 1650.

Van Riebeck, a Dutch surgeon, planted a colony at the Cape in that year, convinced of its utility as a settlement conveniently situated to afford refresh-

ments to ships passing between Europe and the East Indies. Riebeck's judgment was found to be wise, and the settlement daily increased in magnitude, and in importance to the Dutch.

Mr. Pringle remarks, "When the Dutch began to colonize the southern angle of the African continent, about the middle of the seventeenth century, they entered the country as friends, and easily obtained from the natives, for a few trinkets and flasks of brandy, as much territory as was required for their infant settlement. The native inhabitants, afterwards known by the name of Hottentots, are described by the best authorities as being, at that period, a comparatively numerous people, living in pastoral ease and abundance on the produce of their herds and flocks. They were divided into many tribes, under the patriarchal rule of their respective chiefs or elders; and as they did not, like the Caffres, cultivate grain or esculents, their only steady occupation was the care of their cattle. Enjoying a serene and temperate climate, little clothing or shelter was sufficient for their wants. A mantle formed of sheep-skins, sewed together with threads of sinew, and rendered soft and pliable by friction, sufficed for a garment by day and a

H

VOL. IV.

blanket by night. A hut, framed of a few boughs or poles covered with rush mats, and adapted to be conveyed like a tent on the backs of their pack oxen, was a sufficient protection from the weather. A bow and poisoned arrows, and the light spear or javelin, known by the name of *assagai*, were their only arms, and were used alike for war or the chase. They were then (as their descendants continue to be) bold and ardent huntsmen; for, with the formidable beasts of prey which inhabit the country, they had to maintain incessant warfare, in defence of their flocks, and in contending for the dominion of the desert. They were by no means deficient in courage. They defeated Almeida, the first viceroy of the Portuguese in India, and slew himself with seventy-four of his men, in a fierce contest at the Salt River, near Cape Town; and they maintained, in 1659, an obstinate though unsuccessful war with the Dutch colonists, in resisting the first attempts to occupy part of their country.

"A portion of territory having been ceded by treaty, and peace re-established, the intercourse between the European settlers and the natives continued on an amicable footing for nearly fifty years; the latter maintaining with singular fidelity the engagements they had entered into. The territorial occupation of the country, to any considerable extent, was not at first the object of the Dutch East India Company, under whose control the settlement was placed; and there was neither mineral wealth nor extraordinary fertility of soil, to tempt to the forcible appropriation of native labour, in a way similar to what occurred in the West Indies, Mexico, and Peru. At length, however, the Dutch settlers discovered, that, though the country furnished neither gold nor silver, nor any of the much-prized tropical products, it was well adapted for the culture of corn and wine, and for the rearing of flocks and herds almost without limit. Emigrants, accordingly, began to flock to South Africa; and the white man's stride, with or without the nominal acquiescence of the natives, was gradually extended. Predatory expeditions against the more distant tribes, for the sake of obtaining possession of their cattle, began, also, to be practised, and were incessantly renewed by the more unprincipled portion of the colonists: the feeble government not daring to punish these outrages, "because," says a dispatch of the governor and council, in 1702, "half of the colony would be ruined, so great is the number of the inhabitants implicated."

"After the lapse of little more than a century, the European intruders had acquired possession of the greater part of the extensive region now embraced by the colonial boundary, including the entire country inhabited by the Hottentot race, with the exception of the arid deserts which afford a refuge to the wandering Namaqua, Coranna, and Bushmen hordes, and which are too sterile and desolate to excite the cupidity of any class of civilized men.

"But it was not the soil of their country merely of which the Hottentots were deprived in the course of these encroachments. In losing the property of the soil, they also gradually lost the privilege of occupying even the least valuable tracts of it for pasturing their flocks and herds—their only means of subsistence. Their flocks and herds, accordingly, also passed by degrees into the possession of the colonists. Nothing then remained of which to plunder them, save the property of their own

persons; and of that, the most sacred and inalienable of all property, they were also at length virtually deprived. The laws enacted by the Dutch Home Government, it is true, did not permit the Hottentots to be publicly sold from owner to owner, as *Negro slaves* and other farm stock were sold in the same colony; but, by the colonial laws and usages, they were actually deprived of a right to the free disposal of their own labour, and reduced to a condition of degrading, grinding, and hopeless bondage, in some respects even more intolerable than colonial slavery of the ordinary description.

Mr. Barrow, a very intelligent traveller in the colony, in 1798, states, "There is scarcely an instance of cruelty said to have been committed against the slaves in the West India Islands, that could not find a parallel from Dutch farmers of the remote districts of the colony, towards the Hottentots in their service. Beating and cutting with thongs of the hide of the sea-cow (*hippopotamus*) or rhinoceros, are only gentle punishments: though these sort of whips, which they call *zjamboues*, are most horrid instruments, being tough, pliant, and heavy almost as lead. *Firing small shot into the legs and thigh of a Hottentot*, is a punishment not unknown to some of the monsters who inhabit the neighbourhood of the Camtoos River."

Mr. Pringle's details of the miserable, oppressed condition of the natives of the Cape, and the cruelties of Negro slavery, are most deeply affecting; but our limits will not allow an enlarged series of extracts. The Dutch retained peaceable possession of this territory till 1795, when a British squadron, under General Clarke, and Admiral Keith Elphinstone, took possession of it without resistance. It was restored at the peace of Amiens; but Holland being dragged into the war, which speedily ensued between France and Britain, an expedition was again fitted out under General Baird and Commodore Sir Home Popham, for the purpose of reducing this important settlement. The British forces arrived in Table Bay, January 4, 1806; a landing was effected on the 6th, and, after a sharp action on the 8th, in which the Dutch were completely defeated, the British advanced to Cape Town, which immediately capitulated. The surrender of the whole colony soon followed; and, by the pacification of 1814, this valuable possession has been ceded to Great Britain.

Mr. Barrow having surveyed the colony of the Cape of Good Hope, reckoned the length of it 550 miles, and the breadth 233; but it has since been greatly enlarged. The Rev. John Campbell, the deputation from the London Missionary Society in 1810, gave the population of the whole colony from official authority, at 81,122 souls, of whom 50,000 were slaves! The population of Cape Town is stated, at the end of 1818, to have been 7,460 whites, 1,905 free blacks, 810 apprentices, 536 Hottentots, and 7,462 slaves; total 18,173, while the whole colony was believed to exceed 100,000.

Holland having originally planted this colony, the population were nominally of the same religion as the Dutch Calvinists in doctrine, and Presbyterians in their form of church polity; but there appeared among them scarcely any regard to the principles of godliness. Christian missions, however, have been sent to this country from several of the Protestant communities. The Moravians commenced their benevolent operations here so early as the year 1736, and formed two settlements among the Hottentots, one at Groene Kloof, the other at Gnadenhall, or Grace Vale. At the close

of 1821, the congregations contained 537 communicants; 250 baptized, but not communicants; 417 baptized children; 91 candidates for baptism; and 125 new people; in all 1,420 souls. The settlement contained 288 houses, 90 of which were brick. A third colony was formed about this period called Enon, on the White River; and the total numbers of the Moravian communion were 1,900, *who were Hottentots*.

British protection and government at the Cape improved the condition of the wretched Hottentots, but still their state was deplorable. The whole number of this unhappy race, in 1798, was so reduced as to be estimated by Mr. Barrow at about 15,000: Mr. Thompson, in 1806, computed them at 20,426; and in 1823 at 30,549, the increase being attributed to their improved condition under the British government. The rapid increase of the European population, during the same period, from 1806 to 1823, which had increased from 27,000 to 49,000, had created a degree of competition for Hottentot servants, and occasioned their better treatment, but still they were grievously oppressed.

Mr. Pringle, in the language of a public provincial functionary, states, that, "until the Hottentots were placed (in 1828) on the same footing with the rest of His Majesty's free subjects in the colony, they were decidedly in a more degraded condition than the slaves in every respect, except that they were not *saleable*, and this very distinction was itself one cause of their greater degradation. They were employed in every species of occupation in which slaves were employed, and were subject to the same sort of coercion and punishment. They were not so well fed as the slaves, and seldom clad by the master. There was not the interest to render them comfortable, which operated in favour of the slaves. The dangers and privations to which the slave-owner would never think of exposing his purchased bondman, were forced upon the Hottentot without scruple or hesitation."

Missionary efforts, which had been nobly made by the London Society, and also by the Wesleyans, having been greatly injured by the cruelties and opposition of the colonists, memorials were presented to the government at home by the Directors of the London Missionary Society; but in vain, until Dr. Philip, their superintendent at the Cape, returned to England in 1827, to seek redress for them. This proceeding of Dr. Philip excited great interest both at home and in the colony.

"Such was the condition and character of the enthralled Aborigines of the Cape colony," adds Mr. Pringle, "when Dr. Philip published, in April 1828, his important work, entitled, '*Researches in South Africa*.' By this publication, the oppressions of the native race, as they existed under the sway of England, were, for the first time, brought fairly under the eye of the British public. At the same time Mr. Fowell Buxton (who, in conjunction with his venerable friend Mr. Wilberforce, had exerted himself to obtain, several years before, the appointment of that Commission of Inquiry which has rendered such essential services to South Africa), had given notice of a motion in Parliament for the full extension of the rights of freemen to the Hottentot people. A serious debate in the House of Commons was anticipated; although of the triumphant result in a case so irresistible, it was difficult to doubt; especially when brought forward with the support of such a phalanx as had cordially pledged themselves to aid Mr. Buxton on this occasion—a phalanx comprising the names of

Brougham and Mackintosh, of Denham and Lushington, and many others enshrined in the annals of humanity. It is with a melancholy pleasure that I recal to mind, in connection with this subject, the circumstances of my first acquaintance with the late Sir James Mackintosh, and of spending the greater part of two delightful days with that highly-gifted and fine-minded man, while he was preparing for the anticipated debate. But, before the day for the discussion of his motion arrived, Mr. Buxton found himself a conqueror without a conflict. Sir George Murray, then Colonial Secretary, having, in the meanwhile, made himself master of the case, and being happily in this instance unembarrassed by any powerful 'Colonial interest' in Parliament, yielded with generous frankness all that was asked by the friends of humanity. Mr. Buxton claimed for the Hottentot race simply the full enjoyment of the civil and social rights to which, by the law of England, they were acknowledged, as freemen, to be entitled; that they should, in short, be placed by law on the same footing precisely with the rest of his Majesty's free subjects in the same colony. This claim was fully concurred in by the Government, and it was agreed that an Order in Council should be issued without delay to carry it into effect.

"It would, however, be unjust to General Bourke, then acting-governor at the Cape of Good Hope, not to mention that, long before intelligence reached the colony of what had occurred in England, he had issued the 50th Colonial Ordinance, by which the same object, the effectual emancipation of the Hottentot people, was accomplished. On this Ordinance being transmitted to Downing Street, all that was necessary was added by Sir George Murray—an Order in Council, namely, confirming it in all points; with the important clause, that it should not be competent for any Governor or other Colonial authority to alter or abrogate any of its principal provisions. This Ordinance was passed at the Cape of Good Hope on July 17, 1828, only two days subsequent to the public concurrence of the Colonial Secretary in Parliament to the principle of Mr. Buxton's motion; and it was ratified by the Order in Council on January 15th, 1829. Thus was secured the Magna Charta of the Aborigines of South Africa."

ABOLITION OF SLAVERY AT THE CAPE OF GOOD HOPE.

SLAVERY abolition at the Cape of Good Hope has been anticipated with much anxiety by the friends of the oppressed in England. Papers from the Cape have been recently received to the 6th of December, by which we learn how the day of emancipation in that colony had been regarded. The bill for the abolition of slavery at the Cape came into operation on the 1st of December, which was observed as a day of public rejoicing, which passed over with the greatest tranquillity. The manumitted slaves drew up the following petition, which they sent to one of the newspapers for insertion, expressive of their sentiments of gratitude for their new condition of freedom. The document will doubtless be considered worthy of preserving.

"Cape Town, December 1, 1834.

"The free persons of this colony take the liberty of writing a few lines to return their most grateful thanks to His Majesty the King of England and all the honoured gentlemen of the Parliament, not for-

getting at the same time our gracious Governor, and all the worthy gentlemen of this colony, who have deeply interested themselves in the behalf of the freedom of the unfortunate slaves. It is not in our power to express the feelings and gratitude of our hearts, but we shall never fail to offer up our fervent prayer to the Great Father of all, to shower down his blessing tenfold on all our kind benefactors; and we also pray to the great God to enlighten our minds, that we may search His word, and walk in His paths. With a hope that we shall be pardoned for the liberty we take in writing these few lines, we beg leave to subscribe ourselves His Majesty the King of Great Britain's humble and faithful servants,

"The Free People of the Cape of Good Hope."

(Signed by a large number of the apprentices under the Abolition Act, residing in Cape Town.)

Subscriptions had been entered at Cape Town, for the purpose of building a house, and establishing a national school, in commemoration of the abolition of slavery in that colony; and thus we perceive, that this act of tardy justice has already called forth some of the best feelings of human nature. May their influence be rendered permanent by the grace of the Holy Spirit!

THE BECHUANA ORPHAN BOY.

Mr. Pringle gives the following account of the Bechuana Orphan Boy, represented in the engraving. "He first fell accidentally under my protection at Milk River in Camdeboo, in September 1825. He was apparently about *nine or ten* years of age, and had been carried off from his native country by the Bergenaars. He was sold to a Bour (for an old jacket!) only a few months previously, when the kraal or hamlet of his tribe had been sacked by banditti.

"This little African accompanied my wife and me to England; and, with the gradual development of his feelings and faculties, he became interesting to us in no ordinary degree. He was, indeed, a remarkable child. With a great flow of animal spirits and natural hilarity, he was at the same time docile, observant, reflective, and always unselfishly considerate of others. He was of a singularly ingenuous and affectionate disposition; and, in proportion as his reason expanded, his heart became daily more thoroughly imbued with the genuine spirit of the gospel, inasmuch that all who knew him involuntarily, and with one consent, applied to this African boy the benignant words of our Saviour, "of such is the kingdom of heaven." He was baptized in 1827, and took on himself (in conjunction with Mrs. P. and me) his baptismal vows, in the most devout and sensible manner. Shortly afterwards he died of a pulmonary complaint, under which he had for many months suffered with exemplary meekness.

Anecdote of John Bunyan.—Bunyan, with irresistible zeal, preached throughout the country, especially in Bedfordshire and its neighbourhood; until, on the Restoration, he was thrown into prison, where he remained twelve years. During his confinement he preached to all to whom he could gain access; and when liberty was offered to him, on condition of promising to abstain from preaching, he constantly replied, "If you let me out to-day, I shall preach again to-morrow."

BARLEY WOOD, THE COUNTRY RESIDENCE OF MRS. HANNAH MORE.

We give the following interesting account of a visit to Mrs. Hannah More, in continuation of our notice of that eminent Christian lady in our last number.

"We arrived at Barley Wood about noon," says the writer, "and were kindly and politely received by Martha More, the only sister and domestic companion of the author. Their situation is delightful. The cottage, as it is called, though covered with thatch, is exceedingly neat and tasteful; and both within and without wears all the appearance of simple elegance. It occupies a situation on the gentle declivity of an eminence, and commands a view of the village of Wrington a short distance below, and a richly variegated country within an extensive horizon. The selection of this spot, the plan of the cottage, and the arrangement of the grounds, are due to the ingenuity and talent of the two sisters, and reflect the highest credit on their taste and judgment. In the short conversation we had with Martha More, before her sister joined us, the former spoke much of the latter, and appeared as much interested in the reputation of her works, and as highly to enjoy their celebrity, as the author herself could do. The latter soon came in, and took us by the hand with great ease and urbanity. She congratulated my friend W. as an old acquaintance, whom she had not seen for a considerable time. A table was placed in the middle of the room, around which we all seated ourselves, and, as I was introduced to them as an American, the conversation turned upon that quarter of the globe. The charitable and religious institutions of our country were inquired after by Hannah, with the zeal of one who feels a lively concern for the good of mankind in every part of the world. She showed me a letter she had received from a deaf and dumb child of Dr. C. of Hartford, Connecticut, accompanied by an explanatory letter from the worthy principal of the institution in that town, for the instruction of the deaf and dumb. The letters had given her much pleasure. The cause of Bible societies she has much at heart, and is decidedly opposed, though a firm churchwoman, to the restrictive principles advocated by some of the mitred heads of the Establishment. She had just given a notable demonstration of her zeal in this cause. The anniversary of the Auxiliary Society of the neighbourhood was held last week, and she and her sister gave a dinner and a tea entertainment to the whole company. There were 100 persons who partook of the dinner, and no less than 300 that drank tea. As many as the cottage would hold were accommodated in it; and the rest were served upon the lawn around it. Among them were thirty-seven clergymen, and the Bishop of Gloucester, now of Lichfield. Notwithstanding she is at the age of seventy-five, and has endured many attacks of disease, she went yesterday twenty-two miles, to attend a Sunday School. Her constitution (or, as she termed it, her muscular powers), she said, was very strong, for it had carried her, with the blessing of Providence, through the assaults of twenty mortal diseases. She acknowledged that she had been much opposed to America during the revolutionary struggle, but admitted that we had many worthy characters amongst us. The native strength of her mind has enabled her to surmount most of the prejudices arising from political opposition; but it was still apparent, from the conver-

sation of these worthy ladies, that the want of that more exact information, which ran only be obtained by proximity and intimacy, tends to keep alive the prejudices which sprang from the contest for independence, and which, not only the true interests of both nations, but every principle of virtue, should induce us to suppress.

"These two ladies are the survivors of a family of five sisters, who formerly lived in Bristol, and subsequently in Bath. Some of them were the managers of a distinguished female school, by which they increased their means of support. They all possessed talents above mediocrity; but Hannah is alone celebrated for her literary productions. She was warmly beloved by them all; proving that her talents have ever been associated with amiable qualities, and with true goodness of heart. Her 'Search after Happiness,' and 'Sacred Dramas,' she told me, were the juvenile productions of seventeen; and written with the intention to counteract the growing custom of introducing into female boarding-schools plays of an improper tendency, and allowing them to be acted by the pupils. Her views, she thought, had been successful. She, and her surviving sister, retired some years ago to this spot, which they found in a state wild and uncultivated. They selected it for the beauty and healthiness of its situation; and, had they surveyed all the south of England, it is questionable whether they could have found a situation more truly delightful. The village at the foot of the hill contains an old Gothic church, and provides them with all the facilities of mere neighbourhood at a convenient distance. The house is large enough for all the purposes of domestic comfort and hospitality. The walls of the sitting-room, below, are ornamented with the portraits of their most distinguished friends. On our attention being turned to them, the characters of the individuals, and particularly their most valuable qualities, were adverted to by Hannah More with a warmth and energy which proved that age had not diminished the force of her early recollections, nor the ardour of her affection. Among these favourites, I noticed particularly the likenesses of William Wilberforce, Elizabeth Carter, Richard Reynolds, and John Henderson, the celebrated youthful genius of Bristol. In one corner of the room was a picture which had been sent her from Geneva. It was a descriptive scene from one of the most interesting passages of *Cœlebs*—Lucilla in the attitude of prayer at the bed-side of her poor sick neighbour. Her bed-chamber, into which we were introduced for the sake of a more complete prospect of the country, contained her library, which I should estimate at least at a thousand volumes. It consists of the most select and valuable works upon theology and general literature. She showed us a letter, from a Russian princess, written with her own hand, in broken English, solely to acknowledge the satisfaction and benefit which the works of Hannah More had afforded her. We were gratified, too, with seeing a translation of *Cœlebs* in the German language, and a splendidly bound copy of it in French, sent to her as presents from the Continent. Industry is doubtless one of the habitual virtues of these worthy sisters. Besides the numerous literary productions of the elder, and the extensive charitable offices in which they are engaged, every thing within and about the cottage—the furniture, the needle-work, the flowers—bears the impression of taste and activity.

"We pursued the windings of a gravel walk

among the shrubbery, and reposed ourselves on seats in rustic arbours, from which glimpses are obtained of the expanded valley below. In an open spot, at one of the turns of the walk, was a neat but plain monument to the memory of Bishop Porteus, who had been their particular friend; and in another place, a more costly stone was erected to the memory of John Locke. This was a present to these sisters from Mrs. Montagu: and a very appropriate place it is for its erection; for, in an old thatched house adjoining the church-yard in the village of Wrington, at the foot of the hill, did that great man draw his first breath. His mother, while travelling, was constrained to take up her residence in this house, until her new-born child was old enough for her to pursue the journey.

"We all left Barley Wood with feelings of much satisfaction from the visit. Mine was not diminished, by carrying with me a present of a copy of 'Christian Morals' from the hands of the author, given as a memorandum of the visit, and in which she wrote my name, in an excellent hand, without spectacles. It is rare, indeed, to find so much vivacity of manners at so advanced a period of life, as these ladies possess. They are fond of a country life. Hannah remarked to us, that the only *natural* pleasures which remained to her in their full force, were the love of the country and of flowers."

VISIT OF A LADY TO MRS. MORE AT BARLEY WOOD.

Another account of a visit by a lady to Mrs. More, *two years* later than the above, will be read with additional interest. She says:—

"Before we came in sight of the little town of Wrington, we entered an avenue, thickly bordered with luxuriant evergreens, which led directly to the cottage of Barley Wood. As we drew nearer to the dwelling, a thick hedge of roses, jessamine, woodbine, and clematis, fringed the smooth and sloping lawn on one side; on the other laurel and laurustinus were in full and beautiful verdure: from the shrubbery, the ground ascends, and is well wooded by flowing larch, dark cypress, spreading chesnut, and some lordly forest trees. Amid this mélange, rustic seats and temples occasionally peep forth; and two monuments are particularly conspicuous—the one to the memory of Porteus, the other to the memory of Locke.

"I was much struck by the air of affectionate kindness with which the old lady welcomed me to Barley Wood—there was something of courtliness about it, at the same time the courtliness of the *villet cour*, which one reads of, but so seldom meets. Her dress was of light green Venetian silk; a yellow, richly embroidered crape shawl enveloped her shoulders; and a pretty net cap, tied under her chin with white satin ribbon, completed the costume. Her figure is singularly *petite*; but to have any idea of the expression of her countenance, you must imagine the small withered face of a woman in her 77th year; and imagine also (shaded, but not obscured, by long and perfectly white eyelashes), eyes dark, brilliant, flashing, and penetrating; sparkling from object to object, with all the fire and energy of youth, and smiling welcome on all around.

"When I first entered the room, Lady S—— and her family were there: they soon prepared to depart, but the youngest boy, a fine little fellow of six, looked anxiously in Mrs. More's face, after she had kissed him; and his mamma said, 'You

will not forget Mrs. Hannah, my dear:—he shook his head.

"Do not forget, my dear child," said the kind old lady, assuming a playful manner—"but they say your sex is naturally capricious—there, I will give you another kiss, keep it for my sake, and when you are a man, remember Hannah More." "I will," he replied, "*remember that you loved children.*" It was a beautiful compliment.

"After a good deal of conversation on indifferent topics, she commenced showing us her curiosities, which are numerous and peculiar; gods, given up by the South Sea Islanders to our missionaries—fragments of Oriental manuscripts—a choice, but not numerous, collection of books, chiefly in Italian, English, and French (for she speaks all those languages with equal fluency); and, above all, a large collection of Autographs, containing her correspondence with Garrick, Johnson, Burke, Reynolds, Porteus; and manuscripts also in the hand-writing of Lord Chesterfield, Chatterton, Addison, Swift, Atherbury, Sir R. Steele, &c. &c.: one, that particularly interested me, was a letter from the little Prince Edward to our Queen Elizabeth, written in French.

"I will now," she said, "show you some monuments of the days of my wickedness;" and she produced a play-bill, where "Miss More's New Tragedy of Percy" was announced, exactly fifty-two years ago! She looked to me, at that moment, as a resurrection from the dead—more particularly when she added, "Johnson, Burke, Garrick, Reynolds, Porteus—all—all the associates of my youth—are gone; nor is there one amongst them, whom I delight in praising more than David Garrick—in his house I made my entrance into life; and a better conducted house I never saw. I never could agree in the latter part of the sentiment,

"On the stage he was natural, simple, affecting;
It was only that *when he was off*, he was acting;

and only regret, that his species of *acting* is not more practised by the world at large. I have never been to a play since his death—I could not bear it." She told me that it was nine years since she was down stairs; "but I am like Alexander Selkirk," she added, laughing, "monarch of all I survey—every tree on this little domain was planted by my own hands, or under my special direction." I bade her adieu with regret; for I never had the good fortune to meet with so perfect a relic of a well-spent life. The spirit within was as warm and cheerful as if the blood of eighteen, instead of eighty, circulated in her veins. She is, indeed, a woman who has lived to good purpose."

DR. PINKERTON AND THE PATRIARCH OF CONSTANTINOPLE.

REV. JOHN TOWNSEND'S Memoirs contain the following anecdote, related by the Rev. Mr. Owen, Clerical Secretary of the British and Foreign Bible Society, at the Committee meeting, September 3, 1821, when Dr. Pinkerton took his leave, on his departure for St. Petersburg. "The late patriarch of Constantinople, who was hung before the door of the Greek church by the cruel and furious Turks, said to Dr. P.—when he was in that city, "Are you a married man?" On his replying in the affirmative, the Bishop said, "What an excellent woman must your wife be, to part with such a hus-

band, for the purpose of promoting the good of others! I pray you to carry to her, and share yourself in, my patriarchal blessing."

AMERICAN SLAVERY AND ITS PREJUDICES.

AMERICA is exhibiting to the world a noble example of every thing great and good; and the zeal of its Christian population demands the gratitude of the whole Church of God. But Negro slavery is a foul blot upon its fair fame; and the prejudices which are produced in the whites against the coloured population are truly shocking. We give the following from an American newspaper, in the hope that it will lead many to implore the effusion of the Holy Spirit upon the pastors of America, that they may seek the extinction, not only of slavery, but of that unholy and vicious state of mind which is so repugnant to Christianity.

"The colour of the skin, even when it has ceased to be a badge of slavery, becomes a social crime, which, after emancipation, all the waters of liberty cannot wash out; and about 300,000 or 400,000 of the African race, for whose compulsory services no man can advance a claim, are excommunicated from all the offices and benefits of freemen, as rigidly as if they still wore their original fetters. This vice of the skin can neither be expiated by piety, nor redeemed by talents. It continues with the unhappy race even when the whites are obliged to examine evidence as to its existence—it debars them from the blessings of social intercourse, from the blessings of public education, and even from a common participation in the ordinances of religion. These coloured citizens of a land of freedom and equality are not permitted to participate with their white brethren in any of the advantages of the social compact. They are not allowed, by the customs of the country, or the local regulations of particular districts, to sit at the same table,—to attend the same school,—to hear the same course of lectures,—to mix in the same religious assembly,—to join in the same sacramental communion,—to offer up their prayers in the same temple,—or even to be buried in the same churchyard! They are kept separate, like an outcast race. The contempt, the persecution, or the exclusion which torments them through life, pursues them beyond the grave! Hence we hear of an entire division between them and the other classes of the people. Hence we hear of coloured chapels, coloured schools, coloured meeting-houses, coloured theatres, coloured assemblies, and even of coloured burial-grounds!

"This abhorrence of the African race extends with more or less strength over the whole of the North American Union, but acts, of course, with most malignant and concentrated violence in the south and south-western states. In the state of Louisiana a penalty of 500 dollars is denounced against any attempt at teaching a black to read in a Sunday school. This is the punishment for the first offence,—for the second it is death! In Georgia and North Carolina, free Negroes who visit these states are subjected to imprisonment, even though they enter them in the capacity of cooks or stewards of vessels. In the New-England province of Massachusetts they are prohibited from intermarrying with the whites under severe penalties; and in Connecticut (which is not a slave state), they can neither be taught, boarded, or harboured, without a special licence, when coming from any other portion of the Union."

Death-Red Testimonies.

COLLECTED BY THE LATE REV. WILLIAM BUTTON.

No. XXI.

DR. JOHN OWEN.

Died August 24, 1633, aged sixty-seven.

DR. OWEN derived his pedigree from Lewis Owen, Esq. of Llŵen, near Dolgelle, who was lineally descended from a younger son of Llewlyn ap Gwyrhan, prince of Glamorgan, and lord of Cardiff, this being the last family of the five regal tribes of Wales. Henry Owen, the father of the Doctor, was for some time minister at Stalham, Oxfordshire, and reckoned a strict puritan. The Doctor, who was his second son, was born at Stadham in 1616. He received his grammar learning chiefly under Mr. Edward Sylvester, in All Saints parish, Oxford, and made such uncommon proficiency in his studies, that at twelve years of age he was admitted a student at Queen's college. There he pursued his studies with such incredible diligence, that for several years he did not allow himself more than four hours sleep in a night. In 1635, being nineteen years of age only, he proceeded Master of Arts, and continued at college about two years longer. About this time Archbishop Laud having imposed several superstitious rites on the university under pain of expulsion, they were resisted by Dr. Owen, who having received some serious religious impressions, was inspired with a zeal for the purity of divine worship, and a reformation in the church. Upon this his friends forsook him, as one infected with puritanism, and he became so much an object of resentment to the Laudensian party, that he was forced to leave college. In 1653 he was chosen Vice-Chancellor of Oxford, and continued in that office till 1657. During the reign of Charles II he suffered such constant and bitter persecution, that he had serious thoughts of leaving his native country, and joining his non-conformist brethren who had been driven, by the persecution they had suffered in their own country, to take refuge in New England. At this period he received an invitation from those brethren to take upon him the presidency of Harvard college. This call, after mature deliberation, he determined to accept, and accordingly made preparations for his voyage; but the court getting scent of his design, he was stopped by especial orders from the king.

Some few years before his death he was often ill, and sometimes confined to his bed, whereby he was in a great measure taken off from his ministerial functions, but not altogether from serving the church of God. Whenever able to sit up, and not interrupted by company, he would be continually writing, and several excellent books were at this period composed by him; and though at the same time suffering dreadfully from the racking pains which usually accompany the stone, he was cheerful, and bore them with that patience and resignation which became so great a man and so eminent a Christian. One of the admirable works above referred to was, "*A Declaration of the glorious Mystery of the Person of Christ, God and Man*," the design of which is, to show what opposition has been made in all ages to the Person of Christ, by Nestorians, Arians, Socinians, and others; that this doctrine is the rock on which the church is built, and the gates of hell shall never prevail against it: and through the whole book he pleads the cause of the Glory of Christ, his Deity as coessential and coeternal with the Father, and irrefragably proves that divine honour and reli-

gious worship are due to him, against all the subtle evasions of that scheme which in our days is afresh advanced to the contempt of his glorious Person. It was first published in 1679.

We cannot forbear noticing another excellent treatise published by him in 1681, entitled, "*The Grace and Duty of being spiritually-minded*." It was composed from his own deep and spiritual meditations, and originally designed for his own use. In it he breathes out the sentiments and devotion of a mind full of heaven and the glories of a better world.

Now the time drew near when he must die, and after all his persecutions, labours, and sufferings, enter into the joy of his Lord. The infirmities of body grew on him apace. Great was the attention paid to him by his friends in his declining years. He had frequent and pressing invitations to the country houses of persons of quality, particularly that of Philip Lord Wharton, at Woburn, in Buckinghamshire, where he was visited by many persons of rank, and enjoyed the company of several of his nonconforming brethren, the seat of that nobleman being an asylum for persecuted ministers. He afterwards resided some time at Kensington. One day when coming to town, he was overtaken in the Strand by two informers, who immediately seized his coach and horses; upon which a mob gathered round him. The providence of God so ordered it, that Sir Edmundbury Godfrey came by just at that moment, and seeing a mob, asked what was the matter? Sir Edmundbury being a justice of peace, he ordered the informers and Dr. Owen to meet him at the house of another justice of peace near Bloomsbury Square upon a day appointed, and he would get some others of his brethren to be there to bear the cause. They met accordingly, and Sir Edmundbury being in the chair, the whole matter was examined into, when it was found that the informers had acted so very illegally, that the Doctor was discharged, and they severely reprimanded; after which, he was no more disturbed by them. From Kensington he went to Ealing, where he had a house of his own, and there he finished his course. He expressed much concern on account of the calamitous times, particularly the afflictions of the nonconformists, and said he feared a storm was gathering over all the Protestant churches in Europe.

Two days before his death, he dictated to his wife a letter to Charles Fleetwood, Esq., a friend whom he had long and highly esteemed, wherein he thus expresses himself.

"I am going to him whom my soul has loved, or rather, who has loved me with an everlasting love, which is the whole ground of all my consolation. The passage is very irksome and wearisome, through strong pains of various sorts, which are all issued in an intermitting fever. All things were provided to carry me to London to-day, according to the advice of my physicians; but we are all disappointed by my utter inability to undertake the journey. I am leaving the ship of the church in a storm; but while the Great Pilot is in it, the loss of a poor under-rower will be inconsiderable. Live, and pray, and hope, and wait patiently, and do not despond: the promise stands invincible, that he will never leave nor forsake us," &c.

His last days were devoted to the contemplation of the other world, as one that was drawing very near to it, which produced his excellent "*Meditations on the Glory of Christ*." On the morning of the day in which he died, Mr. Thomas Payne, an eminent tutor, and dissenting minister at Saffron

Walden, Essex, who was entrusted by the Doctor with its publication, came to him, and said, "Doctor, I have just been putting your book on the Glory of Christ to the press." To which Dr. Owen replied, "I am glad to hear that that performance is put to the press;" and then, lifting up his hands and eyes, as in a kind of rapture, he said, "But oh! brother Payne, the long-looked-for day is come at last, in which I shall see that glory in another manner than I have ever done, or was capable of doing in this world." In this heavenly frame he departed to the world of glory. He was speechless some hours before his death, but quite sensible, frequently lifting up his hands and eyes with great devotion. Dr. Cox and Dr. (afterwards Sir Edmund) King, his physicians, ascribed his dying agonies to the strength of his brain. He died in the sixty-seventh year of his age, August 24, 1683, a day ever memorable for the extinction of so many famous lights for their nonconformity*. Sept. 4, he was removed from Baling to Bunhill Fields, his funeral being attended by sixty-seven carriages (drawn by six horses each), belonging to unblemished and gentlemen of his acquaintance, besides many mourning coaches and gentlemen on horseback. Over his vault was erected a monument of freestone, with a Latin inscription drawn up by the Rev. Thomas Gilbert of Oxford.

* I regret that this beautiful inscription is too long for insertion; but I cannot refrain from giving the translation of a few of its concluding lines.

S. J. B.

"His earthly tabernacle gradually decayed,
Till at length his deeply sanctified soul,
Longing for the fruition of its God,
Quitted the body: in younger age
A most comely and majestic form;
But in the latter stages of life,
Depressed by constant infirmities,
Emaciated with frequent diseases,
And above all, crushed under the weight
Of intense and unremitting studies,
It became an inconspicuous mansion
For the vigorous exertions of the spirit,
In the service of its God.
He left the world on a day
Dreadful to the Church
By the cruelties of men,
But blissful to himself
By the plaudits of his God;
August 24, 1683, aged 67."

* St. Bartholomew's.

SOLUTION OF THE SCRIPTURE ENIGMA.

In our last Number.

Hiram, the king, was chosen to afford
His aid to deck the temple of the Lord.
Ahel, the righteous, 'neath his brother's hand,
Imbued with guiltless blood the virgin land,
Noah, found faithful 'midst a sinful race,
Was shut within the ark by sovereign grace.
Nebuchadnezzar, warring against Heaven,
Was, for a season, from his kingdom driven.
Abalom's beauty, and his clust'ring hair,
Became to Israel and himself a snare.
Hagar, with bitter anguish, saw her child
Sinking with famine in the desert wild.
Michal, with arrogance, reprovd her lord,
And lost his favour by an ill-tim'd word.
Good *Obadiah* lov'd the prophet race,
And hid and fed them in a secret place.

Rahab, by faith and prudence wisely led,
Sav'd all her household by the scarlet thread.
Elisha caught the mantle as it fell:
Did not Elijah's spirit on him dwell?

If these initials you with skill explore,
They form the valued name of HANNAH MORE;
A name, by love and gratitude imprest
In living lines on every Christian breast:
Her sex's ornament, her country's pride,
To age a blessing, and to youth a guide.

O.

AFRICAN SKETCHES.

By Thomas Pringle, 12mo. cloth, with two engravings. pp. 528. Lond. E. Moxon, Dover Street.

MR. PRINGLE was one of a party of emigrants from Scotland to the Cape Colony in 1819; and, after a most eventful series of incidents, having located his friends, including his father, with a numerous family, in a prosperous settlement at Glen Lynden, he returned to England in July 1826. He then became the able and indefatigable secretary to the Anti-Slavery Society in London, through whose operations the extinction of British Colonial Slavery was, in a great degree, accomplished. After bringing this interesting volume through the press, he died, universally lamented, a few months ago.

The volume before us is in two parts, the former containing a series of beautiful poems referring to "African Sketches;" and the latter a "Narrative of a Residence in South Africa." The work cannot but be read with much delight, by all who take pleasure in contemplating the improvement and evangelizing of the heathen.

MEMOIR OF MRS. HANNAH MORE.

With a Portrait, and a View of Barley Wood. 18mo. cloth, pp. 150. London, H. Fisher, R. Fisher, and P. Jackson.

MRS. HANNAH MORE has contributed so largely to the improvement of her own sex, and indeed of all classes of the British community, that every one will naturally desire to learn some particulars of her personal history. Many will purchase her interesting Memoir in four volumes by Mr. Roberts; but as their size and price place them far beyond the reach of multitudes, the beautiful little volume here noticed will be prized by numerous readers. It has been written, we understand, by a personal friend of that estimable lady, and its general accuracy may therefore be depended on, while the detail of facts connected with her honourable and useful career, will be the means of delightful instruction.

MINIATURE SERMONS FOR INFANT MINDS.

With Original Stanzas on each Text. By J. Martin. 12mo. cloth gilt, pp. 100. London, J. Paul.

SERMONS adapted to Infant Minds require peculiar talents in their writers, that every sentiment may be clothed in the simplest forms of speech. Every attempt in this way deserves commendation; and this neat little volume will be read with interest, both by parents and children; but the sermons are capable of much improvement.

London: Printed and Published by C. WOOD AND SON, Piccadilly, Four, Fleet Street: to whom all Communications for the Editor (post paid), should be addressed;—and sold by all Booksellers and News-men in the United Kingdom.

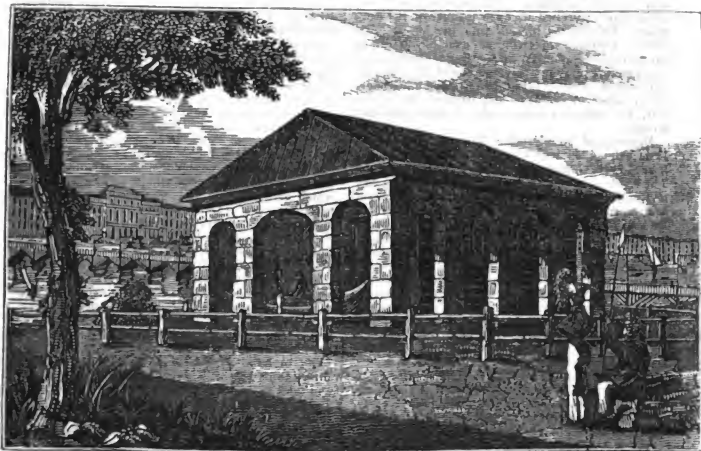
THE CHRISTIAN'S PENNY MAGAZINE.

No. 142.

PUBLISHED EVERY SATURDAY.

FEBRUARY 21, 1835.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POPPIN'S COURT, FLEET STREET, LONDON.



HUT IN WHICH PETER THE GREAT RESIDED DURING THE BUILDING OF ST. PETERSBURGH.

RUSSIA.—BIOGRAPHICAL NOTICES OF PETER THE GREAT.

DIVINE Providence has manifestly designed that Russia shall exert a powerful, if not a preponderating influence on the destinies of Europe and Asia. Great Britain even feels the force of that influence, which reaches indeed to Africa and America. Political considerations appear to render that great empire chiefly interesting to statesmen and merchants; but those subjects cannot be limited in their operations to commercial profit and loss, they must affect, in a greater or less degree, the sacred cause of religion; and, therefore, they must be deserving the attention of Christians.

Russia has but recently emerged from the obscurity of barbarism; and within a century and a quarter it has arisen from the extreme of degradation to an elevation of the utmost importance among modern nations, ranking as not the least of the "Five Great Powers of Europe."

Peter I. has been called, not only the founder of the imperial city of Petersburg, but the founder and the political and civil regenerator of the Russian empire. A biographical notice of that distinguished

VOL. IV.

man will not therefore be inappropriate in this place, especially as our Engraving represents his original residence at Petersburg. This building is described as follows:—"Adjacent to the fortress stands a wooden hovel, dignified by its having served for the habitation of Peter the Great, while the fortress was constructing. It still exists in its original state, and stands under a brick building, purposely erected to preserve it from destruction. Near this house is a four-oared boat, the work of Peter's own hands. Here is also another four-oared boat, called *THE LITTLE GRANDSIRE*, secured with great veneration, in a brick building constructed for the purpose, and preserved as a memorial to future ages of its being the origin of the Russian navy."

Peter Alexiowitz, called the Great, Czar of Russia, was the son of Alexis Michaelowitz, Czar of Muscovy. He was born in 1672, and proclaimed Czar when but ten years of age, in exclusion of John (or Ivan), his elder brother, who was of a sickly constitution and of an imbecile understanding. The princess Sophia, his half sister, made an insurrection in favour of John, and the civil war terminated by a compromise, in which it was agreed

that the two brothers should jointly share the imperial dignity; but Czar John died in 1696, leaving the empire to Peter as its sole master.

Peter had been brought up in the prevailing barbarism of Muscovy, with scarcely any literary education; and the Princess Sophia procured for him the means of gratifying his passions, with a view to enervate and deprave his mind, to stifle his naturally ardent desire for knowledge. Peter gave himself to military exercises from his earliest years; and aware, in a good measure, of the superiority of some other nations, formed a company of fifty men, commanded by foreign officers, and clothed and exercised after the manner of the Germans. He entered himself into the lowest post, that of a drummer; giving an example to all, of the way to elevation by personal qualifications in every successive rank. He reinforced his company with several others, till he had trained a considerable number of soldiers; and without any actual war, he secured a large body of well-disciplined troops.

Determined on elevating his country, though little acquainted with Christian principles, he embraced every opportunity of seeking improvements. The sight of a small Dutch vessel, which he had met with on a lake belonging to one of his pleasure houses, made such an impression on his mind, that he conceived the almost impracticable design of forming a navy. His first care was to get some Hollanders to build some small vessels at Moscow; and he passed two successive summers on board English and Dutch ships, which set out from Archangel, that he might instruct himself in every branch of naval affairs. In 1698 he sent an embassy to Holland, and went incognito in the retinue; and visited England as well as Holland to gain complete information in the art of ship-building. At Amsterdam he worked in the dock-yard as a private *ship-carpenter*, under the name of *Peter Michailof*, and afterwards in the royal dock-yard at Deptford; in reference to which he was often heard to say, that he should have remained ignorant of that art if he had never gone to England.

Peter returned to Moscow with his mind surprisingly enlarged; but the Princess Sophia having raised an insurrection in his absence, he compelled her to retire into a monastery; and the Strelitzes, a kind of militia, were mostly decimated or banished to Siberia. Having become master of a standing body of forces, consisting of about 30,000 foot, he departed further from the policy of his ancestors, sending forth the chief of his nobility to foreign countries for improvement in knowledge and learning, and inviting into Russia all the foreigners he could meet with, who were capable of instructing his subjects in any thing, offering them great encouragements to settle in his dominions. This occasioned many popular discontents, which, though with difficulty, he suppressed by his despotic authority.

Peter's various wars from 1700 to 1712, cannot here be noticed; but having secured a peace, in 1716, he made another tour in Denmark, Germany, Holland, and France; and having in the latter country visited the tomb of Cardinal Richlieu, he exclaimed, "Great minister! why were you not born in my time? I would have given you one half of my dominions for teaching me how to govern the other."

Prince Alexis, his son, conspired against Peter, having been induced to place himself at the head of a party, who were averse to the reforms which were

made by the czar, both in civil and especially in ecclesiastical matters. The prince was tried by command of his father, and the judges sentenced him to death. The decree was not executed; but the unhappy youth died soon after, as was said, of apoplexy. Some degree of suspicion, however, fell upon the father, which was not altogether removed by the publication of the minutes of the trial in several languages, especially after the rigorous execution of several of the friends of Alexis.

Petersburgh was founded by this great monarch in 1703; as his ambition led him to resolve on having a fleet in the Baltic, and to determine on having a city which might become the centre of trade throughout all his dominions. The spot which he chose was a low, fenny, uncultivated island, formed by the branches of the Neva, before they fall into the Gulf of Finland. In the summer this island was covered with mud; and in winter became a frozen pool, rendered almost inaccessible by dreary forrests and deep morasses, the haunts of bears, wolves, and other savage animals. Having taken the fort of *Nattebourg*, and the town of *Neischanz*, in 1703, Peter assembled in Ingria above 300,000 men, Russians, Tartars, Cossacks, Livonians, and others, and laid the foundations of the citadel and fortifications, which were finished in four months, almost in despite of nature. The workmen had neither huts nor shelter from the severity of the weather; and the country having been desolated by war, they were but ill supplied with provisions, so that above 100,000 are said to have perished with cold, hunger, and disease; nevertheless the work proceeded with vigour, and in about two years 30,000 houses are reported to have been erected. To people this new city, Peter invited merchants, artificers, mechanics, and seamen, from all countries: he obliged a thousand families to remove from Moscow, and his nobility to build palaces in it, so that trade being forced to its port, it has become one of the greatest and most flourishing cities of Europe.

Peter accomplished an extraordinary improvement in his country: but it would be endless to enumerate all the various reformatations and establishments for which the Russians are obliged to him: the following may be mentioned as the principal—the abolition of the ecclesiastical patriarchate, and a reform amongst the clergy—the organization of a numerous army—the formation of a formidable navy—fortifications in all the principal towns—an excellent civil government in the cities—an academy for naval education—colleges at Moscow, Petersburgh, and Kiof—a college of physicians and a dispensary at Moscow—public lectures in anatomy, a branch of science in which the czar himself had made great proficiency, under Ruysch at Amsterdam—an observatory, which was also a repository of natural curiosities—a botanical garden, stocked with plants from all parts of the world—printing offices—and a royal library.

Peter is acknowledged to have been guilty of many vices, notwithstanding his extraordinary patriotism; but he was manifestly raised up by Divine Providence to work a wonderful revolution in the manners of that mighty empire. He died in 1725, aged 53. Of his last days we know but little; but it is remarked by one of his biographers, that he "left the world at least with the magnanimity of a hero, if not with the piety of a Christian."

RELIGION in Russia we shall reserve for another Number.

DR. CAREY'S LABORIOUS DILIGENCE IN INDIA.

"Few people know what *may* be done till they *try*, and *persevere* in what they undertake." Such was the conviction of Dr. Carey, and this he improved in a manner truly extraordinary. Before he left this country for India he had contrived, amid the pressure of poverty and the constant engagements of his school and pastoral office, to make himself sufficiently master of *six* languages, besides his native tongue, to read the Bible in each, viz. Latin, Greek, Hebrew, French, Italian, and Dutch. His knowledge of the last language was acquired, without the intervention of one elementary book, through some Dutch quarto obtained from an old woman.

Of Dr. Carey's indefatigable industry, an industry the more extraordinary under the relaxing effects of a burning climate, the description of a single day affords a striking specimen. It occurs in a letter, dated June, 1806, and is given as an apology for not writing more frequently. At this time he spent three days of every week at Calcutta, and the following describes one of his Calcutta days.

"I am extremely loth to let this opportunity pass without dropping a line, and yet scarcely can find time to write to any one. I give you a short view of my engagements for the present day, which is a specimen of the spending one-half of the week. I rose this morning at a quarter before six, read a chapter in the Hebrew Bible, and spent the time till seven in private addresses to God, and then attended family prayer with the servants in Bengalee. While tea was getting ready I read a little in Persian with a Moonshi, who was waiting when I left my bed-room; read also before breakfast a portion of the Scripture in Hindoostanee. The moment breakfast was over, sat down to the translation of the *Ramayana* from Sungskrit, with a Pandit, who was also waiting, and continued this translation till ten o'clock, at which hour I went to college, and attended the duties there till between one and two o'clock. When I returned home, I examined a proof-sheet of the Bengalee translation of Jeremiah, which took till dinner-time. I always, when down in Calcutta, dine at Mr. Roll's, which is near. After dinner translated, with the assistance of the chief Pandit of the college, the greater part of the eighth chapter of Matthew into Sungskrit. This employed me till six o'clock. After six, sat down with a Zelinga Pandit (who is translating from the Sungskrit into the language of his country), to learn that language. At seven I began to collect a few *previous* thoughts into the form of a sermon, and preached in English at half-past seven. About forty persons present, and among them one of the pious judges of the *Sudder Dewany Adawlut*. After sermon I got a subscription from him of 500 rupees (63*l.* 10*s.*), towards erecting our new place of worship; he is an exceedingly friendly man. Preaching was over and the congregation gone by nine o'clock. I then sat down and translated the eleventh of Ezekiel into Bengalee, and this lasted till near eleven, and now I sit down to write to you. After this I conclude the evening by reading a chapter in the Greek Testament, commending myself to God. I have never more time in a day than this, though the exercises vary. This is Thursday: to-morrow evening I return to Serampore. We have then a conference with our native brethren; after which brother Marshman and I revise the *Ramayana* till eleven. At six the next morning

we begin again till eight. After breakfast and family prayer, revival of proof sheets and translations, and preparing for Sabbath. After tea, family consultations and the temporal concerns of the mission till near midnight. Lord's day, exercises are various. Monday, the *Ramayana* till breakfast. After which, proof sheets and translations till tea time. After this a lecture on some *science* till nine. Tuesday at six, the *Ramayana*. At seven, social prayer-meetings for the success of the Gospel in Hindoostan. After breakfast the same course as on Monday till four, then to Calcutta. Thus, at present, I spend my time."

Divine Providence, on diligence so remarkable and persevering, with a mind so devotional and benevolent, could not but pour forth special blessings. And in this admirable illustration of Dr. Carey's own maxim, young persons especially perceive at once both an example worthy of imitating, and of success the most encouraging. Every young man particularly should adopt the inspiring sentiment—

"FEW PEOPLE KNOW WHAT MAY BE DONE TILL THEY TRY, AND PERSEVERE IN WHAT THEY UNDERTAKE."

PRESIDENT WASHINGTON'S RULES OF POLITENESS.

PRESIDENT GEORGE WASHINGTON, the founder of the independence of the United States of America, was one of the most illustrious men that ever blest the world in any nation. The excellent character given of him by the Earl of Buchan, was only a just tribute to that great Christian patriot. Among other things to the honour of his memory, that nobleman says: "He seemed to be one of those extraordinary men whom the Almighty, in the successive ages of the world, has been pleased to raise up, to promote the grand and beneficent designs of his Providence, in the amelioration of his creatures, and the improvement of human nature. He died, as he lived, with fortitude and resignation to the will of the Almighty, and in the belief of the gospel of Jesus Christ. Not a syllable of impatience or discontent was uttered in his greatest distress: yet he had naturally a violent temper, which the spirit of that gospel which subdued it enabled him to render subservient to great actions during the whole of the seven years' war, and of his whole public administration."

The following "Rules of Civility and Decent Behaviour in Company and Conversation," will be found worthy of so great and excellent a man, and be profitable to those in our times and age in Britain.

1. Every action in company ought to be with some sign of respect to those present.
2. In the presence of others, sing not to yourself with a humming noise, nor drum with your fingers and feet.
3. Sleep not when others speak, sit not when others stand, speak not when you should hold your peace, walk not when others stop.
4. Turn not your back to others, especially in speaking; jog not the table or desk on which another reads or writes; lean not on any one.
5. Be no flatterer; neither play with any one that delights not to be played with.
6. Read no letters, books, or papers in company; but, when there is a necessity for doing it, you must ask leave. Come not near the books or writings of any one, so as to read them, unless de-

sired, nor give your opinion unasked; also look not nigh when another is writing a letter.

7. Let your countenance be pleasant, but, in serious matters, somewhat grave.

8. Show not yourself glad at the misfortune of another, though he were your enemy.

9. When you meet with one of greater quality than yourself, stop and retire, especially if it be at a door, or any strait place, to give way for him to pass.

10. They that are in dignity, or in office, have, in all places, precedence; but, whilst they are young, they ought to respect those that are their equals in birth, or other qualities, though they have no public charge.

11. It is good manners to prefer them to whom we speak before ourselves, especially if they be above us, with whom in no sort we ought to begin.

12. Let your discourse with men of business be short and comprehensive.

13. In visiting the sick, do not presently play the physician, if you be not knowing therein.

14. In writing or speaking, give to every person his due title, according to his degree, and the custom of the place.

15. Strive not with your superiors in argument, but always submit your judgment to others with modesty.

16. Undertake not to teach your equal in the art himself professes; it savours of arrogance.

17. When a man does all he can, though it succeeds not well, blame not him that did it.

18. Being to advise or reprehend any one, consider whether it ought to be in public or private, presently, or at some other time, in what terms to do it; and in reproving show no signs of choler, but do it with sweetness and mildness.

19. Take all admonitions thankfully, in what time or place soever given; but afterwards, not being culpable, take a time or place convenient to let him know it that gave them.

20. Mock not, nor jest at any thing of importance; break no jests that are sharp-biting; and if you deliver any thing witty, or pleasant, abstain from laughing thereat yourself.

21. Wherein you reprove another, be unblameable yourself, for example is more prevalent than precept.

22. Use no reproachful language against any one, neither curse nor revile.

23. Be not hasty to believe flying reports to the disparagement of any.

24. In your apparel be modest, and endeavour to accommodate nature rather than to procure admiration; keep to the fashion of your equals, such as are civil and orderly with respect to times and places.

25. Play not the peacock, looking everywhere about you to see if you be well-decked, if your shoes fit well, your stockings sit neatly, and your clothes handsomely.

26. Associate yourself with men of good quality, if you esteem your own reputation, for it is better to be alone than in bad company.

27. Let your conversation be without malice or envy, for it is a sign of a tractable and commendable nature; and in all causes of passion admit reason to govern.

28. Be not immodest in urging your friend to discover a secret.

29. Utter not loose and frivolous things amongst grave and learned men; nor very difficult questions

or subjects among the ignorant, nor things hard to be believed.

30. Speak not of doleful things in time of mirth, nor at the table; speak not of melancholy things, as death and wounds, and if others mention them, change, if you can, the discourse. Tell not your dreams but to your intimate friend.

31. Break not a jest where none takes pleasure in mirth; laugh not aloud, nor at all without occasion. Deride no man's misfortune, though there seem to be some cause.

32. Speak not injurious words, neither in jest nor in earnest; scoff at none, although they give occasion.

33. Be not forward, but friendly and courteous; the first to salute, hear, and answer; be not pensive when it is a time to converse.

34. Detract not from others, neither be excessive in commending.

35. Go not thither, where you know not whether you shall be welcome or not. Give not advice without being asked, and when desired do it briefly.

36. If two contend together, take not the part of either unconstrained, and be not obstinate in your own opinion; in things indifferent be of the major side.

37. Reprehend not the imperfections of others, for that belongs to parents, masters, and superiors.

38. Gaze not on the marks or blemishes of others, and ask not how they came. What you may speak in secret to your friend, deliver not before others.

39. Speak not in an unknown tongue in company, but in your own language, and that as those of quality do, and not as the vulgar; sublime matters treat seriously.

40. Think before you speak, pronounce not imperfectly, nor bring out your words too hastily, but orderly and distinctly.

41. When another speaks be attentive yourself, and disturb not the audience. If any hesitate in his words help him not, nor prompt him without being desired; interrupt him not, or answer him, till his speech be ended.

42. Treat with men at fit times about business, and whisper not in the company of others.

43. Make no comparisons, and if any of the company be commended for any brave act of virtue, commend not another for the same.

44. Be not apt to relate news if you know not the truth thereof. In discoursing of things you have heard, name not your author always. A secret discover not.

45. Be not curious to know the affairs of others, neither approach to those that speak in private.

46. Undertake not what you cannot perform, but be careful to keep your promise.

47. When you deliver a matter do it without passion, and with discretion, however near the person be you do it to.

48. When your superiors talk to any body, hearken not, neither speak nor laugh.

49. In disputes be not so desirous to overcome, as not to give liberty to each one to deliver his opinion; and submit to the judgment of the major part, especially if they are judges of the dispute.

50. Be not tedious in discourse; make not many digressions, nor repeat often the same manner of discourse.

51. Speak not evil of the absent, for it is unjust.

52. Make no show of taking great delight in your

victuals; feed not with greediness; cut your bread with a knife; lean not on the table; neither find fault with what you eat.

53. Be not angry at table whatever happens, and if you have reason to be so, show it not; put on a cheerful countenance, especially if there be strangers, for good humour makes one dish of meat a feast.

54. Set not yourself at the upper end of the table; but, if it be your due, or that the master of the house will have it so, contend not, lest you should trouble the company.

55. When you speak of God and his attributes, let it be seriously, in reverence: honour and obey your natural parents, although they be poor.

56. Let your recreations be manful, not sinful.

57. Labour to keep alive in your breast that little spark of celestial fire called "CONSCIENCE."

MISS BOSANQUET AND THE THEATRE.

MISS BOSANQUET, afterwards the excellent wife of the pious and devoted Mr. Fletcher, vicar of Madeley, decided in the following manner no more to visit the theatre. "One day," she says, "as my sister was on a visit at Mrs. Lefevre's, Mr. Romaine came in, and began to speak of the sinfulness of attending the playhouse. She listened with great earnestness to all he said, which repeating to me on her return, it was as 'a nail in a sure place,' and I began to cry for power to stand to the light which I had then received.

"A few months after this my sister married, by which I was left alone. I now saw the time was come when I must 'confess Christ before men,' if I would wish him to confess me 'before his Father and the holy angels.' I consulted some of my serious friends about the playhouse, but they said, 'Were you older, we should know what to advise, but, as you are but sixteen, if your parents insist on your going, we do not see how you can avoid it.' This answer did not fully satisfy me; and I was much distressed both ways. I saw the duty I owed to an absolute command from my parents in a very strong light; and, on the other hand, I remembered that my obedience to them was to be *in the Lord*. I sought direction in prayer, and endeavoured to examine the question on both sides; but the more I searched, the clearer it appeared to me I must not comply. I considered the playhouse had a tendency to weaken every Christian temper, and to strengthen all that was contrary; to represent vice under the false colour of virtue, and to lead in every respect into the spirit of the world, of which the apostle declares, 'The friendship of the world is enmity with God.' When the time came, and my obedient compliance was required, I begged to be left at home. On a refusal, I laid open my whole heart to my father, apprising him I would not willingly be disobedient in any thing, unless where conscience made it appear to be my duty. We conversed on the subject with great freedom; for my dear father was a man of deep reason, calmness, and condescension. He replied, 'Child, your arguments prove too much, and, therefore, are not conclusive. If what you say be true, then all places of diversion, all dress and company, nay, all agreeable liveliness, and the whole spirit of the world, is sinful.' I embraced the opportunity and said, 'Sir, I see it as such, and therefore am determined no more to be conformed to its customs, fashions, or maxims.' This was a season of great trial, but the Lord stood by me; glory be to his holy name!"—*Life of Mrs. Mary Fletcher.*

INTELLIGENT PROTESTANTISM OF THE PRINCESS MARY.

PRINCESS MARY was the daughter of James, Duke of York, afterwards James II.; her mother was Lady Ann Hyde, daughter of the Earl of Clarendon. She was born April 30, 1662, married to William, Prince of Orange, Nov. 4, 1677, who landed in England, Nov. 5, 1688, to ascend the British throne. She died of the small-pox, Dec. 28, 1694, sincerely lamented by the whole nation.

Mary was an intelligent, a scriptural, and decided Christian. James II., her father, was a Roman Catholic; but, as Bishop Burnet observes, "She was a Protestant upon principle; and when her father, then upon the throne of Great Britain, wrote her a letter in favour of popery, she returned him an answer, drawn up by herself, to the following purport. 'She acquainted him that she had taken much pains to be settled in religion; that those of the Church of England who had instructed her, had fairly laid before her that which was good in the Romish religion, that so, seeing the good and bad of both, she might judge impartially, according to the Apostle's rule of proving all things, and holding fast that which was good; that, though she had come young out of England, yet that she had not left behind her either the desire of being well-informed, or the means for it: that she had furnished herself with books, and had those about her who might clear any doubts to her; that she saw clearly in the Scriptures that she must work out her own salvation with fear and trembling, and that she must not believe by the faith of another, but according as things appeared to herself; that it ought to be no prejudice against the Reformation, if many of them who professed it led ill lives; and, if any of them lived ill, none of the principles of their religion allowed them in it; that many of them led good lives, and that more might do it by the grace of God; but that there were many devotions in the Church of Rome on which the Reformed could set no value. Thus, she concluded, she gave him the trouble of a long account of the grounds upon which she was persuaded of the truth of her religion, in which she was so fully satisfied, that she trusted, by the grace of God, that she should spend the rest of her days in it; and that she was so well assured of the truth of our Saviour's words, that she was confident the gates of hell should not prevail against it, but that he would be with it to the end of the world. All ended thus, that the religion she professed taught her her duty to him, so that she should ever be his most obedient daughter and servant."

Bishop Burnet, from whom we have the above, tells us that he set down very minutely the contents of the letters passing between the King and the Princess, and nearly in the same words; and adds, "That he had a high opinion of the Princess's good understanding, and of her knowledge in these matters, before he saw this letter; but that the letter surprised him, and gave him an astonishing joy, to see so young a person, all on a sudden, without consulting any other person, to be able to write so solid and learned a letter, in which she mixed with the respect which she had paid her father so great a firmness, that by it she cut off all farther treaty, so that her repulsing the attack that the King had made upon her with so much resolution and force, let the Popish party see that she understood her religion as well as loved it."

Death of John Broadley Wilson, Esq.

This exemplary and generous Christian departed to his eternal rest on Monday evening, February 16th, at his residence, Clapham Common. His illness was of short duration, as, on the Wednesday preceding, he attended a General Meeting of the Book Society for Promoting Religious Knowledge among the Poor; and we understand that he was again in London on the Saturday. He returned to dinner, when, as was usual on that day, he enjoyed the company of the Rev. W. Borrow, whose ministry he attended at St. Paul's Episcopal Chapel. Though in principle a Baptist, he was "a lover of good men" of every denomination, and a most liberal supporter of the cause of Christ. Wilson was Treasurer to the Baptist Missionary Society, and to the Religious Tract Society; and connected, at least by innumerable subscriptions, with most of the Christian institutions of this age. He lived agreeably to his divine profession, and his dying moments were cheered with the brightest anticipations of eternal glory through the atonement and righteousness of Jesus Christ.

DEGRADATION OF THE CHINESE, AND MISSIONARY PROSPECTS.

MR. GUTZLAF, in a letter from Canton, dated March, 1834, writes to Dr. Andrew Reed, among many interesting particulars, the following. "Lam Kea, January 23. Still I am on my adventurous tour in a district adjacent to Tangoa, of which the Mandarins declare me to be a native. This is rather a happy coincidence, for I became a naturalized citizen of the same place. The people are here far superior to those I left. On my first visit they hailed me with great joy, which was considerably heightened by the large presents of books I made them. Their dwellings are comfortable, though very irregularly built, and they dress well. When I saw the multitudes carrying away the bread of life, my eye was uplifted to the Saviour, that he might feed them with the food he promises in the Gospel of St. John, chap. vi. The little boys constituted a third part of the population we saw, whilst the bashful girls scarcely dared to peep out, in order to show their pale faces to the strangers.

Their lot is here exceedingly direful; the greater part of their sex is murdered shortly after their birth, and in few districts is female infanticide carried to so great an extent. How many schools must you establish to instruct these myriads of children in the principles of Christianity, and especially to enfranchise the softer sex! If you saw these multitudes, you would for a while forget Malacca. China is a living bee-hive, with a population increasing at the rate of 14 per cent. within ten years, notwithstanding the horrible custom of infanticide. I raise my heart in steadfast hope to the gracious Redeemer, that the glorious work of converting these immense numbers, now feebly begun, may be carried on until its glorious accomplishment. Consider this not a common-place observation; it is a deep felt conviction, an earnest and constant subject and theme of my prayers, and it is the concentration of all my wishes.

"The coast of China is full of bays, harbours, and rivers, which, at the opening of the trade, will become the rendezvous of your countrymen. It is less known than the inhospitable shores of Terra Labrador, and I have, therefore, requested most

earnestly one of your statesmen to survey the whole. Courageous missionaries will be able to establish themselves in every part where British ships may find access. Their spheres will be amongst millions who live in the immediate neighbourhood of the emporiums: they will not need to pursue a system of timid precaution, but with Christian wisdom announce to these multitudes the blessed Saviour. Before this reaches you, measures perhaps will have been taken by your Government to ensure a free trade to all the ports; I do not trust in an arm of flesh, but upon an All-wise Saviour, who will open a wide and effectual door for his Gospel; but I merely mention this to rouse you at this eventful crisis to earnest prayers and vigorous exertions. Believe me, with all the specious arguments you use in your reports, that China is inaccessible, you will not fill up the breaches which have been made in the wall by an Omnipotent hand. God reigneth, and he loudly proclaims to the universe by his word, 'Repent ye, for the kingdom of Heaven is at hand.' How much do I regret to have no advocate of this holy cause from your country. Your Secretary, Mr. Ellis, sympathizes with me, thinking that I have returned from Siam, and am spending these days of sickness at Singapore; whilst another gentleman asks me whether I meant China Proper. Now, only think, all the while I am many thousands of miles from Singapore, with the inestimable blessing of health, in China Proper, roaming about in a space of ground almost equal in extent to the whole coast of Europe! I should not have mentioned this, if it were not my desire to prevent all misunderstanding, and to re-assure you that China Proper is becoming the largest of all our Protestant missionary spheres!"

MUNIFICENT BEQUESTS.

DIED at Worthing recently, Mrs. Lucy Hawes. By her death, the following reversionary legacies of Mr. B. Hawes, will be payable to *twenty-four* charities, of 1,000*l.* each, of which the following are the principal:—Royal Humane Society; Jews' Poor, Mile End; The Society for Small Debts; British and Foreign Bible Society; St. Luke's Hospital; Magdalen Hospital; Refuge for the Destitute; Asylum; Indigent Blind; City of London Truss Society; London Hospital; Foreigners in Distress Society; Philanthropic Society; General Penitentiary; London Hibernian Society; Religious Tract Society; Quaker Preachers; Missionary; and 7000*l.* to other institutions.—*Patriot*, Feb. 4.

SONNET TO ISRAEL.

WHERE is thy glory, son of Israel? where
Thy boast of better days? Ah! ruined lies
And templeless thy land. The spoilers there,
In godless scorn, thy holy things despise.
Thy lyre is hush'd — the stringless frame no more
Re-echoes to the solemn notes of praise,
Thy kingly bard to God was wont to raise,
Sweet as the strains when angel bands adore.
Yet still thy land, O Israel! shall rejoice;
Thy spoiler shall be spoil'd, thy foes be slain;
Thy harp awake the raptur'd song again;
Thy ransom'd tribes unite their joyful voice
To hail Messiah king. Then shall thy state
No more be deem'd forsaken, lorn, and desolate.

H. T.

MY SCRAP BOOK.

LEAF LIII.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—*SENILIA*.

ECCENTRIC WILL.

In the name of God, Amen.

I **HENRY TRIGG** of **STEVENAGE**, in the county of Hertford, grocer, being very infirm and weak in body, but of perfect sound mind and memory, praised be God for it, calling unto mind the mortality of my body, do now make and ordain this my last **WILL** and **TESTAMENT**, in writing hereafter following; that is to say, principally I recommend my soul unto the merciful hands of Almighty God that first gave me it, assuredly believing and only expecting free pardon and forgiveness of all my sins, and eternal life in and through the only merits, death, and passion of Jesus Christ my Saviour; and as to my body, I commit it to the west end of my hovel, to be decently laid there, upon a floor erected by my executor, upon the purlins; upon the same purpose nothing doubting but at the general resurrection I shall receive the same again by the mighty power of God; and as for and concerning such worldly substance as it hath pleased God to bless me with in this life, I do devise and dispose of the same in manner and form following.

Item, I give and devise unto my loving brother **Thomas Trigg** of **Letchworth**, in the county of Hertford, clerk, and to his heirs and assigns for ever, all those my freehold lands, lying dispersedly in the several common fields and parish of **Stevenage** aforesaid, and all my copyhold lands, upon that condition he shall lay my body for the term of thirty years upon the place beforementioned: and also that messuage, cottage, or tenement, at **Redcoat's Green**, in the parish of **Much Wymondley**, together with those nine acres of land, more or less, purchased of **William Hale** and **Thomas Hale**, Jun., and all my cottage, orchard, and barn, with four acres of land, more or less, belonging, lying, and being in the parish of **Little Wymondley**, now in the possession of **Samuel Kitchener**, labourer;—and also my cottages, messuages, or tenements, situate and being in **Stevenage** aforesaid; or, upon condition that he shall pay my brother **George Trigg** the sum of ten pounds per annum for his life; but if my brother should neglect or refuse to lay my body where I desire it should be laid, then upon that condition, I will and bequeath all that which I have already bequeathed to my brother **Thomas Trigg** unto my brother **George Trigg** and to his heirs for ever; and if my brother **George Trigg** should refuse to lay my body under my hovel, then what I have bequeathed unto him, as all my lands and tenements, I lastly bequeath them unto my nephew **William Trigg** and his heirs for ever, upon his seeing that my body is decently laid up there as aforesaid. *Item*, I give and bequeath unto my nephew **William Trigg** the sum of five pounds at the age of thirty years; to his sister **Sarah** the sum of twenty pounds; to his sister **Rose** the sum of twenty pounds; and, lastly, to his sister **Ann** the sum of twenty pounds, all at the age of thirty years; to **John Spencer** of **London**, the sum of one guinea, and to **Solomon Spencer** of **Stevenage**, the sum of one guinea, three years next after my decease; to my cousin **Henry Kimpton**, one guinea, one year next after my decease, and another guinea two years after my decease; to **William**

Waby, five shillings; and to **Joseph Priest**, two shillings and sixpence, two years after my decease; to my tenant **Robert Wright**, the sum of five shillings, two years next after my decease; to **Ralph Lowd** and **John Reeves**, one shilling each, two years next after my decease. *Item*, all the rest of my goods and chattels, and personal estate and ready money, I do hereby give and devise unto my brother **Thomas Trigg**, paying my debts and laying my body where I would have it laid for thirty years, whom I likewise make and ordain my full and sole executor of this my last Will and Testament, or else to them before-mentioned; ratifying and confirming this, and no other, to be my last Will and Testament. In witness whereof I hereunto set my hand and seal this twenty-eighth day of September in the year of our Lord One Thousand Seven Hundred and Twenty-four.

HENRY TRIGG.

Read, signed, sealed, and declared by the said **Henry Trigg**, the testator, to be his last Will and Testament, in the presence of us, who have subscribed our names as witnesses hereto, in the presence of the said Testator.

John Hawkins, Sen.

John Hawkins, Jun.

The mark x of **William Sexton**.

Proved in the Archdeaconry of **Huntingdon** the 15th of October, 1724, by the executor **Thomas Trigg**.

*. * Whether the body remains to this day deposited in its whimsical sepulchre, I know not; but I remember, when a boy, having seen the coffin so located.

S. J. B.

AWFUL DEATH OF A YOUNG LADY.

Part of an original Letter from the Rev. ——— of London, to the Rev. John Ryland, Jun. [afterwards Dr.] of Northampton; giving an account of the awful death of a young lady.

Dated May 23d, 1775.

..... It is literally true, and happens to be within the limits of my acquaintance. A young lady who was educated at an academy at **Bedford**, but has since been in town some years with her friends, has of late appeared worse and worse every week. The most threatening symptoms came on. Her father, a lover of Jesus, sent her to a lodging in the neighbourhood, to see if the air would be of any service. Finding her disorder prevail, her father thought it high time for her to be concerned about her soul, and asked her what she thought of eternity?—Reply—"Don't talk to me about eternity. You want me out of the way; but I shall live long enough to enjoy all that you have in the world." He left her. Next evening the mistress of the house where she was, said, "Ma'am, I think you look a good deal worse."—"Worse! I am much better. Why do you talk to me about death?"—"You certainly are worse; do let the maid sit up with you to night."—"No, I am not about to die." The sick person and maid in the evening went to bed: but at four in the morning, striking her servant very hard, "You brute, how can you lie here snoring as you do?"—"What is amiss, Ma'am?"—"Amis! I'm dying, I'm dying!" The family was called up: the mistress coming in to see her, was thus saluted. "I won't die now; I am determined I won't die; I will live." Was it not true of her, as **Young** says, "Herself already to herself a hell?"

Getting worse and worse, she said, "I feel I *must* die," and in an agony screamed out, "Lord! what must I do?" Her maid replied, "You must turn to our Saviour." She fell back in the bed, and in a moment expired. *Within* five minutes her body was covered all over with vermin. Her body was a spectacle, but most of all her *face*, which, *after* her death, was full of vengeance and despair, and every muscle almost spoke DAMNATION! Shall I say, Tell it not in Gath! I told it last night to my poor people at the Workhouse, and mean to speak of it again on Lord's day. The people felt while I spoke on, "*Be ye also ready.*"

* * * The writer of the above letter is still living, and, although very aged, preaches occasionally in the metropolis.

S. J. B*****.

GOD TAKES PLEASURE IN THE PENITENT.

JOB XXXIII, 27, 28.

"He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not; he will deliver his soul from going into the pit, and his life shall see the light."

ETERNAL GOD! beneath thine eye
All things created open lie;
Thou art the great pervading soul,
Thy hand supports and guides the whole.

Like thine own workmanship, the sun,
Thine eye doth through creation run;
But where shall thy complacence rest?
And what shall please thee, ever blest?

Where'er Thou seest the weeping eye,
Where'er Thou hear'st contrition's cry,
Where'er Thou find'st a broken heart,
There wilt Thou rest, and ne'er depart.

But there shall mercy's river roll,
And bear aloft that humble soul,
From realms of woe to lightsome skies,
And scenes of bliss shall round him rise.

J. C.

FAREWELL TO A MISSIONARY,

ON HIS DEPARTURE TO THE FIELD OF HIS LABOURS.

Composed for the Fulcrat Ladies' Bazaar, in aid of the Moravian Missions.

HOME, kindred, friends, and country, these
Are things from which we never part;
From clime to clime, o'er land and seas,
We bear them with us in our heart:
And yet 'tis hard to feel resign'd,
When these must all be left behind.

But when the pilgrim's staff we take,
And follow Christ from shore to shore,
Gladly for Him we all forsake,
Press on, and only look before;
Though humbled nature mourns her loss,
The spirit glories in the Cross.

It is no sin like man to weep,
For "Jesus wept" o'er Lazarus dead;
Or yearn for home beyond the deep.
He had not where to lay his head:
The patriot pang will he condemn,
Who grieve'd o'er lost Jerusalem?

Take up your cross, and say "Farewell!"

Go forth without the camp, to Him
Who left heaven's throne with man to dwell,
Who died his murderers to redeem:
Oh! tell his name in every ear,
Doubt not the dead themselves shall hear—
Hear, and come forth to life anew;
Then, while the Gentile courts they fill,
Shall not your Saviour's word stand true?
Home, kindred, friends, and country still,
In earth's remotest realms you'll find,
Yet lose not those you left behind.

J. MONTGOMERY.

DAILY COMMUNINGS,

Spiritual and Devotional, on Select Portions of the Book of Psalms, by the Right Rev. George Horne, Bishop of Norwich. Second Edition. London, Thomas Ward and Co. 1834. pp. 278.

BISHOP HORNE'S writings need no commendation from us; and of this beautiful little manual it is sufficient only to say, that it contains a selection of verses for every day of the year, with reflections upon them from the commentary of that excellent divine.

The compiler remarks, "The spiritual and devotional reflections have been selected in preference to those more critical and philosophical; which, however valuable and important in other respects, would not have been so well adapted for a publication strictly devotional. While these have been brought within the compass of a very small pocket volume, it may be proper to state, that not the slightest liberty has been taken either with the sentiments or style of the venerable prelate. The piety and orthodoxy of the one, and the purity and excellence of the other, rendered such a procedure as unnecessary as it would have been improper."

DAILY MANNA;

A Text of Scripture and Verse of Poetry for every Day in the Year. London, Thomas Ward and Co. 32mo. pp. 96, stitched, price eightpence.

This very neat little volume is altogether worthy of its title; the verses are appropriate, taken from our most esteemed poets, and we have no doubt but it will be prized by many as a pocket companion.

The Third Volume of the Christian's Penny Magazine is now published, price 5s. 6d. bound in cloth. Vols. I and II may be had at the Publishers', or any particular Parts or Numbers to complete Sets.

THE CHRISTIAN'S PENNY MAGAZINE may be delivered weekly in the Towns of the United Kingdom, by those Booksellers and Newsmen to whom Subscribers address their orders. Being unstamped, it cannot be transmitted by post as a newspaper; but for the convenience of our country friends and others, who cannot obtain the publication weekly, it is published every four weeks in parts, each including four numbers; excepting in June and December, in each of which a part is published containing six numbers. No extra charge is made for the wrapper: so that the whole annual expense of the twelve parts is 4s. 4d.

London: Printed and Published by C. WOOD AND SON, Poppin's Court, Fleet Street; to whom all Communications for the Editor (post paid) should be addressed:—and sold by all Booksellers and Newsmen in the United Kingdom.

THE CHRISTIAN'S PENNY MAGAZINE.

Nº 143.

PUBLISHED EVERY SATURDAY.

FEBRUARY 28, 1837.

PRINTED AND PUBLISHED BY C. WOOD AND SONS, PAPER'S COURT, FLEET STREET.



NEW RIVER HEAD, AND RESIDENCE OF THE COMPANY'S ENGINEER.

CHRISTIAN PATRIOTISM OF SIR HUGH MYDDLETON,

THE PROJECTOR OF THE NEW RIVER FOR SUPPLY-
ING LONDON WITH WATER.

DIVINE inspiration gives us this sublime maxim, "NO MAN LIVETH TO HIMSELF;" and of its practical adoption we have a splendid illustration in the benevolent activity of the worthy Christian patriot, Sir Hugh Myddleton.

London, and consequently the whole empire of Great Britain, are under incalculable obligations to that great man for his generous devotedness to the service of his fellow-citizens; and the New River, by which nearly 100,000 houses, and probably more than 500,000 inhabitants of the British metropolis, are supplied with excellent water, will ever be considered as one of the noblest monuments of our country, worthy of a comparison with the aqueducts of ancient Rome, and for which they are indebted to the indefatigable labours of that generous and worthy Christian.

Sir Hugh Myddleton was a native of Denbigh in North Wales; but having accumulated large pro-

perty by a silver mine in Cardiganshire, South Wales, he resided in London in the latter part of the reign of Queen Elizabeth. He became free of the Goldsmith's Company, and took an active part in promoting the improvement of the City, especially in regard to a better supply of water. Influenced by Myddleton, the citizens procured an Act of Parliament, by which they were "empowered to cut and convey a river from any part of Middlesex or Hertfordshire to the City of London." Difficulties occasion delays, and the undertaking was declined by the City, although two new acts, with more extended powers, were obtained for the same purpose, early in the reign of James.

Mr. Myddleton, convinced of the practicability of the project, proposed to the Common Council to undertake the work on his own responsibility, on condition of their transferring to him their powers granted by Act of Parliament. This being done, he entered upon the noble work, Feb. 20, 1608. Intelligent and comprehensive as was the mind of Myddleton, it could not anticipate all the obstacles to his progress. The distance from the springs at Amwell and Chadwell to London was about twenty-two miles: but the survey showed that the stream

K

must have a serpentine circuit of nearly double that length, it measuring *thirty-eight miles three quarters and sixteen poles*, and he was obliged to ask for an extension of the term within which it was to have been completed. Having brought his river to Enfield, being met by the vexatious opposition of interested individuals, his private resources failed: and the city refusing to grant supplies, or to co-operate with him in the work, it was necessary for him to petition the king for pecuniary aid. James was advised to grant him the desired assistance; and a moiety of the property being secured to his Majesty, the government made the needful advances, engaging to pay half of the whole expense.

Mr. Myddleton, on receiving this liberal supply, proceeded with renewed vigour, and soon accomplished his great undertaking; and, on September 29, 1613, the water was let into the spacious basin prepared near Islington, since called *THE NEW RIVER HEAD*.

Sir Thomas Myddleton, brother of our Christian patriot, was, on that memorable day, elected Lord Mayor of London: and he, with Sir John Swinerton, the then present Lord Mayor of the city, the Recorder, and several Aldermen, and many gentlemen of the city, attended at the great basin, to witness this triumph of benevolence and patriotism. Contemporary historians of London thus describe this ceremony:—

"A troop of the navigators, to the number of more than *sixty*, well dressed, and wearing green *Monmouth caps* all alike, carrying spades, shovels, pickaxes, and such like instruments of their laborious employment, marched, preceded by a band of music, three times around the cistern. They then presented themselves before the Lord Mayor, Aldermen, and a worthy company beside, seated on an eminence to behold them; when one of the labourers, in behalf of his fellow artificers, addressed them in a long copy of verses composed for the occasion. At the close of the address the floodgates flew open, the stream ran gallantly into the cistern, drums and trumpets sounding in triumphant manner; and a brave *peal of chambers* (cannon), with the shouts of the multitude, gave full effect to the intended entertainment."

Ingenuous benevolence thus conferred one of the most valuable favours upon London: but a vast outlay was still necessary to diffuse its benefits among the inhabitants; this was done by means of wooden pipes, and the whole undertaking cost the immense sum of 500,000*l*. King James granted a charter, incorporating the proprietors as the *NEW RIVER COMPANY*. The property was divided into *seventy-two shares*, about 6,944*l*. 8*s*. each, the profit upon which, for the first *nineteen years*, up to 1633, after the death of Sir Hugh Myddleton, it is said, did not amount to more than 42*l*. or *twelve shillings per share, per annum*.

The New River now draws a principal part of its water from the river Lea; which, being the property of the City of London, that corporation, contrary to the interest of the city in general, opposed a bill brought into Parliament for giving further powers to the New River Company, to take the advantage which might be obtained from the river Lea; but the opposition was without effect, for, in 1739, this Bill passed into a law. In consequence of this, the governors of the New River Company agreed with the proprietors of lands on the river Lea, for a cut of two cubic feet of water from that river at a certain rate; and after the agreement told them they would double the price for a four feet

cut, which the proprietors agreed to, not considering the great disproportion between the two; and this cut now supplies the largest share of the New River water.

London has become so prodigiously increased in its population since that period, that the New River Company has arisen to one of the richest in the metropolis. Its annual profits are believed to be little short of 100,000*l*., and the expense of repairs of the river and management of the Company to be about 35,000*l*. per annum.

This corporation consists of a governor, deputy-governor, treasurer, and *twenty-six directors*, who are proprietors of the first *thirty-six shares*; for though the crown's moiety, consisting of the other *thirty-six shares*, is in private hands, yet they have no share in the government. The officers and servants of the Company are a clerk and his assistants, a surveyor and his deputy, *fourteen collectors*, who after deducting *five per cent.* for collecting the Company's rents, pay their money every Thursday to the treasurer; *fourteen walksmen*, who have their walk on each side of the river to prevent any kind of filth being thrown into it, *sixteen turcocks, twelve paviours, and twenty borers of pipes*, besides horse engines for boring others, together with a great number of inferior servants and labourers.

The progressive advancement of this great public company may in some degree be estimated by the following statement of dividends that have been paid to the shareholders at different periods.

Dividend per share.	
Year.	£ s. d.
1633	3 4 2
1640	33 2 8
1680	145 1 8
1700	201 16 6
1720	214 15 7
1794	431 5 8
1809	472 2 8

A share in this rich company is now considered worth about 12,000*l*., and they have been sold, it is said, as high as 14,000*l*. each.

Mr. Myddleton, by his patriotic exertions in perfecting this magnificent undertaking, greatly injured his property, being obliged to mortgage his own estates, and at length to hire himself as clerk to the company. King James, however, granted him the honour of knighthood, as a mark of his royal favour, for the extraordinary services he had rendered to the public; and in 1622 he was created a baronet.

Sir Hugh Myddleton died in 1631, leaving the character of a sincere Christian, and *one share* in the New River for the benefit of the poor of the Goldsmith's Company; but some of his descendants have been reduced so as to apply for pecuniary aid from the New River Company; and Lady Myddleton, mother of the last Sir Hugh Myddleton, actually received a pension of 20*l*. per annum from the Goldsmith's Company, which was continued to her son, with whom the title became extinct. Several others of the family have enjoyed a small annuity from the Company till 1828.

Perhaps, also, it will be interesting to many readers of the Christian's Penny Magazine to be informed, that the late excellent metropolitan clergyman, Rev. Basil Woodd, was a DESCENDANT OF SIR HUGH MYDDELETON.

Our Engraving represents the New River Head, near Pentonville. It is of great extent and surpassing beauty. On the south bank of what is called the Inner Pond (the original New River

Head), stands the residence of the Company's Engineer, which was erected in 1613; but restored in 1782, under the direction of the celebrated Robert Mylne, whose son, W. C. Mylne, Esq. succeeded his father in the Company's service, and is their present engineer. It is a noble mansion, and with its ornamental grounds and beautiful lake in front, would not be an unworthy residence for a nobleman. But being entirely enclosed by a high wall, its beauties are altogether unknown even to the residents in the neighbourhood.

MONUMENT TO THE MEMORY OF SIR HUGH MYDDLETON.

Robert Mylne, Esq., the ingenious architect of Blackfriars' bridge, surveyor and engineer to the New River Company, in 1800, paid an elegant tribute to the memory of Sir Hugh Myddleton. This consists of a votive urn, erected on a monumental stone pedestal, on a small island formed by the stream that supplies the river at Amwell. The inscription on the *west* side states the distance of CHADWELL, the other source of the river, &c.; and that on the *east* bears the dedication of this "humble tribute of the genius, talents, and elevation of mind which conceived and executed this important aqueduct, by ROBERT MYLNE, architect." On the *north* side is an inscription in Latin, of which the English translation is given on the *south*, as follows:—

Sacred to the Memory of
SIR HUGH MYDDLETON, Baronet,
whose successful care,
assisted by the patronage of the King,
conveyed this stream to London.

An immortal work!
Since man cannot more nearly
imitate the Deity,
than in bestowing Health.

THE ORIGIN OF THE NEW RIVER,

By a descendant of Sir Hugh Myddleton.

ALL honour to thee! Patriot rever'd!
Justly by noble deed thy name's endear'd:
True, Time has sped his way in ceaseless race,
Since thou, by his sole lock, restrain'd his pace;
Since, in those olden days, thy praise was sung
By many an ancient bard and grateful tongue;
Yet once again we'll search th' historic page,
Where lives thy gen'rous worth from age to age,
And joy to cast a wild flow'r on thy tomb,
Which steals from thee its value and perfume.
Say, in that glorious hour what wak'd thy zeal,
What thought of high emprise? Thy country's weal!
A thought of peace and usefulness combin'd;
No scheme t' achieve the ruin of mankind,
As when fierce warrior seals his nation's good
By point of sword, dipt in a brother's blood;
Whose eulogy commixt with orphan moans,
On pity's ear grates in discordant tones;
And widow's sighs, and parent's tears conspire,
'Mid glory's spoils, to feed the funeral pyre.

London, of arts the mistress! far-fam'd mart,
Where prosperous commerce plies her busy part,
Where royal Thames rolls by with stately pride,
Rich in the freightage of his swelling tide;
And intersecting the wide champaign round,
Canals, by plenty blest, with stores are crown'd;
Once, as a captive queen, debas'd, oppress'd,
To rugg'd labour doom'd, in sackcloth drest,

By manacles of ignorance close enchain'd,
Who long her dreary torpid reign maintain'd—
As erst that victim sad of ancient lore,
I see thy children, wearied, pace the shore,
Thence to convey the fluid treasure home
To cot detach'd, or close-pent dirty town,
From clumsy conduit-stand, sometime, at best
To gain the scant supply, and need the rest,
A tedious task, Nature's free gift to share,
Nor taste the draught unbought by toil and care.
In vain would James thy latent spirit fire,
Or with rewards his mercenary hire:
Lur'd by the sordid bait, lo! numbers haste;
Full soon their ardour cools, their zeal's o'ercast.
Av'rice, with false and fitful glare deceives,
An ignis fatuus—sport of ev'ry breeze!—
The trial's risk'd, now delving in the ground,
Anon deserting every new rais'd mound,
What unforeseen disasters and dismay
Attend the advent'ers of that fatal day!
Perchance the foaming waves astound the train,
They fly—not e'en for kings to tempt again:—
Yet, rather gentle charity would dare
To think no evil, and the motive spare;
And some of noble-bearing, kindred mind,
Forecast not they those crosses rude to find;
Void of resource, the future hope expir'd,
Though sought with eagerness and long desir'd.

London, revive! thy benefactor's near,
He comes with kind intent thy heart to cheer;
With soul to plan, and wealth to give thee aid,
Lo! MYDDLETON forsakes th' inglorious shade
There might his latest offspring yet possess
The rich domains by fortune's favours blest,
'Mid Cambria's breezy hills and sylvan bowers,
While careless pleasure strew'd the path with
flow'rs.

Forbid the strain!—th' Almighty's ways are just,
'Tis ours to be resign'd, adore and trust;
Life's deep mysterious chalice overflows
With mixture strange, compound of joys and
woes:

E'en guileless infancy, with cherub lip,
The bitter as the sweet, by turns must sip,
Guileless not sinless; hence that solemn doom,
Sweet infant huds to wither in the tomb!
O soon transplanted, in their native sky
To live in sweeter, fresher bloom on high;
Here age, too, falt'ring in this vale of tears,
Receives its own sad draught of pains and fears;
With rude adversity, whose piercing fangs,
Like horrid vampire, at the life-blood hangs,
And drains and draws the last chill, fainting breath,
Nor refuge leaves save in the arms of death;
'Tis Heaven presents, mortal, revere thy boon,
Accept the cup, and say "Thy will be done."
Here rest thy hope; tho' many a bitter pang,
And piercing thorn around thy path has sprang;
Shrouded by sense conceal'd from mortal sight,
That will is darkness from excessive light:
Ere long thy strengthen'd vision shall behold
Each mystic clear, each wise design unroll'd,
And "good for evil" beam in lines of gold.
Yes, and e'en now, though storms may intervene,
And gath'ring shadows darken all the scene,
When troubles press, and unbelief assails,
Still o'er the cloud the beautiful bow prevails,
Paints its unfulfilling promise on the soul,
And binds each murmur in its soft control.

London, arise! thy wish'd-for dawn survey,
The welcome pledge of scientific day:
He comes, the stranger-friend, he sees thy want,
With his own hands prepar'd thy suit to grant,

Thy suit! O no, he but beheld thy state,
 And brought thee succour to thy very gate:
 Earth's bars in vain, impervious, interrene
 The first hold conqueror of the subject stream:
 Through subterranean caves and depths profound,
 Dangers and difficulties scowling round!
 With untir'd patience an industrious few,
 Each obstacle o'ercome, their work pursue;
 And where the soil most unpropitious proves,
 Vast leaden troughs th' impediment removes.
 Through woods and wilds they bend its devious maze,
 Wherein no triton dives or naiad plays:
 My lay disdains to woo a faded race,
 Truth, simple truth claims here her rightful place.
 Through fancy's fields let others love to roam,
 My "plain unvarnish'd tale," but tells of home.
 Taught then by her, I'll paint the novel scene,
 The sounding pickaxe scooping out the green,
 While hoe and mattock in the labourer's hands,
 Handmaids of science prove, for *he* commands;
 The half-scar'd rustic, starting with surprise,
 Near his lone hut beholds a stream arise,
 Whence gently gliding o'er the verdant plain,
 It owns "New River" as its lowly name.
 Here wild meanderings the progress stay,
 As though the truant had forsokn its way,
 Averse to quit fair Hertford's flowery meads,
 Where rural sports the peasant's toil succeeds;
 Far from ambition's conflict, and the strife
 Of jarring interest, or pride of life;
 Those thorns, which all the public path infest,
 Robbing the fever'd soul of peace and rest;
 Yet, in each spot, the serpent's sting is felt,
 Corroding grief, or tort'ring pang of guilt.
 No false utopian innocence and bliss
 Unsullied shines in such a state as this;
 If hackney'd less in cruel treach'ry's wiles,
 A poison'd fountain oft the heart beguiles;
 Ah! from that source, a well-spring of all ill,
 What tumults mad and wild the bosom fill!
 He that first form'd must deign to cleanse it too,
 Or vain th' attempt his image to renew.

But see, emerging from th' alluring shade,
 No longer tempts the pleasant hill and glade;
 Through towns and hamlets on the current flows,
 And higher swells, nor let nor barrier knows;
 Two hundred bridges span the silvery wave,
 Where finny tribes in shoals disportant lave;
 Eight hundred thousand pounds the cost immense,
 No spare of skill, of labour, or expense.
 Five circling years the noble work complete,
 Then Britain's cheers her patriot hero greet—
 And far beyond the treasures of a mine,
 Those cheers, which spoke a nation's suffrage thine;
 Thy name distinguish'd by a sovereign's voice,
 Dear as the echo of his people's choice.

(To be concluded next week.)

JACOB BLESSING THE SONS OF JOSEPH.

"July 27, 1821.—My portion of private reading this morning was, the patriarch Jacob blessing the two sons of Joseph. How does this simple recital display the sovereignty of God, who does not act in the order and direction most agreeable to our natural inclination, both in providence and grace. He does his own pleasure, and fulfils his own counsels. How often have I said, Not so; and wished circumstances to be changed; but God does all things well, and although darkness and clouds are round about him, judgment and righteousness are the habitation of his throne."—*Rev. John Toynsend's Memoirs.*

ON DIVINE INFLUENCE.

NO. II.

THE PERSONALITY OF THE HOLY GHOST.

THE object I have in view, under this division of my subject, is to clear the minds of our readers from that doubt and uncertainty with which I myself was at one time perplexed, and which, possibly, some of them, at the present time, may entertain as to the nature of the Holy Spirit. I fear we may have been led into the error of supposing that the Spirit is merely an influence emanating from the Father, and procured through the Son, in consequence of the careless language in which we are too apt to clothe our sentiments, and even our prayers with reference to that part of Revelation, which treats concerning his agency. By supplicating for "grace," "assistance," "heavenly influence," and similarly expressed blessings, we have been led to forget that the Holy Spirit is neither grace, assistance, nor heavenly influence, but as actually and really a person as the Father or the Son. It is true these blessings are communicated *through* him; but there would be equal reason for saying that Jesus Christ is *pardon*, as for saying that the Spirit is any or all of the before-enumerated modes of his operation.

Should there remain upon the minds of any the least doubts, as to the fact of the personality of the Holy Spirit, it will be as well for them to consider with attention the following observations. We are aware that by the word *person* is meant a being capable of thought and action, as distinguished from an unthinking and inactive *thing*. One or the other of these definitions must belong to the Holy Spirit, and it will remain for yourselves to decide which appears the most consistent, after you have considered the declarations of the Scripture on this subject. Now it cannot be needful for me to do more than recal to your memory the general nature of the operations which are ascribed to the agency of the Spirit. It appears that He originally gave life and motion to every substance which was created in the world; first, by moving upon the face of the waters, and subsequently by communicating to men their mental faculties, through which he usually operates. Hence it probably happens, that the word "spirit" is applied to the thinking principle in man. I shall not now detail the long list of effects which he produces on the heart of every one who is turned from darkness to light. Nor shall I desire you to estimate the degree of thought, skill, consideration, and ability, which must be needed to adapt to the infinite variety of hearts which are beneath his influence, motives and inducements, both to urge them on in the path of duty, and to cheer them with the hope of a rich reward. Assuredly I am allowed to infer, from the wonderful effects which I see all around me in the moral world, the existence of some living, thinking agent, competent to the production of them; and when, to my inquiries as to the name and nature of this Being, I am told, that, as believers on Christ and the servants of God, "our bodies are the temples of the Holy Ghost who dwells in us," for the purpose of effecting these glorious ends,—I shall not easily be led into the supposition that the Holy Ghost here referred to is a mere inoperative and unconscious *thing*, or merely an *influence*.

I do not suppose that the readers of the Bible will deem it a hard matter to produce passages from the Sacred volume, in which actions are attri-

buted to the Spirit, which could only be done by a living and distinct person. He is said to come and dwell in our hearts, to select ministers for the Christian church, to present and sanctify fervent prayers, and similar actions; in which we clearly trace something more than a mere influence or attribute from the Deity could be said to produce.

I shall consider this part of my subject complete, when I have made some remarks on the statements of our Lord, relative to the existence of the Spirit apart from Himself and the Father.

John xiv, 16. "I shall pray the Father, and he shall give you another Comforter, that he may abide with you for ever." It is not possible for language to be more explicit than this. Here we see Jesus Christ, one of the Three concerned in the work of redemption, praying the Father (another of the Three), to send the Spirit as a perpetual guardian of the Church, during the personal absence of its Lord and Saviour. There is no limit to the absurdities into which we should be driven, were we, for a moment, to give up the orthodox doctrine of the separate existence of each of the three Persons here spoken of. To suppose either one to be the same in office and operation as the others, would be to confound what God has left clear.

Ver. 26. The Comforter is the Holy Ghost, whom the Father will send in my name. The same observations might be made on this passage. Moreover it is clear, from hence, that these three Persons operate in different places at the same time, which demonstrates their distinctness. Jesus Christ was now going to the Father, while, at the same time, the Comforter was coming from the Father.

The same truth will be found in even more explicit language in John xv, 26; xvi, 7.

These being the assertions of our Lord himself, place the point before us out of the reach of doubt or fair controversy. If language is allowed to speak its own definite meaning, then do I feel myself fully competent to maintain that the Holy Ghost exists as a person; and also that he exists distinct from the Father and the Son, at least to an extent as great as that in which the Father and Son may be regarded as distinct persons.

I have deemed it a matter of duty to place these observations at the very threshold of my present investigations, and am sure that those who have had any experience of the doubts and questions that are evermore being raised on this one point, will consider that I have acted correctly. Were it possible to disprove the personality of the Holy Ghost, we should be deprived of a Friend and Helper, in his office as important as the Redeemer himself.

I add a few practical inferences on this point.

1. Examine what are the ideas you really entertain on this point. Do not be discouraged by the difficulties of the subject, nor deluded into the opinion that you can be wrong, when searching to the utmost the information given you by a God far too benevolent to deceive or mislead you. Allow me respectfully to suggest the possibility that you may unintentionally be at this moment entertaining degrading views of a Being, upon whose assistance so much in your religious concerns has been made to depend. If you have hitherto been looking for help from God, without duly regarding the only medium through whom it can be bestowed, you have looked to a considerable extent in vain. I have long felt the importance of taking God's declarations literally; and should as soon expect an answer to a prayer not presented in the name of

Christ, as help from one which slighted or overlooked the Blessed Spirit.

2. Do not, I implore you, regard this as of small importance. It is of the utmost importance. Were a valuable and learned friend, from whom you had received inestimable privileges, and who appeared competent to promote all your interests to the utmost, to make preparations for departing to a distant land, I can imagine the earnest and eager look with which you would demand the cause of the departure, and can fancy that I hear your melancholy inquiry, "What shall I do when you are gone?" Now, suppose the reply was to contain an assurance that a more useful friend was coming, who, however, was delayed by the continued presence of the one you had long known; and suppose the departing friend was solemnly to assure you that the first work that he would do, on his return, would be to send his more efficient substitute; allow me to ask, what would be your views of the promised visitant? Would they be low and insignificant? and, in your correspondence with your former and beloved Friend, should you be disposed never to mention the Beloved of whom he spake so reverentially? Certainly not. Then let me remind you that this transaction precisely resembles that recorded of your Saviour, who could assure his disciples, that inestimable as had been his services towards them, it was expedient that he should go, to make way for the Comforter.

3. Rejoice in the personality of the Holy Ghost. It would, indeed, be matter of thankfulness had it been told us that the mysterious power of the Father would operate in our hearts, and lead us to Himself; but, contemplating the fundamental principles of redemption, we presume to assert that this would have been inconsistent. Yet, behold the love of God! There dwells in this earth a Being endued with all the faculties requisite for our moral regeneration. To him we may apply, on his strength we may rely, in his goodness we may confide; nor can we for a moment fear that the faintest prayer for his presence will be unheard or unheeded by our heavenly Father. "He will give his Holy Spirit to them that ask him." B. Z.

INCREASE OF THE SLAVE TRADE.

HUMANITY, philanthropy, and Christianity, have much to do before their zealous professors will have fully extirpated slavery, or even the atrocious slave-trade. The following will afford a most melancholy proof of the necessity for their persevering exertions, while what has been already accomplished cannot but be regarded with lively gratitude to God.

"Extract of a letter, dated Fernando Po, Nov. 10, 1834.—Yesterday the American ship, *General Hill*, arrived here, and reported that there are, to the south of the line, 25 slavers; in Wydah, to the northward of us, 12; in Bonny, 6; in Old Calabar, 4; and one in the Cameroons. These vessels will take away about 20,000 poor victims. I am further informed, that there are 100 sail of slave vessels fitting out for the coast. We have but one cruiser now on the station, the *Lynx*, so that the trade of our merchants will be ruined if steps are not taken to stop these miscreants. Five sail of merchant-ships will have to remain at Calabar until next year for want of cargoes, which will be a great loss both to their owners and the revenue.

THE WHITE-HEADED EAGLE.

THE great strength, daring, and cool courage of the white-headed eagle, joined to his unequalled power of flight, render him highly conspicuous among his brethren. To these qualities, did he add a generous disposition towards others, he might be looked up to as a model of nobility. The ferocious, overbearing, and tyrannical temper which is ever and anon displaying itself in his actions, is, nevertheless, best adapted to his state, and was wisely given him by the Creator to enable him to perform the office assigned to him. To give you, kind reader, some idea of the nature of this bird, permit me to place you on the Mississippi, on which you may float gently along, while approaching winter brings millions of water-fowl, on whistling wings, from the countries of the north, to seek a milder climate in which to sojourn for a season. The eagle is seen perched in an erect attitude, on the highest summit of the tallest tree by the margin of the broad stream. His glistening but stern eye looks over the vast expanse. He listens attentively to every sound that comes to his quick ear from afar, glancing now and then on the earth beneath, lest even the light tread of the fawn may pass unheard. His mate is perched on the opposite side, and, should all be tranquil and silent, warns him by a cry to continue patient. At this well-known call the male partly opens his broad wings, inclines his body a little downwards, and answers to her voice in tones not unlike the laugh of a maniac. The next moment he resumes his erect attitude, and again all around is silent. Ducks of many species, the teal, the widgeon, the mallard, and others, are seen passing with great rapidity, and following the course of the current; but the eagle herds them not, they are, at that time, beneath his attention. The next moment, however, the wild trumpet-like sound of a yet distant but approaching swan is heard. A shriek from the female eagle comes across the stream; for, kind reader, she is fully as alert as her mate. The latter suddenly shakes the whole of his body, and, with a few touches of his bill, aided by the action of his cuticular muscles, arranges his plumage in an instant. The snow-white bird is now in sight: her long neck is stretched forward, her eye is on the watch, vigilant as that of her enemy; her large wings seem with difficulty to support the weight of her body, although they flap incessantly. So irksome do her exertions seem, that her very legs are spread beneath her tail, to aid her in her flight. She approaches, however. The eagle has marked her for his prey. As the swan is passing the dreaded pair, starts from his perch in full preparation for the chase the male bird, with an awful scream, that to the swan's ear brings more terror than the report of the large duck-gun. Now is the moment to witness the display of the eagle's powers. He glides through the air like a falling star; and, like a flash of lightning, comes upon the timorous quarry, which now, in agony and despair, seeks, by various manoeuvres, to elude the grasp of his cruel talons. It mounts, doubles, and willingly would plunge into the stream, were it not prevented by the eagle, which, long possessed of the knowledge that by such a stratagem the swan might escape him, forces it to remain in the air, by attempting to strike it with his talons from beneath. The hope of escape is soon given up by the swan. It has already become much weakened, and its strength fails at the sight of the courage and swiftness of its antagonist. Its last gasp is about to escape, when the ferocious eagle strikes with its

talons the under side of its wing, and with irresistible power forces the bird to fall in a slanting direction upon the nearest shore. It is then, reader, that you may see the cruel spirit of this dreaded enemy of the feathered race, whilst, exulting over his prey, he, for the first time, breathes at ease. He presses down his powerful feet, and drives his sharp claws deeper than ever into the heart of the dying swan. He shrieks with delight as he feels the last convulsions of his prey, which has now sunk under his unceasing efforts to render death as painfully felt as it can possibly be. The female has watched every movement of her mate; and, if she did not assist in capturing the swan, it was not for want of will, but merely that she felt full assurance that the power and courage of her lord were quite sufficient for the deed. She now sails to the spot where he eagerly awaits her, and when she has arrived, they together turn the breast of the luckless swan upwards, and gorge themselves with gore.—*Audubon's Birds of the United States of America.*

•• N. R.

AMERICAN TRADITION OF THE DELUGE.

“LIKE most savage nations, they had also a tradition concerning the universal deluge. They said that there once lived a mighty cacique, whose only son conspiring against him, he slew him. He afterwards collected and picked his bones, and preserved them in a gourd, as was the custom of the natives with the relics of their friends. On a subsequent day, the cacique and his wife opened the gourd, to contemplate the bones of their son, when, to their astonishment, several fish, great and small, leaped out. Upon this the cacique closed the gourd, and placed it on the top of his house, boasting that he had the sea shut up within it, and could have fish whenever he pleased. Four brothers, however, born at the same birth, and curious intermeddlers, hearing of this gourd, came, during the absence of the cacique, to peep into it. In their carelessness they suffered it to fall upon the ground, when it was dashed to pieces, and there issued forth a mighty flood, with dolphins and sharks, and great tumbling whales; and the waters spread until they overflowed the earth, and formed the ocean, leaving only the tops of the mountains uncovered, which are the present islands.”—*Washington Irving's Columbus.*

ON PROVERBS III, 16, 17.

“In her left-hand riches and honour. Her ways are ways of pleasantness.”

Does Honour charm you? Seek the true alone,
Not the false bubble blown by flattery's breath;
Would you win fame by deeds of high renown?
War the good warfare, fight the fight of faith.

Do riches tempt with their capacious store?
Ah, seek not sparkling stones or glittering dust,
But fly to him who freely gives the poor
Treasures secure from rapine, moth, or rust.

Does pleasure court thee with her wanton smiles?
O, heed not what the fair deceiver says;
Thy silly heart the sorceress beguiles,
True pleasure's only found in Jesu's ways.

In thee, dear Lord, my passions all unite,
Since here alone true honour can be found,
Eternal pleasures evermore invite,
And undecaying riches here abound.

MY SCRAP BOOK.

LEAF LIV.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—SENECA.

MR. TERRILL'S MANUSCRIPT.

THE above manuscript, from which I propose to give a series of extracts, is perhaps one of the most curious, interesting, and authentic unpublished records of the sufferings of the nonconformists under King Charles II, in existence. It was begun and long continued by Mr. Edward Terrill, at that period a pious and zealous member of the church in Broadmead, and himself a great sufferer for conscience sake. He and his royal persecutor died in the same year, viz. in 1685. The original narrative extending to a great length, Mr. James has carefully and faithfully abridged it, strictly adhering to its phraseology and orthography, though, as he observes, "in some instances it will appear a little obsolete." My extracts therefore will be from Mr. James's manuscript, which is entitled—

THE ANCIENT RECORDS
OF THE
BAPTIST CHURCH
IN BROAD-MEAD, BRISTOL:
ABRIDGED BY ISAAC JAMES,
FROM THE ORIGINAL MANUSCRIPT.

The narrative embraces a detail of events from 1633; but I shall commence my extracts from the year 1640, the period of the first foundation of the church in Broadmead.

[*Mr. James's MS, p. 4.*] "In the year 1640, these five persons, namely,

Goodman Atkins, of Stapleton;
Goodman Cole, a butcher, of Lawford's Gate;
Richard Moore, a farrier, in Wine Street;
Mr. Bacon, a young minister; with
Mrs. Hazard*;

at Mrs. Hazard's house, at the upper end of Broad Street, met together, and came to a holy resolution to separate from the worship of the world and times, covenanting, that they would, in the strength and assistance of the Lord, come forth of the world, and worship the Lord more purely, persevering therein to their end. After the common prayer was over in the morning, when the psalm was singing, they would go in to hear Mr. Hazard preach. In the afternoon they met by themselves, at their beginning usually at Mr. Hazard's, and sometimes at Mr. Bacon's in Lewin's Mead. Shortly after this, on a time called Easter, because Mr. Hazard could not in conscience give the sacrament to the people of the parish, he went out of town to visit his kindred at Lyme. At that juncture, the providence of God brought to this city one Mr. Cann, a baptized man. It was that Mr. Cann that made Notes and References on the Bible. He was a man very eminent in his day for godliness, and for reformation in religion, having great understanding in the way of the Lord. When Mrs. Hazard heard that he was come to town, she went to the Dolphin Inn, and fetched him to her house, and entertained him all the time he staid in the city; who helped them very much in the Lord. He, being skilful in gospel

order, like Aquila, taught them the way of the Lord more perfectly, and shewed them the difference between the church of Christ and antichrist, and left with them a printed book treating of the same, and divers printed papers to that purpose. So that by Mr. Cann, the Lord did confirm and settle them, shewing them how they should join together and take in members. He exhorted them to wait upon God together, and expect the presence of God with those gifts they had, and to depart from those ministers that did not come out from antichristian worship. When he had staid some time in the city, he departed, and on a Lord's day following preached at a place called *Westerly*, about seven miles from this city; and many of the professors from hence went thither to hear him, with Mrs. Hazard, willing to enjoy such a light as long as they could; where he had liberty to preach in the Public Place (called a Church) in the morning, but in the afternoon could not have entrance. The obstruction was by a very godly great woman that dwelt in that place, who was somewhat severe in the profession of what she knew; hearing that he was a baptized man, by them called an *anabaptist*, which was to some sufficient cause of prejudice, because the truth of believers' baptism had been for a long time hurried by popish inventions. But to return. This godly honourable woman, perceiving that Mr. Cann was a Baptist, caused the Public Place to be made fast. Then he drew forth with abundance of people into a Green thereby, and sent for Mr. Fowler, the minister, that lived there, to speak with him (who was a holy good man, of great worth for his moderation, zeal, sincerity, and a sound preacher of the gospel, as he approved himself since); who accordingly came to Mr. Cann in the Green, where they debated the business of Reformation, and the duty of separation from the worship of antichrist, cleaving close to the doctrine of our Lord Jesus, and his instituted worship. Mr. Fowler agreed there was great corruption in worship, and it was the duty of people to reform; but at that season, as things stood, it was not a time, because they should not be suffered, and should be cast out of all Public Places. Mr. Cann answered, That mattered not, they should hire a barn to meet in, keeping the worship and commands of the Lord, as they were delivered to us. Thus Mr. Cann continued near two hours in the Green, asserting and proving the duty of people in such a day; after which they took leave of each other and departed.

But the business of preaching in a barn could hardly be received. The thing of relative holiness and tincture of consecrated places, was not off the people, having been so long nursed up in ignorance and outward form*."

* * * * *

* The above curious particulars relative to Mr. Canne (in the MS spelt Cann) were communicated by Mr. James to the Rev. Benjamin Brook; who has inserted them in pages 334, 335, vol. iii of his "*Lives of the Puritans*," with the following handsome acknowledgment. "The particular circumstances of his [Mr. Canne's] introduction to these people [the Bristol Baptists] are preserved in the ancient records of the church in Broadmead; from which, my worthy and esteemed friend, Mr. Isaac James of Bristol, has generously communicated to me the following curious extract, being the whole of what relates to Mr. Canne." In referring to this admirable work of Mr. Brook's, I cannot help remarking, that every one who feels the slightest interest in the ecclesiastical history of England, ought to have it in his possession. For originality, extent, variety, and correctness of information, and also for the liberal, impartial, and catholic spirit in which it is written, it very far transcends that of *Neale's*.—S. J. B.

* For an account of her extraordinary courage at the siege of Bristol, see *Christian's Penny Magazine*, vol. iii, p. 406. In the MS, the name of this excellent woman is variously spelt Hazard, Hazzard, and Hazard. For the sake of uniformity, however, and to prevent mistakes as to identity, I shall, when speaking of her, invariably preserve the orthography of Hazard.—S. J. B.

[*M.S.*, p. 6.] "These few being thus joined, confirmed, and separated, began very much to encrease, and many joined them. But divers that were grave, sincere, and godly people, that had gone all along with them step by step until this, would not enter into church fellowship at that time, standing off for many years. Notwithstanding, those that had begun to join themselves together did encrease, enjoying only their own gifts. But sometimes Mr. *Wroth* would come over and preach to them, strengthening them in the Lord. He lodged at Mr. *Liston's* aforesaid, whose children Mr. *Wroth* would use to teach at night times this verse following:

"Thy Sin, thy End, the Death of Christ, the eternal pangs of Hell.
The Day of Doom, the joys of Heaven; these six, remember well."

Thus this holy and humble man would be doing good wherever he came, both to young and old. Sometimes some of the professors of Bristol would go over to Wales to hear Mr. *Wroth*, and the good ministers there; so lively were they in those times. Much about this time, Mr. *Baeou* (that chiefly was Speaker, or Teacher to this people) was sent for to a good people that the Lord stirred up at *Philton*, three miles from this city, having no minister at that time to their parish. They, after much seeking of him and arguing with him, and the church here, did obtain him; and the church of Bristol, sore against their wills, were fain to part with him, though he was principally useful to them; for they had no settled pastor as yet. Notwithstanding, the church kept together, having sometimes only the brethren of the church that were not ministers, vulgarly so called, but only gifted, did use to speak, and carry on the meetings, and they multiplied and grew in the Lord. Then there joined unto them one Mr. *Pennill*, who had before been a minister at *St. Leonard's*, but being inclined to reformation, was several times set on by Mrs. *Hazard*, like a *Priscilla*, so he left off his conformity and closed in with them, and the church increased to about one hundred and sixty persons from the city and country near fifteen miles round. Some from *Busselton*, *Cainesome*, and from *Wells*, came and joined themselves to them.

Then began the wars to break forth between King Charles the First and the Parliament. Where the king's army came, the godly professing people were fain to fly and leave their habitations. At that time another nickname was cast upon the professors. They were called *Roundheads*. Some think it arose from this. The good people that were zealous for the Lord, turning from the manners of the world, as well as their worship, would not wear their hair long, as did the ungodly; therefore would cause their hair to be rounded very short, being cut so near, that the very tips of their ears were seen. The name of *Puritans* began to be less used, and declined. So that if the king's soldiers met with any such, they were the objects of their fury. This city being now possessed by the parliament army, many of the ministers and professors from Wales, were fain to make haste from their families, being like to be taken by the Commission of Array, died by night, some one way, some another, and came to this city, and joined (namely, most of the church *Lanvaughas*) with the church of Bristol. But Mr. *Wroth*, their pastor, was by the Lord laid asleep, according to his prayer, before the war, which for a great while was feared, and therefore he petitioned that he might never hear a drum beat thereto."

S. J. B*****.

THE POSTHUMOUS WORKS OF THE LATE WILLIAM M'GAVIN,

Author of "The Protestant," &c. Accompanied with a Memoir, including Autobiography, Extracts from his Correspondence, Writings, &c. in two volumes, cloth 12mo. pp. cccclxxviii & 516. Glasgow, John Reid and Co.

MR. M'GAVIN was for many years an eminent banker in Glasgow, to which station of high respectability he rose, from a humble origin, by diligent perseverance in a course of honourable industry in the fear of God. Early in life he set out in the ways of God; and while he was exemplary, punctual, and indefatigable in the ordinary duties of business, by a wise economy of his time he found means to amass a large store of scriptural, ecclesiastical, and general knowledge. His labours in the gospel vineyard appear to have been exceedingly useful, as a Sunday-school teacher, a lay preacher in Glasgow and the adjacent country, a patron and supporter of the Bible Society, Tract Society, Missionary Society, and other kindred institutions. Mr. M'Gavin was well known to many of the ministers of Christ in England, as their generous friend and host when visiting Scotland, and by his writings his name has been spread through many countries. Several pieces from his able pen enrich the Religious Tract Society. The work before us is most valuable for the Memoir in the first volume, the second containing thirty of his discourses.

We cannot take leave of Mr. M'Gavin, without strongly recommending all our readers to procure "A brief Historical Account of the most eminent Scots Worthies, Noblemen, Gentlemen, Ministers, and others, who testified or suffered for the cause of Reformation in Scotland, from the beginning of the sixteenth century, to the year 1688." This volume is enriched with a preface and notes and many new lives by Mr. M'Gavin, and deserves a place in every Christian's library.

PATRIOTISM.

Are there not Patriots in the heaven of heavens?
The Deity himself proves it divine;
For when the Deity convers'd with men,
He was himself a Patriot! To the earth,
To all mankind, a Saviour was he sent,
And all he lov'd with a Redeemer's love.
Yet still his warmest love, his tenderest care,
His life, his heart, his blessings, and his mournings,
His smiles, his tears, he gave to thee, Jerusalem!
To thee, his country!

WOLFE.

"He who sincerely loves his country, leaves the fragrance of his name to a hundred ages."

*Admonition of the present Emperor of China,
to the Officers of his Government.*

J. B*****. Walworth, will find a communication for him at the Publishers'.

London: Printed and Published by C. WOOD AND SON, Poplar's Court, Fleet Street: to whom all Communications for the Editor (post paid), should be addressed:—and sold by all Booksellers and Newsmen in the United Kingdom.

THE CHRISTIAN'S PENNY MAGAZINE.

Nº 144.

PUBLISHED EVERY SATURDAY.

MARCH 7, 1835.

PRINTED AND PUBLISHED BY C. WOOD AND SON, FOPPIN'S COURT, FLEET STREET, LONDON.



KELSO ABBEY, ROXBURGHSHIRE, SCOTLAND.

RELIGIOUS HOUSES OF THE ROMAN CATHOLICS IN SCOTLAND.

KELSO ABBEY will naturally lead our minds back to the period of Popery in Scotland. Christianity had long flourished in that country, especially in Iona, or I-calm-kill, in a great degree of purity, and from that celebrated island, as Dr. Johnson

VOL. IV.

remarks, "once the luminary of Caledonian regions, savage clans and roving barbarians derived the benefits of knowledge and the blessings of religion."

CULDEES, perhaps from the Latin *Cultores Dei*, "worshippers of God," is the title by which these distinguished men are known; but when, and by whom they were suppressed in Iona, is uncertain. They certainly existed until the *thirteenth* century:

L

the Christian religion, wherever it spread, was attended by the arts, and effected the civilization of mankind. Many persons of distinction held the office of abbot; among others James Stuart, natural son of James V. The rental contained in the chartulary is very curious, but too long for insertion in this place.

Upon the forfeiture of Francis, Earl of Bothwell, admiral of Scotland, James VI granted the superiority of the abbey to Sir Robert Kerr, of Cessford, the ancestor of the Duke of Roxburgh.

Although this venerable structure was in a great measure defaced and demolished, in consequence of the civil and religious struggles that prevailed, especially at the era of the Reformation, yet the principal part of it was probably used as a Protestant place of worship. In the 17th century it underwent considerable additions and repairs, from which time it was the parish church, till the year 1771: when a false alarm being spread during worship that the building was falling, it was never again used. This alarm was the more easily excited, as there was a popular fear, grafted on a traditional prophecy of Thomas the Rhymer, that the abbey would fall when it was at the fullest. From this time the abbey was neglected, until the Duke of Roxburgh caused the whole of the modern deformities to be removed, by which the transept and many windows and side arches of the original are displayed.

The style of the building is Saxon, with a slight mixture of Gothic. The central tower is about ninety feet in height. There is no exuberance of ornament, nor the quantity of nicety of execution for which the neighbouring abbey of Melrose is remarkable, and there are no remains of niches for images or statues. But the arches are clustered with admirable strength and beauty, and those which support the lantern are truly magnificent. During the border wars, Kelso is recorded to have been no less than three times burnt down by the English. It has often been thought curious that religious houses should have been set down on the confines of land which were the natural rivals of each other, and frequently engaged in the most bitter hostilities. There can however be no doubt, that the beneficent and pious founder thus placed them with a view of offering shelter to the distressed, and of making an effort to temper and soften down the asperities of warfare.

WHO ARE THE WISE?

Wise men in every generation have sought in the treasures of creation for real happiness and rest. After they have dived into the deep, and ascended up on high, penetrated the mysteries of nature, as well as astral as elementary, they have found their way walled up: nay, perhaps hedged up with thorns. Many have sought the living among the dead, and every creature has told them, "It is not in me!" Man's increase of wisdom has been the increase of sorrow, in which they lay down in the grave, forgetting and being forgotten, their thoughts perishing, and leaving this sad memento, "that all was vanity and vexation of spirit; and in all their wisdom, there was no profit under the sun." Those only have been truly wise, whom the Most High God has led beyond their own wisdom, into the school of the lore of purity and holiness.—"For since the world by wisdom knew not God," those only become truly wise, who, ceasing from things visible, are guided to things eternal.

ORIGIN OF THE NEW RIVER.

(Concluded from p. 67.)

THE signal's giv'n, the clanging sluice-gates fly,
All eyes are sparkling, every heart beats high.
Hark! to the rolling drum, the shrilling blast
Of trumpets burst symphonious! 'tis past!
Past all the long suspense, the anxious dread;
Pale envy shrinks and hides her scornful head:
For not his merit her foul lip could spare,
In summer's fruit burrows the reptile there!
Now gently fills the cistern's ample space,
Joy, eager joy, illumines each smiling face.
Lo! imag'd in that limpid mirror clear,
Bright gleaming fragments of the scene appear;
In rippling sport the shadowy waves rebound,
In fairy forms salute the banks around.
There, ranged in order due, the labourers stand,
A little dauntless, starchy, rustic band,
All clad in cheerful green, with trim array,
Monarchs the hind might envy on that day;
Their implements of husbandry they wield,
With them they labour'd, and they won the field.
Weapons of strife! tho' sharp and handled well,
These homely tools shall all your fame excel;
Form'd to alleviate ill, the curse remove,
Successive ages but their value prove.
Now, thrice around the chosen spot they wend,
Mayor, lords, and knights the spectacle attend;
One from the group steps forth with scroll in hand,
The meed of justice, tribute of the land!
And if in ancient guise, still Genius, thou
Plac'd thine own votive offering on his brow,
And sung entranc'd the virtue which could own
A nation's wants, and bear that weight alone;
Yet not alone, for lo, his cherish'd guide,
Divine humility attends beside,
And bids his knee in ready homage bend*,
As raptur'd crowds to heav'n thanksgivings send.
Th' oblation rises, pure, accepted, blest,
Warm from the altar of a grateful breast,
And years to come shall children yet unborn,
Reap the full harvest of that joyous morn.
Just as the vital flood rolls ceaseless on
In life's warm citadel throbbing and gone,
Through veins innum'rous, less'ning by degrees,
Dispensing health, and loveliness, and ease,—
So resting in th' extensive reservoir,
A moment's pause, the lengthen'd voyage o'er,
Then rushing on, in many a parted rill,
From tube to tube, finer and finer still,
With gen'rous speed th' impetuous waters spread,
And far and wide their welcome influence shed;
While cleanliness, and comfort, and content,
With the fresh, sweet, translucent streams are sent.

Philanthropy! blest form of angel mien,
Frown'd on by selfish wights, too seldom seen,
Thou fairest transcript of th' Eternal Mind,
Ever to kindest offices inclin'd;
Glow'd not thy purest flame within his breast,
By truest self-devotion well express'd?
Beauteous the early beam of rising day,
Chasing the dun and ling'ring shades away,
With roscate touch dissolving nature's spell,
Casting morn's glitt'ring vest o'er hill and dell:

* And bids, &c., alluding to a beautiful representation of this scene extant at the time, in which Sir Hugh appeared kneeling, and offering up ascriptions of praise to the Author of all good, at this moment of the completion of his long-cherished hopes.

Faint emblem of that mental ray sublime,
Whose lustre gilds the shifting scenes of time;
Which owes its lustre to fair wisdom's fount,
Then hastes to share the rich unspar'd amount.
And whence the blessing? Child of dust, O say,
Where wisdom's fount, which thus illumines thy way?
Whence knowledge, whose right arm encircles
pow'r,

The anchor firm of life's precarious hour?
Father of lights! descending from above,
Each perfect gift reveals a God of love;
He, great first cause, from whence all blessings
flow,

Man but his honor'd agent plac'd below,
And when for nations pass his high decrees;
Mortals obey—he sways as He shall please,
Diffusing good: so, erst, on Hermon's vale,
Wav'd the continuous harvest, ne'er to fail;
Gently distill'd a plenty-teeming shower,
Full golden sheaves bow to the Giver's power.
O, to his name be every honour due,
Vast as the boundless theme, and ever new,
Let the wide universe resound his praise,
Let ev'ry being join those hallow'd lays:

Ascend the strain on faith's unwearied wing,
Till heav'n's high concave with the echoes ring.
And Britain chief, belov'd and favour'd land,
Where social joys and arts go hand in hand,
Forget not thou that wonder-working might,
Which o'er thy sons has pour'd a flood of light.
Still as the queen of nations may't thou rise,
Thy foot on earth, thy treasure in the skies;
Ne'er may the tyrant's yoke in thee be found,
Or blood-stain'd slavery pollute thy ground:
E'en now I hear thy voice awake the world,
While fierce oppression from his throne is hurl'd;
Far as the billows of the sweeping main,
Thy breath dissolves the hideous galling chain;
Roots from the earth those deeds of brutal skill,
That depth of infamy, that worst of ill!
Nor should the rising promise of the age,
Our British youth, less sympathy engage;
The country's strength, and hope of future years,
Crush'd in the germ, a prey to want and fears,
Squalid and wan from premature decay,
O shall the race, as shadows, flit away?
Know, "a bold peasantry, their country's pride,
When once destroy'd can never be supplied!"
For see some sad and hateful blots arise,
And British infant slavery meets our eyes,
The tender limbs wrench'd out with barb'rous
art,

And frequent scream, denotes the tumbler's part;
God's perfect work, by man contemn'd, debas'd,
All sense of right from the young heart eras'd;
Some borne on stilts, a vile unnatural show,
In all the cruel mockery of woe,
Their helpless innocence a vain appeal,
To brutes who will not spare, or think, or feel;
The weak and fainting frame, imploring eye,
Those bursts of savage merriment supply!
Dragg'd round for mirth, most pitiable lot,
How have these wretched outcasts been forgot!
And hark! the little climber's early cry,
Crimsons the cheek with shame and horror's dye!
O when will British mothers form a band,
Invincible, of purpose firm and bland,
With one consent, sheltering unwearied care,
To save these early victims of despair;
Plaintive and shrill, on the forlorn one hies,
O list not inuidess, or his plea despise:
Sure in our sympathies these have a claim,
Or false th' assumption of the Christian name:

Sure in the day of last and dread award,
The Christian name alone shall prove no guard
For those who own the light of truth, yet hate,
Judgment despis'd at length must overtake,
And direr sentences pass than poor Hindoo
Bereft of Revelation ever knew.
Then Britain haste to cleanse "thy dress and tin,"
Let naught remain but purest gold within;
Arouse and shake thee from the dust and mire,
Thy altars then shall glow with hallow'd fire;
Thy sons from spiritual bondage free,
Exult to trace their origin to thee;
Sweet peace with justice o'er thy shores shall
reign,

The holy laws of God and man maintain;
And fruitful trees of righteousness abound,
And "streams of living water," flow around;
Thy fame exalted truly then shall shine
As morning star beyond the bounds of time.
Vainly may pride her gorgeous banners wave,
Akin to worms, and denizen of the grave;
If God reject, the builder's art is crost,
A tow'ring Babel in confusion lost.
O be this truth indelibly impress
Deep on the tablet of each youthful breast;
A nation's glory, pow'r, and sure reward,
Centre in this—the favour of the Lord.
Blest crown of life! whose circlet bright displays,
Treasures of wisdom, peace, and length of days,
Immortal joys and blessings yet unknown,
Pure emanations from th' eternal throne.

For thee, my ancestor, my country's friend,
That title nobly earn'd, thy manes attend;
May this mean tribute urge the willing mind
To love of God and welfare of mankind:
And fresher than the cheering breath of spring,
E'er may thy name its fragrant odours fling;
Enwreat'h'd with moral buddings fair and high,
And ev'ry blight of time and change defy;
Peace to thine ashes, sacred be thy dust,
Rank'd with the good, and number'd with the just.*

E. A. W.

* A recent perusal of Sir H. Myddleton's will, gives the most reasonable assurance that he was, in every sense of the term, a sincere, humble, and consistent Christian.

ON DIVINE INFLUENCE.

No. III.

THE DIVINITY OF THE HOLY GHOST.

IN my last essay I endeavoured to prove the personality of the Holy Spirit. It will therefore be very essential for me now to present you with proofs of his Divinity, otherwise the object of the former observations might be misunderstood or perverted.

It will be allowed me here to remind our readers of the axiom, which maintains, that "things equal to one and the same thing are equal to each other," for it is on this principle alone that I can conceive it possible to make the present subject intelligible. Acting upon this, it will be my endeavour to show you what attributes and perfections constitute the Scripture description of the Divine Being; and then, if I can prove that all these attributes are possessed by the Holy Spirit, I apprehend the proof of his Divinity will be complete.

1. The sacred Scriptures would but ill answer the great purpose for which they were composed, if they did not maintain, in all its purity, the doctrine of God's boundless excellence and matchless

glory. Accordingly we find them full of declarations calculated to inspire us with sentiments of the deepest reverence towards a Being so exalted and glorious. It will therefore be readily admitted, that the names by which the Deity is thus designated would not, under any circumstances, be carelessly and improperly applied. With these sentiments impressed upon our minds, it will afford us matter for serious consideration, when we discover that all the titles peculiar to Deity are ascribed to the Holy Spirit; and that this is done with such manifest intention and design, that no one can suppose it to proceed from accident or inadvertency. It would appear from such conduct, that the sacred authors were directed by their heavenly Father to communicate to the world the important and solemn doctrine now under review.

Perhaps there is no circumstance in the Bible more generally known than the awful visitation of God upon Ananias and Sapphira for their duplicity and falsehood. They had foolishly supposed that the extent of their offence was small, in proportion to the inconsiderable number and character of the sect with whom they were dealing. But the apostle soon gave them to understand that their crime assumed a far darker and more desperate character, since it was a lie unto the *Holy Ghost*. After this plain statement of a fact, in the very next verse he declares the lie to have been told to *God*, whence we are authorized in asserting, that, in this passage, the inspired apostle ascribed to the *Holy Ghost* the name peculiarly belonging to the Deity. Acts v, 3, 4.

Another reference in illustration of this argument may be made to 1 Cor. iii, 16, "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you." Many of our readers have doubtless in their perusal of the Scriptures observed, that it is a custom with the sacred writers to repeat an idea twice in the same verse, in different words, so as the more strongly to impress the sentiment or declaration on the mind. I take the above verse to be an example of this kind, the first clause comparing the body of man to the temple of *God*, and the second maintaining the residence of the *Spirit* in man's body. This again appears to lead us to the conclusion, that the Great Apostle of the Gentiles intended his converts to believe that the Spirit was entitled to the name of God himself.

2 Cor. iii, 17. "Now the Lord is that Spirit." In this passage, the Being before spoken of as possessing the power of changing the heart of stone into one of flesh, is asserted to be the *Lord*. What can be meant by this?

On a subject of such importance as the present, and in which it is inestimable to take the common sense of the word of God, I cannot but submit that, on the authority of the foregoing texts alone, the Christian may, with security, receive into his creed the doctrine of the Divinity of the Spirit; the evidence being the same as that furnished of the Divinity of God himself.

There is one phrase of common occurrence in the Bible very much to the point in the present case. We have all heard the words "to be born of God," and we have also heard "to be born of the Spirit." Is not the idea conveyed by these and a variety of similar passages the same; and must not, therefore, the inference of the Divinity of the Spirit be palpable to all who will consider for one moment the true meaning of the words? I shall not now enter into any investigation as to the nature of the operation which is signified under this extraordinary phrase; it is enough for my purpose to be able to

appeal to the Bible as to the fact of the same operation being in different places ascribed to the energy of God, and of the Spirit. It may be allowed me here to contend, that, on all the works which have proceeded from the hand of the Deity, he has stamped a peculiarity and magnificence which separates them from any effected through the agency of a created being. We might therefore reasonably expect, and shall assuredly find, that in the Bible these works are often appealed to as evidence of his greatness, and of the true nature of his character. It is also a proposition palpable to every thinking man, that the spiritual operations of the Deity require no less powers than those which are displayed in the natural world. Is it then habitual in Scripture to ascribe the work of creation to a creature; or are we indiscriminately told to believe that God formed the universe, and that man formed it? Are the heavenly bodies, or earthly existences, ascribed to his power? The answer to these inquiries may be anticipated without the possibility of mistake; nay, some may be at a loss to conceive why they should be asked. Still I think it quite evident that they are of real and infinite importance. If the "new birth" is a work of the Deity requiring the exertion of Omnipotence to effect it, we are entitled to regard it as one which could be brought about by no power less than his. But it is said to be brought about by the Spirit; and on this fact I build one more evidence that the Spirit is a Divine person.

It would be easy to set before you other passages in which the careful reader might discover similar confirmations of this great truth; but I shall content myself with suggesting the importance of keeping a watchful eye and a prayerful heart when perusing the pages of God's holy word.

The whole force of the present Essay depends on the argument derived from the use of the name of God, synonymously with that of the Spirit; and, in order the more forcibly to convince our readers that there is a great deal of weight in such an argument, I would remind them of the day when, from Sinai's burning mount, a voice which shook the earth proclaimed, "Thou shalt not take the name of the Lord thy God in vain;" and I would ask whether, amid all the sins and infirmities, the backslidings and transgressions, committed by the wayward descendants of the faithful Abraham, the effect of this command did not sink deep into every heart, so as to be a constant watch upon their mouth, and a keeper of their lips, and whether even death itself did not seem preferable to the desecration of the name of Jehovah? Surely then they were not the people to bestow such a glory as the possession of this Holy Name on a creature, or even less than one. And when we remember the spotless conduct of the Saviour, and observe the caution with which he avoided the use of the word God, we shall be unwilling to charge misappropriation of that name on Him or his followers: and still further when we bear in mind that we lay claim to Divine inspiration for our Bible, we must be cautious how we charge blasphemy on the Highest himself. No, sophistry may weave a silken web, and, by its nice distinctions, shake the confidence of the weak and unstable Christian: but, after all, he will find his happiness depends on a simple and undoubting reception of the plain and intelligible declarations of the Scripture. The Being who dictated them was too wise to err, and is far too gracious to mislead any of his creatures, and on his declarations they may place the utmost confidence.

As I shall pursue another branch of argument to prove the same point in my succeeding essays, I must not at present descend on the inferences suggested by the Divinity of our great and glorious Sanctifier. Yet let me urge on all, the immense value of the Revelation, since it is so well calculated to guide them into all truth. Reasonings might fail or be mistaken, but God cannot err. Left to ourselves, we should never have discovered "that there is any Holy Ghost," but, by His blessed guidance, we are led to the reception of a truth infinitely sublime, that our bodies are the temple of the Holy Ghost, even the dwelling-place of a Divine Person. B. Z.

EXPOSITION OF HEBREWS X, 26, 27.

In answer to a Correspondent.

VARIOUS claims have prevented an earlier compliance with the wishes of our respected Pembroke correspondent, S. B., in relation to that awakening passage of Scripture, which appears to have been a subject of difficulty. Reference has been made to this passage in Vol. III, p. 246 and 247 of the Christian's Penny Magazine, where there is a short explanation of this impressive text, in a paper on "The unpardonable Sin," but we cheerfully give a further exposition.

Humble and timid Christians, conscious of cold affections towards God, and heart-backslidings with various imperfections, have frequently been distressed by misapprehending the intention of the Holy Spirit. The design of the epistle should be kept in mind by every reader, and this we will give in the words of an eminent commentator.

"The writer of this epistle is a Hebrew, and addresses his Hebrew brethren, who had made a profession of the Christian religion. Nothing can be plainer than that those addressed are considered as being in danger of apostasy from that religion. To warn them against this danger is the principal object of our epistle. In order to do this, the writer proceeds to lay before them the aggravated guilt, and the awful doom of those who make defection from Christianity, to direct their views towards that crown of glory which fadeth not away, and which is reserved in Heaven for all who persevere, even to the end of life, in their fidelity to Christ; to put them on their guard against the various enticements of sin, which might allure them from the paths of Christian duty; and especially to guard them against relapsing into superstitious views respecting the importance and necessity of the ceremonial rites and sacrifices of the Levitical institutions, and against being induced by these to relax their confidence in Jesus, and in his atoning sacrifice."

Inconsiderable differences are made in the translation of these verses by learned expositors: still they may be regarded as throwing some light upon them, especially by those who are not able to consult the original.

Dr. Doddridge gives the following translation and paraphrase, by which the spirit of the passage will be seen: the italics contain the translation. "I have urged you to a steadiness and courage in the profession of the Christian faith, and have cautioned you against neglecting those acts of public worship by which it is professed, on any consideration whatever. And I must continue to inculcate the caution with the greatest seriousness, for if *see sin wilfully* and presumptuously by apostatizing after having

received the knowledge of the truth with such incontestable evidence and power, there remaineth yet no more sacrifice for sin; nor is it possible to find any atonement that shall be efficacious, after having thus ungratefully and wickedly disowned that which God has appointed. But, on the contrary, all that remaineth is a certain fearful expectation of the judgment of God, and of his fiery indignation, which is just ready to devour the adversaries of his gospel, and shall, in a very little time, be poured out upon them in all its terrors.

The Rev. Moses Stuart, of Andover, in New England, America, has recently published a most learned and excellent translation and commentary on the Epistle to the Hebrews: and he agrees with Dr. Doddridge in his edifying paraphrase. He translates the 26th verse, "*Moreover, should we voluntarily make defection from our religion, after receiving the knowledge of the truth, no more sacrifice for sin remaineth.*"

The Greek word rendered wilfully, Mr. Stuart remarks, "has reference to the common and acknowledged distinction in the Jewish law between the sins of oversight or inadvertence, and those of presumption. For the first class, see Lev. iv, 2, 13, 22, 27; Numb. xv, 27, 29; for the second, Numb. xv, 30, 31, where the presumptuous offender is described by the expression, *who acts with a high hand, or doeth presumptuously—despised the word of the Lord*. That this is the kind of offence to which the apostle alludes, is evident; for he distinguishes it expressly from the sin of oversight or inadvertence, by saying, that it is committed after being enlightened by the gospel." The Greek word, he adds, "means then, deliberately, with forethought, with settled intention, and not by merely sudden and violent impulse, or by oversight." On the Greek of the latter clause of that verse he remarks, that the sense is, "If you make defection from Christianity, and renounce your hope and trust in the atoning sacrifice of Christ, no other is provided, or can be provided, for you. No other makes real atonement for sin; this being renounced, therefore, your case is desperate. The sacrifice under the new covenant is never, like the Jewish offerings, to be repeated. Apostasy from your present religion, then, is final perdition."

MY SCRAP BOOK.

LEAF LV.

"The Bee that wanders, and sips from every flower, discovers what she has gathered into her cells."—SÆNCA.

EXTRACTS FROM THE ANCIENT RECORDS OF THE BAPTIST CHURCH IN BROADMEAD, BRISTOL.

(Continued from p. 71.)

[MS. p. 8.] Some of the members hearing of the fame of one Mr. Ewins, one of those sent forth by the church of Allhallows in London to preach the gospel in Wales (there were but about six in all sent), and the church of Landvaughas, some few miles from Chepstow, chose Mr. Thomas Ewins to be their teacher, and by the said church, by fasting and prayer, he was set apart to the work of the ministry. Landvaughas was the church first planted by worthy Mr. Wroth, whom Mr. Walter Cradock succeeded, and Mr. Ewins succeeded him.

Mrs. Nethway aforesaid, of a gracious lively spirit, rode over to Wales to hear this Mr. Ewins, and being affected with his preaching, was the instrument, when she came home, to persuade the

leading brethren to endeavour to get Mr. Ewins to be teacher to this congregation, which was assented to. So some were sent to Lanvaughas to get their consent and Mr. Ewins's, for his settlement in Bristol, but could not prevail, the church being altogether unwilling to part with him. Notwithstanding, after much ado, and great importunity from the Church, and from the magistrates of Bristol (being invited by the mayor and aldermen, as well as the Church), Mr. Ewins was prevailed with to come, and the Church of Lanvaughas at last was prevailed with so far as to lend him to Bristol (but no otherwise), by reason they saw the need and earnestness of this Church, and a letter from the mayor and aldermen, and steward of the city, which is as follows.

" Good Sir,

In pursuance of an Act of Parliament for the better maintenance of ministers to preach the gospel, we the commissioners by the said act appointed, being met together to consider and advise of able and godly men to preach the gospel in Bristol, having experience and much assurance of your faithfulness and sufficiency for that work, do desire you, Sir, that you will please to come unto us, and perform the work and service of a faithful dispenser of the word of the gospel in this city; and forasmuch as there is a power given us by the said act, to make provision for a competent number of good ministers, we doubt not but we shall provide a sufficient and comfortable maintenance for you. We shall expect to hear from you, and remain, Sir, your loving Friends,

Hu. Browne,	John Haggatt,
Ri. Aldworth,	James Powell,
Robert Vickris,	Thomas Harris,
Jer. Holwey,	George Lane,
Dennis Hollister,	Edw. Tyson.

Bristol, the 14th of
July, 1651."

Thus Mr. Ewins was settled teacher to this church, and by the mayor as aforesaid made lecturer for the city also, viz. at the place called Nicholas, to preach a sermon every third day of the week; for the Lord's Day, Christ Church, where he preached usually mornings, and at Maryport in the afternoon. In the summer time several other parishes would get him in the afternoon, as Thomas, on the other side of the bridge, and frequently to Philips, being those places were spacious for the convenience of the people. Thus he continued divers years, to the comfort, peace, and increase of the church, and in those halcyon days* of prosperity, liberty, and peace, it pleased the Lord to break forth more primitive light and purity in reformation of worship.

[MS. p. 12]. At length on 3d Septemb. 1658, Oliver Cromwell died, and his son Richard was proclaimed Protector, and on the 16th May 1659, he was displaced, and the Commonwealth (or old) parliament, that Oliver dissolved, anno 1653, sat again; during all which time we had peace.

Br. Terrill baptized 1658.

Upon the 29th of the 3d month 1660, King Charles the Second was brought from his exile again into the nation, and to the crown. Then Satan stirred up adversaries against us, and our trouble or persecution began. And then our friends

of the presbyterian party were turned out of their public places as well as we. Then those who had preached against us for meeting in private houses, were fain to meet in private houses as we had, and did do. For when our pastor or teacher, Mr. Ewins, was turned out of those public places called Nicholas, and Christ Church, we first met every Lord's day at our pastor's house in the *Castle*, and there we continued a long time; but being straitened for room, we took a large place, or hall, towards the end of Broad Mead, called the *Fryars**, which formerly had been some chapel, and there we continued holding forth the Gospel of God's free grace by our Lord Jesus Christ.

In the 10th month 1660, orders came that all above 16 years of age must take the oaths of allegiance and supremacy, which many scrupled to do, because of the extensiveness of some words in the oath of allegiance, as the words "whatsoever," and "otherwise." Whereupon the brethren of our and brother *Hynam's* congregation met together, and discoursed our judgments, and searched the Scriptures concerning our duty and subjection to magistrates, in which all agreed concerning civil matters they ought to be revered and obeyed: and to give them some assurance of it, we drew up in writing our sense, and in what terms we could engage ourselves, which was consonant to the Scripture, and we did judge it as full as the oath of allegiance: which was sent by two messengers to the mayor, Sir Henry Creswick. He sent the same up to the king and council, and ordered us to be let alone until he had an answer from above; which, within a month, came, and was, That we must take the oath according to the letter of law, and not in other words. But Sir Henry telling us they did not require us to oblige ourselves further than the Scripture did require of us, divers members of both congregations took it. But others, though they held an oath to be lawful, yet were not satisfied to take a promissory oath. And so in peace we bore one with another. So that trouble passed over.

Upon the 15th of January 1661, the mayor, Sir Henry Creswick, sent his eldest serjeant with the king's proclamation to our pastor Mr. Ewins, and forbid him to preach in his own house. So having got the chapel called the *Friars*, there he preached as aforesaid, and a great number of people came constantly to hear him, where for some time we were quiet, but not without many threats.

Upon the 25th of June 1661, Mr. Ewins was called before the mayor for preaching at the *Friars*, and charged not to preach; but he continued in the work of the Lord until the 27th of the 5th month following he was taken up at the *Friars*, by one Adams, a serjeant of the train bands, to Capt. Rich, and so, with a guard of musqueteers, was carried away to the marshall's, which was then Joyner's in Christmas Street, where Mr. Ewins remained until the 12th of August following. Then he was committed to his own house as prisoner, but on the 25th of Sept. he was discharged in open sessions; and then preached at the *Friars* again: and during his imprisonment and confinement, the meeting was still carried on by the brethren of the congregation, and some members are added, and some the Lord took to himself.

* This I apprehend was what is now called *Baker's Hall*, occupied by the Welsh Independents. After Mr. Ewins's church left it, it was held by Mr. Gifford's congregation, till they removed, I think about the year 1700, to the Pithay. I cannot tell where Mr. *Hynam's* congregation met at this time.—J. J.

* Viz. during the period of the Commonwealth.—S. J. B.

[MS. p. 14.] Mr. Erwin was taken up again on the 26th of October, 1662, by Captain John Floyd, coming to the *Friars* on a Lord's day, with Lieut. Smart and others; so again with a guard of musqueteers was led away to the Ill Hall, and from thence sent away to the Marshall's, which was then in Wine Street, where he continued a prisoner for the Lord until the 13th of November, and then was sent home by Mr. Cale, a major.

S. J. B*****.

(To be continued.)

THE CHRISTIAN'S FUTURE REST.

DEUT. XII, 9.

"For ye are not as yet come to the rest and to the inheritance, which the Lord your God giveth you."

THOUGH in this world of grief below
The Christian's pilgrim's oft distress,
'Tis his high privilege to know
There's in reserve a glorious rest.

Below, all things are on the wing,
And sorrows heavy press the breast :
Above, rich joys perennial spring,
And there is everlasting rest.

Like the lorn dove, the pilgrim finds
No spot below to be posset ;
Earth cannot fill the heav'n-born mind,
He seeks above a nobler rest.

Thrice happy soul ! at last he'll prove
His hope, his portion is the best ;
When, borne aloft on wings of love,
He enters on his heavenly rest.

Fear not the storms that round thee beat,
That but conspire to make thee blest ;
They waft thee to a safe retreat,
They meeten for eternal rest.

Though Satan, sin, and earth combine,
Though saddening fears thy heart infest,
See through the gloom the promise shine ;
Press on, there yet remains a rest.

Though time flies on, though life decay,
Though comforts die, be not distress'd ;
Thy Saviour says, " Rise, come away,
And in my bosom ever rest."

J. C.

DAILY DEVOUT MUSINGS, AND POEMS ON DIVINE SUBJECTS;

By Isabella. Revised by T. Timpson, Author of "A Companion to the Bible," "Church History through all Ages," "British Church History," &c. 32mo. cloth, gilt, p. viii, 152. London, Thomas Ward and Co. 27, Paternoster Row.

THE "Daily Devout Musings" of Isabella we have no doubt will be highly acceptable to many; and, under the Divine blessing, be the means of promoting "the life of God in the soul." The texts are judiciously selected, and the verses are remarkable for their correctly evangelical divinity, and some of them for their poetic beauty.

Poems on Divine subjects possess considerable merit, and they form a rich addition to the Musings.

"Saturday Evening's Meditation," "The Sa-

viour's Last Passover," "Ministry of Angels," "To the Jewish Nation," &c. cannot fail to be admired. As a specimen of the style and sentiments of "Isabella," we give the following short piece, entitled

"THE HOPE OF THE BELIEVER."

Sweet star of hope, so brightly gleaming,
Calm and serene in yonder sky ;
How pure the light which there is streaming,
Even from the throne of God on high !

The Christian's hope, how bright and glorious,
Shining into eternity ;
How firmly founded, and how precious,
The kindling eye of faith can see.

Hope tells us of a brighter morrow,
When wintry storms can never come ;
It wipes away the tear of sorrow,
And points us to our heavenly home.

Bright bow of promise, 'mid the darkness
Which now surrounds our path below ;
Forerunner of the moon which rises,
Beaming to full meridian glow.

'Tis this sustains the sinking spirit,
While here the waves of trouble roll :
Telling of joys it shall inherit,
Bliss that awaits the ransom'd soul.

O for this hope—this boon of heaven,
The gloomy vale of death to light ;
A hope through Christ of sins forgiven,
And the exchange from faith to sight.

THE ANXIOUS INQUIRER AFTER SALVATION,

Directed and Encouraged. By John Angell James, 18mo, cloth, pp. 132. London, Tract Society.

MR. JAMES, by this little treatise, has conferred a favour of no small value on the Church of Christ. It deserves a place with Baxter's Call to the Unconverted, and Doddridge's Rise and Progress of Religion in the Soul; in some respects it will be considered as superior to them both, as giving clearer and fuller views of the gospel of Christ. It contains ten chapters, each of which forms an essay drawn up in Mr. James's most forcible style, on the most important topics which can interest an "Anxious Inquirer after Salvation."

BENEVOLENCE.

THE happiness which every generous and truly noble-minded man feels in being instrumental to the comfort, and in alleviating the misfortunes of an afflicted fellow-creature, is too refined in its nature to admit of description, and must be experienced ere it can be conceived. The gratitude or ingratitude of the sufferer cannot affect his pleasurable sensations, for they approach too near the sublimity of heaven to be heightened by professions, which might not proceed from the heart, nor can they be allayed by any worthlessness or indifference evinced by the object of protection.

London: Printed and Published by C. WOOD AND SON, Poplar's Court, Fleet Street; to whom all Communications for the Editor (post paid) should be addressed;—and sold by all Booksellers and Newsmen in the United Kingdom.

THE CHRISTIAN'S PENNY MAGAZINE.

Nº 145.

PUBLISHED EVERY SATURDAY.

MARCH 21, 1835.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POFFIN'S COURT, FLEET STREET, LONDON.



BROCKWEAT, NEAR TINTERN ABBEY, GLOUCESTERSHIRE.

THE MORAVIANS, OR UNITED BRETHREN.

INQUIRIES have frequently been made to us respecting the denomination of Protestant Christians called Moravians, or United Brethren. This inquiry—
VOL. IV.

sitive disposition we will now endeavour to gratify, especially as we have been favoured with the engraving presented to our readers by the kindness of the Home Missionary Society.

Christian missions, both to the heathen and to the
M

neglected districts of our British population, have our most cordial approbation; and we should esteem it no small honour to be instrumental in contributing to their more liberal support. Britain, though called *Christian*, is lamentably far from being evangelized; and there are dense masses of our rapidly increasing population, still awfully destitute of the administration of Christian ordinances. Hence the indispensable necessity of the Home Missionary Society, even in favoured England.

Moravian piety and zeal will happily illustrate the nature and triumphs of Home Missionary labours, in the case of Brockwear; and we are unable to do this with more effect than by giving the following extract of a letter from the Rev. L. West, Moravian minister of Brockwear, addressed to the Rev. Dr. Steinkopff.

"Brockwear is a hamlet in Gloucestershire, two miles from Tintern Abbey, lying embosomed in the romantic hills through which the river Wye pursues its winding course. The population consists of sailors, employed in the transport of merchandize down the river to Bristol, ship-carpenters (there being peculiar advantages for the conveyance thither of Herefordshire timber for ship-building), and poor families, who earn their livelihood in the neighbouring woods, by making faggots and hoops. Having, from time immemorial, been without church or chapel, and almost entirely destitute of religious instruction, what could be expected in regard to the morals and demeanor of the people? Supplied with stout-hearted sailors, and men accustomed to the hardest manual labour, devoid of every principle but those which human nature in her rudest form had engendered, Brockwear had long been noted as a city of refuge for persons of desperate and lawless character. The Lord's-day was ordinarily kept as a day of unhallowed revelling; on that day old and young were accustomed to pour forth into the neighbouring fields, where cock-fighting, and other brutal sports, accompanied with oaths, gambling, and not unfrequently with bloodshed, were the occupations in which a large proportion of the thoughtless multitude eagerly engaged.

"To this village the attention of the United Brethren (or Moravians) was providentially called in 1832; and in compassion to the souls of its neglected population, and to the equally destitute condition of a large extra-parochial district adjoining, a minister of that church was sent, to feed them with the word of life, and to direct their thoughts to higher and better objects. The ministrations of God's word have been attended with a blessing; a Sunday-school has been formed, which now contains 140 children, and a neat little chapel and minister's house have been erected.

"When the bishop of our church, at that time on a visitation to Bristol, proposed to me the situation at Brockwear, which I now hold, he advised me, before I gave a final answer, to visit the place, and avail myself of any opportunity that might offer of preaching the gospel, and making myself personally acquainted with the locality, and with the wants of the poor people. I did so. The utter absence of religious and moral culture, the swarms of uneducated children, the number of beer-shops and public-houses, were the objects which immediately arrested my attention. I bent my course towards the room in which a few individuals were already assembled to hear the word of God. After taking my place, I could not but feel affected on surveying the

small congregation seated on some benches before me; they appeared devout, and an aged man, with hoary hairs, just then entered, and fell on his knees in silent prayer; tears filled my eyes, and my voice faltered as I spoke. The next day I returned to Bristol, and, need I add, when I saw the bishop, I told him I would go, in the name of God, among the poor people in Brockwear, and trust to Divine Providence for the support of myself and family. The annual sum of twenty-five pounds was promised, which, with the exception of ten pounds promised by a gentleman (who has since withdrawn his subscription), was to be collected from the people and friends in the neighbourhood.

"I need not repeat the chain of interesting circumstances connected with the laying of the first stone of our present chapel, by our late excellent minister, the Rev. C. J. Ramfiter, who is now resting from his labours of love in the paradise of God; nor will I here depict the happy scenes of the 2d of May, when it was opened, and became consecrated by the prayers and praises of the first congregation worshipping within its walls; but will pass on to show the progress of the work in the hearts of the people. This is, I am thankful to say, testified by the increasing attendance at our public services. It is, indeed, truly cheering to see how highly the poor people prize the Christian's privilege of worshipping God in his temple. It is an interesting fact, that the last Bible Meeting, at which the late pious secretary of the Bible Society, the Rev. Mr. Hughes, spoke, was in our chapel at Brockwear. He then declared that, owing to the state of the weather, he had not expected that any would leave their houses; but, added he, addressing the people, 'I did not know you—I did you wrong! I now see you love the Bible, and you love the Bible Society; and when I next come to Brockwear, if the rain descend in torrents, I shall come with a cheerful heart, because I know your love for the Scriptures will bring you to the Bible Meeting.'

"Last Christmas-day (1833), we prevailed on our fellow villagers to put a few shillings together, that we might give a piece of plain cake to our Sunday scholars. They met at half-past two o'clock, in our chapel, in number 148, when I proceeded to catechize them, before an attentive congregation, and to hear them repeat Scripture lessons. They gave evident proof of diligence, and answered the questions so well as to produce an expression of astonishment in the countenances of the poor parents; all present concluded by singing two anthems which I had taught them. Our public services are three in a week, besides two cottage lectures, which are well attended.

"I cannot help mentioning how much more cheering are our prospects now, towards the end of 1834, than what they previously have been. We laboured and preached among them for more than eighteen months, and no fruit of our labour appeared, save that the sick and the dying had been instructed and comforted; so that, concerning some of these, we had a good hope that they had passed into the church of God above; but the young, the healthy, and stout-hearted, though the standard of an incarnate Saviour had been erected, and the glorious gospel of peace had been proclaimed, kept aloof from the mountain of Jehovah. But now, oh the riches both of the wisdom and knowledge of God! we can number more than 70 precious souls, including the lambs of our flock, over whom the Lord has given us special charge, that we should feed, tend, and watch over them.

"The inhabitants of Brockwear are 330, but the extra-parochial inhabitants on the hills accessible to the minister of Brockwear are above 2,000. Our Sunday auditors average 200, and on week-days there are about 60. The chapel will seat 300, and is capable of having a gallery added, when needful.

"Before I conclude, permit me to mention a circumstance, by which my mind is often overcast with a thick cloud. I cannot divest myself of the anxious thought, that in case of my removal, Brockwear, its chapel, its children, and whole population, may be abandoned for want of a sufficient maintenance for its minister. The poor people are gladly subscribing; many of them cannot offer more than one penny weekly, and others cannot even afford that; their weekly contributions have hitherto never exceeded the sum of four shillings: but, such is human nature, that even were a successor willing to come and try to support himself, with the help of such a stipend, circumstances might occur, which would cause even this regular contribution to fail. The plan I would respectfully suggest is not so much with the view of adding to my income, as to provide for the future generations of this hitherto neglected village. It has for its object the raising a fund, by means of the benevolent donations of friends, which should be placed in the hands of a treasurer, or trustees, till it yields the annual interest of ten pounds, applicable to the maintenance of the resident minister at Brockwear. At the same time, should any friends of the Redeemer's cause be preferably disposed to make an annual contribution towards the current expenses of this promising work, the offering will be thankfully accepted, and faithfully applied, according to the intentions of the benevolent donors.

(Signed)

"LOUIS WEST."

HISTORIC NOTICES OF THE MORAVIANS, OR UNITED BRETHREN.

Ecclesiastical historians have uniformly regarded this denomination of Christians as entitled to claim a very high antiquity. Some have attempted to show their right to trace up their descent even to the early fathers of the Church, connecting them with the Waldenses, who were numerous in the south of France, Italy, and Switzerland, in the *fifteenth, fourteenth, thirteenth, and twelfth* centuries, and with the Paulicians in the seventh century.

According to the Society's own account, they derive their origin from the Greek church in the *ninth* century: when by the instrumentality of Methodius, and Cyril, or Constantine, two Greek missionaries, the kings of Bulgaria and Moravia, being converted to the Christian faith, were united, with their people, in the communion of their instructors. Methodius is reckoned their first bishop, and for their use Cyril translated the Scriptures into the Slavonian language.

Popery continued to prevail; and the contests between the prelates of the Greek and Roman churches, were moderated by the submission of the greater part of the Moravian brethren to the see of Rome. Some, however, adhering to the rites of their mother Church, united themselves in 1170 to the Waldenses, and sent missionaries into several countries.

Popish persecution raged against the Waldenses, and rivers of their blood were shed by the savage bigotry of the Catholic crusaders, more or less during three centuries. Moravia and Bohemia still contained many witnesses for Christ: but the martyrdom of John Huss, rector of the University of Prague, and of his friend Jerome, a learned Bohemian gentleman, being regarded as an outrage upon their nation by the nobles of Bohemia, they meditated revenge. This passion was inflamed by the policy which was adopted towards them by Pope Martin V, who showed his zeal for the Church by exciting the Catholics in Moravia and Bohemia to destroy the Hussites, in obedience to the decrees of the council of Constance. Multitudes fell victims to their cruel bigotry, and perished in the ruins of Kutenburgh, by drowning and at the stake. Many of the Hussites withdrew to a high mountain, which they fortified; and there they held their religious meetings, administering the Lord's supper, not only in the bread, but the wine, which the council had refused to allow. Their fortification they called Tabor, from a word signifying *Tent*, and from this they were called *Taborites*. They chose Nicholas de Hasinet and John Ziska as their captains; under whom they defended themselves and defeated their enemies. Wenceslaus, king of Bohemia, terrified by opposition in his bloody work of persecution, died A. D. 1419; and his crown falling to the Emperor Sigismund, he sent an army on a crusade against the Hussites. This army being joined by troops raised for the same purpose by the pope, many were destroyed as schismatics and heretics. Nicholas dying, A. D. 1420, Ziska became sole general, and defeated the combined troops in eleven successive engagements. Ziska died A. D. 1420, and was succeeded by Procopius Rosa, under whom they still maintained their cause, until the council of Basil was called, A. D. 1431, by which they were allowed the use of the cup in the Lord's Supper, and the administration of that ordinance in their own language.

Having succeeded thus far, many were satisfied, and were called *CALIXTINES*, from *calix*, a cup, though they differed but little from the papists, who soon gained their leader Rokyzan, by the dignity of the Archbishopric of Prague, A. D. 1436: when elevated to that honour, he united with his former enemies in persecuting his early brethren, who insisted not only on having the use of the cup, but a general reformation of the Church, and a return both in doctrine and discipline to the Holy Scriptures.

Tabor, the city of refuge for the Taborites, was soon destroyed: but Gregory, the nephew of Archbishop Rokyzan, a minister of high reputation for enlightened piety, still adhered to the persecuted Taborites; and through his influence with his uncle, they obtained leave to retire to the depopulated lordship of Lititz, on the confines of Silesia and Moravia, A. D. 1453. Thither many families, nobles, and learned men, repaired from Prague and other places, and in a short time built several villages. They abandoned war; and chose upright men for their ministers, among whom was Michael Bradazius. He, with his colleagues, under the direction of Gregory, reviewed their doctrines and church polity, and adopted an ecclesiastical system, according to their insight into the Scriptures, and resembling a union of the principal parts of the Congregational and Presbyterian, with a kind of Episcopacy. Thus was formed the plan of the Moravian Church, A. D. 1457: and the whole body in

connection with them, discarding all human creeds as hindering upon their consciences, and receiving the Scriptures only as their law, called themselves "*Fratres Legis Christi*," brethren of the law of Christ, and "*Unitas Fratrum*," the Unity of the Brethren, hence their modern appellation, *United Brethren*.

Harmony, love, and prosperity, characterizing the proceedings of the United Brethren, their enemies regarded them with malignant vigilance, and the increase of their congregations inflamed the bigotry of the Romish and Calixtine priests. Podiebrand, elected king of Bohemia, A. D. 1458, was soon induced to unite with their persecutors in persecuting the reforming dissenters. They hoped in vain for protection from Archbishop Rokyzan, as he was in alliance with their oppressors. They sent letters of consolation to their suffering brethren; and Gregory with several others was deputed to Prague. These were seized, imprisoned, and tortured, when it being reported that Gregory had expired upon the rack, Rokyzan hastened to the prison. Conscience accusing him, the apostate uttered in anguish over the supposed corpse, "My dear Gregory, I would to God I were as thou art!" Gregory had only fainted, and he was spared yet to be a nursing-father to the Church; while Rokyzan continued a persecutor till A. D. 1471, and died in utter despair.

(To be concluded in our next.)

A FOREST ON FIRE.

ILLUSTRATIVE OF ISAIAH IX, 18.

"Wickedness burneth as the fire: it shall devour the briars and thorns, and shall kindle in the thickets of the forest; and they shall mount up like the lifting up of smoke."
"But I will punish you according to the fruit of your doings, saith the Lord: and I will kindle a fire in the forest thereof, and it shall devour all things round about it." Jeremiah xxi, 14.

THE following appalling description of a scene which has been frequent in America, but from which, in this highly-favoured country, we are happily exempted, is given by Mr. Audubon, in his celebrated work "*On the Habits of the Birds of the United States of America*," as it was related to him by a wood-cutter.

"It is a difficult thing, Sir, to describe," said Mr. Audubon's informant, "but I will do my best. We were sound asleep one night, in a cabin about a hundred miles from this, when, about two hours before day, the snorting of the horses and lowing of the cattle, which I had ranging in the woods, suddenly awakened us. I took my rifle, and went to the door to see what beast had caused the hubbub, when I was struck by the glare of light reflected on all the trees before me, as far as I could see through the woods. My horses were leaping about, snorting loudly, and the cattle ran among them with their tails raised straight over their backs. On going to the back of the house, I plainly heard the crackling made by the burning brushwood, and saw the flames coming towards us in a far extended line. I ran to the house, told my wife to dress herself and the child as quickly as possible, and take the little money we had, while I managed to catch and saddle the two best horses. All this was done in a very short time, for I guessed that every moment was precious to us.

"We then mounted, and made off from the fire. My wife, who is an excellent rider, stuck close to me; my daughter, who was then a small child, I took in one arm. When making off, as I said, I looked back and saw that the frightful blaze was close upon us, and had already laid hold of the house. By good luck there was a horn attached to my hunting clothes, and I blew it, to bring after us, if possible, the remainder of my live stock, as well as the dogs. The cattle followed for a while; but, before an hour had elapsed, they all ran as if mad through the woods, and that, Sir, was the last of them. My dogs, too, although at all other times extremely tractable, ran after the deer that in bodies sprung before us, as if fully aware of the death that was so rapidly approaching.

"We heard blasts from the horns of our neighbours, as we proceeded, and knew that they were in the same predicament. Intent on striving to the utmost to preserve our lives, I thought of a large lake, some miles off, which might possibly check the flames; and urging my wife to whip up her horse, we set off at full speed, making the best way we could over the fallen trees and the brush heaps, which lay like so many articles placed on purpose to keep up the terrific fires that advanced with a broad front upon us.

"By this time we could feel the heat: and we were afraid that our horses would drop every instant. A singular kind of breeze was passing over our heads, and the glare of the atmosphere shone over the day-light. I was sensible of a slight faintness, and my wife looked pale. The heat had produced such a flush in the child's face, that, when she turned towards either of us, our grief and perplexity were greatly increased. Ten miles, you know, are soon gone over on swift horses; but, notwithstanding this, when we reached the borders of the lake, covered with sweat and quite exhausted, our hearts failed us. The heat of the smoke was insufferable, and sheets of blazing fire flew over us in a manner beyond belief. We reached the shores, however, coasted the lake for a while, and got round to the lee side. There we gave up our horses, which we never saw again. Down among the rushes we plunged by the edge of the water, and laid ourselves flat, to wait the chance of escaping from being burnt or devoured. The water refreshed us, and we enjoyed the coolness.

"On went the fire, rushing and crashing through the woods. Such a sight may we never see! The heavens themselves, I thought, were frightened, for all above us was a red glare, mixed with clouds of smoke, rolling and sweeping away. Our bodies were cool enough, but our heads were scorching, and the child, who now seemed to understand the matter, cried so as nearly to break our hearts.

"The day passed on, and we became hungry. Many wild beasts came plunging into the water beside us, and others swam across to our side and stood still. Although faint and weary, I managed to shoot a porcupine, and we all tasted its flesh. The night passed I cannot tell you how. Smouldering fires covered the ground, and the trees stood like pillars of fire, or fell across each other. The stifling and sickening smoke still rushed over us, and the burnt cinders and ashes fell thick about us. How we got through that night I really cannot tell, for about some of it I remember nothing.

"Towards morning, although the heat did not abate, the smoke became less, and blasts of fresh air sometimes made their way to us. When morning came all was calm, but a dismal smoke still

filled the air, and the smell seemed worse than ever. We were now cooled enough, and shivered as if in an ague fit; so we removed from the water, and went up to a burning log, where we warmed ourselves. What was to become of us I did not know. My wife hugged the child to her breast, and wept bitterly; but God had preserved us through the worst of the danger, and the flames had gone past, so I thought it would be both ungrateful to Him, and unmanly to despair now. Hunger once more pressed upon us, but this was easily remedied. Several deer were still standing in the water up to the head, and I shot one of them. Some of its flesh was soon roasted; and, after eating it, we felt wonderfully strengthened.

"By this time the blaze of the fire was beyond our sight, although the ground was still burning in many places, and it was dangerous to go among the burnt trees. After resting awhile, and trimming ourselves, we prepared to commence our march. Taking up the child, I led the way over the hot ground and rocks; and, after two weary days and nights, during which we shifted in the best manner we could, we at last reached the "hard woods," which had been free of the fire. Soon after we came to a house, where we were kindly treated for a while. Since then, Sir, I have worked hard and constantly as a lumberer; but, thanks be to God, here we are safe, sound, and happy."

*N. R.

ON DIVINE INFLUENCE.

No. IV.

THE DIVINITY OF THE HOLY GHOST.

In my last essay I endeavoured to prove this doctrine from the express ascriptions of the sacred writers. But it must be admitted, after all, that direct declarations are more open to objection than other modes of proof, because there is something which bears the mark of design in them; or at least they afford the most easy method for wilful and designing men to support their own dogmas by interpolation. On the contrary, if I can trace throughout the whole of a volume, sentences and observations which imply a truth not broadly expressed, I am disposed to consider that the mind of the writer was quite made up on the point, which he considered out of the reach of objection. For instance, I should be less satisfied with the evidence of a man who would swear to nothing but the fact of the rising of the sun, than with that of one who could tell me how the earth is gladdened by his presence, and how he casts a rich and glowing radiance over all its beautiful scenery, tending to bring all the productions of nature to perfection.

In applying this mode of argument to the subject before us, I should be disposed to assert, that if in one part of the Bible, I find a peculiar set of actions declared to be such as require for their performance the hand of Omnipotence, and in another part am told that these actions are performed by the Spirit, I have the most satisfactory and unquestionable evidence of the divinity of the Holy Ghost. And I think it will not be difficult for me in a few remarks to satisfy our readers that this is the case.

Eternity of existence, we are all aware, is exclusively an attribute of Deity, nay it is the attribute which pre-eminently distinguishes him from all other beings whatever in the universe. To explain

this marvellous property of the Divine nature, is utterly impossible; still it is in our power to catch a sufficient idea of it to form our decision, as to the degree in which the Spirit can claim it.

1. His presence is distinctly recorded at the formation of this material world, from whence we are enabled to affirm with certainty, that the Spirit was in existence before any thing was created.

2. He has unceasingly been present with his Church from that moment to this, and therefore there has been no cessation of existence in his case.

3. His aid is promised to succour us to the last, and therefore he must be destined to last for ever.

4. The Bible expressly calls him by the name of "the Eternal Spirit," Heb. ix, 14. There cannot possibly be a doubt that these words are applied to the Holy Spirit, for it so happens that the other two persons of the Trinity are mentioned in the same verse. It would not be difficult to discover other passages equally interesting and clear as that before referred to.

Omnipresence. By this I mean the fact of being in all places at the same time. Vast and magnificent as such an idea must be, I think it is clearly declared to be the prerogative of the Spirit.

1. I might quote the celebrated passage from Psalm cxxxix, 7—10, than which nothing can be more sublime: but though I apprehend it may probably be in favour of this view of the doctrine, I shall not lay much stress upon it, for I cannot help thinking the psalmist meant it to refer to God alone.

2. But the chief evidence of the omnipresence of the Spirit will be found in the work which he has to perform in the economy of redemption. He is said to dwell in the hearts of all true believers, and inasmuch as believers may literally be said to be everywhere, the Spirit may undoubtedly be declared to be the same. I can conceive of no way of avoiding the conclusion. An agent who, to our certain knowledge, has been operating in this world for near 6,000 years, and whose efficacy has extended farther than our information has been able to learn, must be possessed of that attribute of Omnipresence, now contended for on his behalf.

Omniscience. By this is meant a knowledge of all things, whether past, present, or future, and also of every modification under which they may possibly exist. To this extensive perfection I apprehend we shall find arguments which demonstrate the title of the Spirit. The work of sanctification is peculiarly regarded as his province, and this glorious work, and the effect it produces in the human heart, is not brought about by the direct influence of any abstract power, but by the adoption of such circumstances of sorrow and joy as are calculated to soften and elevate the better part of man. Now, since this is the case, must we not be struck with the amazing inference, that to the eye of the Spirit all hearts are laid bare, that he is intimately acquainted with their most secret workings, as well as with every thing in the natural, moral, or spiritual world by which he may bring about his designs for their regeneration. Surely the mere statement of such a truth, which is besides admitted by most, can leave no reasonable doubt on the mind. But, for further certainty, I will add one passage, 1 Cor. ii, 10. "The Spirit searcheth all things, yea the deep things of God."

Omnipotence. After the foregoing statement, it can hardly be needful to insist much on the ability of the Holy Spirit to do whatsoever he knows best

and most calculated for the furtherance of the Gospel. In fact, the restoration of a sinner to the moral image of his Maker, is a task quite as difficult, if not more so, than the creation of a world out of nothing. In the Bible it is called the "new creation;" and since, to the Author of the physical universe, all mankind have invariably given the title of Omnipotence, it will, by no means, be too much to demand similar honour for that Spirit who converts and restores the heart. The greatness of a work must of course be measured, not by its *apparent* but by its real difficulties and actual magnitude.

I might adopt another mode of proving that the Holy Spirit is omnipotent. The miracles of our Saviour are said to be performed through the power communicated by Him; and since these miracles could be wrought only by Omnipotence, the Spirit is entitled to the inference suggested by that fact, taken in connection with his agency in their production.

Sovereignty. By this attribute I understand the power and right which God has to dispose of his creatures as he knows best for them. The traces of the possession of this power by the Spirit are, I think, to be found chiefly in the early history of the Church, in which the Spirit calls ministers to his especial service, and honours them with his peculiar favour and beneficence. A singular testimony to this apparently arbitrary power may be found 1 Cor. xii. 11, where, referring to the diversified gifts which the primitive Church enjoyed, the Apostle says, "but all these worketh that one and the same Spirit, dividing to every man severally as he will."

I am well aware that I have by no means dwelt upon all, or even the majority of those attributes which we ascribe to the Divine Being, but I apprehend that enough is now before our readers to enable them to come to an opinion, whether the Holy Spirit is of the same nature, and possessed of the same powers, as the Deity himself. The decision to which they will come is fraught with the utmost importance, and should, in every case, be the result of conviction.

I have found it incumbent on me to bring forward this evidence, in consequence of the influence which the belief, or rejection, or cold approval of this doctrine, must have upon the topics hereafter to be brought forward; and, in order to render this rather abstruse and perplexing discussion profitable and agreeable to our readers, I propose in my next essay to illustrate and enforce a few of those practical inferences which the subject suggests, but in which space will not permit me on this occasion to engage.

B. Z.

THE QUEEN BEETLE.

THIS astonishing insect is about one inch and a quarter in length; and, what is wonderful to relate, she carries by her side, just above her waist, two brilliant lamps, which she lights up at pleasure, with the solar phosphorus furnished by her Creator. These little lamps do not flash and glimmer like that of the fire-fly, but give as steady a light as the gas-light, exhibiting two perfect spheres, as large as a minute pearl, which afford light enough in the darkest night, to enable one to read print by them. On carrying her into a dark closet in the day-time, she immediately illumines her lamps, and instantly extinguishes them on coming again to the light. But language cannot describe the beauty and sublimity of these lucid orbs in miniature, with which the Almighty has endued the queen of the insect kingdom.

MY SCRAP BOOK.

LEAF LVI.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—*SENeca.*

EXTRACTS FROM THE ANCIENT RECORDS OF THE BAPTIST CHURCH IN BROADMEAD, BRISTOL.

(Continued from p. 79.)

[MS. p. 14.] THEN the Church had rest, and the gospel preached again by Mr. Ewins, as soon as he came forth of prison; and he continued in the *Friars* until Sir John Knight (which like a tyrant began upon us) came to be mayor. For the same week that he entered his mayoralty, upon the 3rd of October 1663, he sent for Mr. Ewins to his house and charged him not to preach. But Mr. Ewins told him he must discharge his duty towards the Lord, and therefore in that thing he durst not obey him, but the Lord. And accordingly the next day preached as formerly at the *Friars*. And Sir John Knight sent his serjeant Jones, the sawyer, with others, on the 4th of October, and put him in prison by Newgate, and one Mr. *Patience**, a minister then in this city, belonging to the other baptized congregation. In the afternoon the mayor sent a warrant for brother Edw. Terrill (who was then preaching to the people), to bring him and brother Simpson before the mayor. But having notice of their coming with the officers, when they were near, the elders desired brother Terrill to forbear speaking and sit down. And so he did, and when the officers came in, he went through the people, that the officers found him not. But the next day he was fetched from his house, and brought before the mayor with Mr. Ewins, Mr. Patience, and brother Simpson; and because they would not give bond to their good behaviour, they were all imprisoned at the then gaoler's house over against Newgate, and there they lay until the sessions, about a quarter of a year after. Only Brother Terrill they released after they had kept him in prison a fortnight, taking sureties for his appearance next sessions. And they were all indicted of a riot, and then tried, and (as the mayor Sir John ordered it) were found guilty of a riot at common law, and so fined; Mr. Ewins, fined 50*l.*, and brother Simpson 50*l.*, but brother Terrill they fined but 5*l.*, which they would not pay, and so were sentenced to lie in prison until they paid it. But after Br. Terrill had lain there awhile, many people of quality in the city cried out against Sir John for his keeping him in prison. But the mayor told them that the reason why they put so little fine upon Brother Terrill was, because he should not go to prison. But he would not pay it, but lay in prison about a quarter of a year. Then some friend paid it, and they released him, but kept Mr. Ewins in prison all the time that Sir John was mayor, and then about three days before their time was out, they seemed a little pliable, that if somebody would lay down the 50*l.*

* Note by Mr. Is. James. This was Mr. Thomas Patient, an eminent minister among the Baptists, concerning whom see Crosby. He had been a noted man in Ireland. He is mentioned several times in Milton's *State Papers*; where among other things is a letter from him to Oliver Cromwell, and his name stands first in an address to Cromwell from the baptized churches in Dublin. I apprehend he was assistant to Mr. Hynam. The Pitney Records first mention him December 9th, 1663. He died in 1666, having been colleague with Mr. Kiffin in Devonshire Square, London, about a month.

for Mr. Ewins, they would be moderate; so Capt. Deane and Bro. Ellis laid it down, and the sheriffs Bradway and Streamer took forty shillings of it and returned the rest.

So that upon the 26th of September 1664, Mr. Ewins and Bro. Simpson were released out of prison; which long and tedious imprisonment so decayed our pastor, and his straining his voice in prison to preach (which he would every Lord's day), that the people that gathered together under the prison walls might hear, he being about four pair of stairs high from them; that when he came out of prison, after the first sermon he preached abroad, he fainted away, and declined continually, that it hastened his days.

Thus the Lord bore up the Church that they still met, and contented themselves with mean gifts; but, by the Act of Banishment, that came forth in May 1664, we were so followed and hunted with officers and sergeants, that we could not keep our public place, the *Friars*, but were forced to leave it, and meet more privately. We met at Bro. Ellis's house every Lord's day. But meeting one Lord's day at one Mr. Yeat's house, a baker in Maryport Street, the house was beset by the Mayor, Mr. Lawford, Sir John, with other aldermen and officers (being informed of our meeting there by one Tyler, a mealman in that street). They demanded entrance, but the door being kept fast, they caused iron bars and a sledge to be brought, and so forced open the door; which we understanding, Mr. Ewins being in exercise concluded short in prayer and so ended; and by the people's desire, Mr. Ewins and some other men were desired to go into a back part of the house, and so conveyed into another. Then the mayor and Sir John Knight came up into the room where we met, and sent some to prison, and Brother Terrill with a minister, going forth at a back-door, were apprehended and brought before Sir John, who took his word to appear next day; and when before them, the mayor and Sir John would have sent him to prison; but Brother Terrill put them to prove matter of fact, and their witnesses not being full enough to prove him in the meeting, he got off and escaped imprisonment in order to banishment, which act was then in force and prosecuted. Sister Fry was sent to Newgate for a month, being her first conviction. Thus we were hunted by the Nimrods, but the Lord hid us many days at Brother Ellis's in Corn-street, that we had some peace, though the meeting was numerous. Yet we were assaulted there many a time by men, but saved by God. One time upon a week day meeting (which was likewise there for a long time), a guard of musqueteers was sent to take us into custody, and then, being in the evening, we were conveyed into a cellar under ground, that went into Ballance-street, and so we escaped, and they disappointed through the Lord.

Another time at Bro. Ellis's, upon a Lord's day, the mayor and aldermen with officers beset the house, and at last broke open the back-door, and so came in; but in the meantime our brother, having before contrived by a great euphoard to hide a garret-door, he sent up most of the men out of the meeting into the said garret, and so we were concealed. But the mayor and Sir John sent away thirty-one of the members and auditors to prison and to Bridewell for a month upon their first conviction for banishment.

Another time, at Bro. Ellis's we were upon a Lord's day beset with a guard of soldiers, who came to search the house for a meeting, but we were

again concealed; and several other times we were assaulted there, and our brother Ellis under great trouble divers times for entertaining us. And at last they imprisoned him at Newgate for a month upon his first conviction for banishment. And the year before he was imprisoned with divers other sober good men and eminent in the city, at Marshall's in Wine-street; but the Lord helped him that he bore up under all, and like a Gaius, and an Obed Edom, he entertained the ark in his house frequently.

[MS. p. 16.] By reason of this Act of Banishment, we were fain to move from house to house, and one Lord's day of the 11th month 1664 [January 1665] a meeting being at Bro. Terrill's, then living in Corn-street, the mayor's sergeants came up and dissolved the meeting, carried away one Mr. Zaphaniah Smith and three or four Londoners before the mayor. The minister Mr. Smith, was sent to Newgate, and being a stranger here, the next week they released him upon his telling them he was to be gone out of town; and they charged him to depart in a few days.

Upon the 7th of the 12th month 1664 [Feb. 1665] at the close of a day of prayer, upon the consideration of several persons in the congregation not walking orderly, some remiss in their duty of assembling with the Church by reason of these troubles, the Church appointed a monthly meeting of the brethren only, to consider of persons or things amiss in the congregation, and so appointed the first Friday in any month. Afterwards it was altered to the first second day in the month.

In the 4th month 1665, the Church ordered that Brother Terrill should engross all the members names in parchment, and that they be called over always at Breaking Bread to see who doth omit their duty.

In the ninth month 1665, there came a troop of horse to this city, as reported on purpose to suppress the meetings, and they were very abusive to those meetings they found. S. J. H*****.

* The following is a summary of this atrocious act, called *The Conventicle Act*, viz. "That every person above sixteen years of age, present at any meeting, under pretence of any exercise of religion, in other manner than is the practice of the Church of England, where there are five persons more than the household, shall for the first offence, by a justice of peace, be recorded, and sent to gaol three months, till he pay £5, and for the second offence, six months, till he pay £10, and the third time, being convicted by a jury, shall be banished to some of the American plantations, excepting New England or Virginia."

Up to this time danger and sufferings were the lot of ministers only, but now their hearers, also, were included.—S. J. B.

(To be continued).

Christian Motives.—By those who know most of God he is the most beloved and worshipped. Those of the race of Adam who know most clearly what they fell from, will strive most to be recovered; those that penetrate the deepest into the state of bitter anguish and misery whereinto they have plunged themselves, must needs be the most profoundly humble;—and those who find the prosecution of their own will to be but fighting against God their Restorer, will be the most easily prevailed upon to lay down their arms, resign themselves to his guidance, repair to his school, bear his yoke; at any price buy the pearl and so fight the battle of faith, that they may lay hold of eternal life.

THE FIRST AND SECOND COMING OF CHRIST.

"Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."—Heb. ix, 28.

When first from the bosom of heavenly love
The Redeemer came down, in a manger he lay;
But when with the trumpet he comes from above,
He'll immensity fill with his glorious array.

When a babe in the stable, he meekly appear'd,
Toward Calvary's dread summit each footstep did tend;
The meek man of sorrows, his visage was marr'd,
While 'neath the dread weight of our sins he did bend.

The last drop exhausted of life's bitter cup,
That life he resign'd for the now ransom'd throng;
With his pure parting spirit its virtues went up,
Heav'n lean'd down complacent, and burst in a song.

But when he the eye of his people shall greet,
No sin shall he bear, and no scar shall deface;
With grace unconceiv'd he shall rise to his seat,
To deal righteous vengeance, or crown his own grace.

Then those who their hopes on his name alone rest,
Who are wash'd in his blood, in his righteousness a clad,
Who wait for his coming, shall fly to his breast,
And with glorified millions exult and be glad.

J. C.

THE JEWISH NATION.

Rise, Judah, rise! come forth from shades of night;
Come forth, and view the blaze of Gospel light;
Why do ye sit immur'd from cheerful day?
Why do ye in the tents of Kedar stay?
Arise, and own Messiah as your King;
Due homage pay; your sweetest incense bring;
Receive our Jesus, once in Bethlehem born,
Receive this promis'd Son, nor dare to scorn;
Thy ancient prophets read, and read again,
Beseech Jehovah, he will make them plain;
Cast Talmud wisdom for a time aside;
Search the blest Word, and by the truth abide.
Fall'n is thy pride, despised, outcast race,
Where but in Britain can ye find safe place?
By stern oppression vex'd in every land,
A proverb to the nations round ye stand.
Yet shalt thou rise! thy prejudice shall fall;
Despis'd Messiah shall be "all in all;"
To Jesus ye shall bow, and joyful sing
The mighty triumphs of your lowly King.
The morning breaks! it shines from pole to pole;
The Gospel tidings o'er the world now roll;
Barbarians, civiliz'd, the bond, the free,
All feel its rays, rejoice its lights to see.
And will ye yet a blinded nation grope?
On rites and forms still build your dearest hope?
O no! the time shall come—it must be nigh—
When angels on the wings of joy shall fly,
And spread the news through all the heavenly plains,
"Now over Israel's race Immanuel reigns;"
In Heaven's decrees salvation is enroll'd,
And "the good Shepherd" will his flock enroll.

Behold in Jesus, once on Calvary slain,
The mighty King, who o'er the earth shall reign;

Behold, in Him ye once despis'd and slew,
Thy long-expected Saviour, just and true.
Look on the Crucified, and view his side;
From his deep wounds there flow'd a purple tide,
A crimson stream, a fount for the unclean:
He died for thee—He suffer'd for thy sin.
He stands with outstretch'd hands, He waits to give
Thee every blessing, and thy crimes forgive.
Look up and see, enthron'd in realms of day,
Your Saviour Lord, make him your strength and stay.
He trod the path of sorrow, woe, and pain,
That ye might in eternal glory reign.
See the dread thorns his sacred head entwine,
That ye on thrones of righteousness might shine:
He bled, he died, that ye might ransom'd be
From sin and hell, to live eternally.

ISABELLA.

SPLENDID DONATIONS TO THE HOME MISSIONARY SOCIETY.

WE believe this to be one of the most necessary and useful institutions of Great Britain, and we cannot but rejoice in the Society receiving such noble donations to aid its evangelical operations. In the Home Missionary Magazine for January, 1835, we perceive the acknowledgment of a donation of ONE HUNDRED POUNDS from a contributor whose signature is "L," and, in the same Magazine for February, 1835, there is another acknowledgment of the receipt of a donation from a person whose signature is "L," probably the same person. Were it not improper to wish so generous a donor to be detained from "the rest which remains to the people of God," we should pray that he might live on earth for ever, and his resources and charity never fail.

DEVOTION.

ONE of the primary elements of Christian character is a spirit of devotion. True devotion is that spiritual intercourse which the soul has with its Maker and Redeemer: it is the intelligent communing of man with the Almighty Spirit, in acts of grateful and reverential homage. The intellect rises up to a contemplation of God—of his character and of his works—and the affections rise along with it, and the whole soul is swayed, and melted, and quickened, by coming in contact, as it were, with the Infinite Majesty. The primary elements of devotion are, the truths of God's word. Without an intelligent view of these truths, there may, indeed, be a warm glow of feeling, but it is not kindled by the breathing of God's Holy Spirit, and is nothing better than enthusiasm. The person who is in the exercise of a truly devotional spirit, even amidst its deepest fervours, can assign a good reason for every emotion that he experiences; he can point to some doctrine or some promise in God's holy word, to justify all that he expresses, and all that he feels. Devotion, just in proportion as it subsists upon any other aliment than the simple truth, becomes blind, and of course spurious.

Idle thoughts leave a stain upon the conscience, as breathing upon a glass sullies its lustre.

London: Printed and Published by C. WOOD AND SON, Poppin's Court, Fleet Street; to whom all Communications for the Editor (post paid) should be addressed;—and sold by all Booksellers and News-vendors in the United Kingdom.

THE CHRISTIAN'S PENNY MAGAZINE.

N^o. 146.

PUBLISHED EVERY SATURDAY.

MARCH 21, 1835.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POFFIN'S COURT, HART STREET, LONDON.



DUMBLANE CATHEDRAL.

DUMBLANE CATHEDRAL.--ARCHBISHOP LEIGHTON.

DUMBLANE is a parish of Scotland, in the west of Perthshire; it was anciently a bishopric, though only about nine miles long, and six broad. This parish is celebrated for its magnificent cathedral; but far more in the annals of Christianity, on account of its having had, for a time, when Charles I restored episcopacy in Scotland, the learned, venerable, and heavenly-minded Dr. Robert Leighton, as its bishop.

Dumblane cathedral is now mostly in ruins: but the days of its chief splendour were under the domination of popery. This great edifice was 216 feet in length, 76 feet in breadth, and 50 feet in height; and the steeple was 128 feet high.

ROBERT LEIGHTON, D. D. BISHOP OF DUMBLANE,
AND AFTERWARDS ARCHBISHOP OF GLASGOW.

Mr. Wilks, in his "Christian Biographical Dictionary," gives the following instructive account of this excellent prelate, whose useful writings have endeared his name to the Church of God in Britain.

VOL. IV.

"Leighton (Bishop Robert), was the eldest son of Dr. Alexander Leighton, and was born at London, in the year 1613. After being instructed in the common parts of education, and initiated into the higher branches, he was sent to the university of Edinburgh. He was pious from his youth, early indicated considerable talents, as well as a strong desire to serve God in the sacred ministry; and his studies were directed with that important view. He soon commanded the admiration of his fellow-students by his quick progress in the mathematics and philosophy, and by his familiar acquaintance with the learned languages; while he gained their esteem by the gentleness of his temper, and the prudence of his conduct. Having finished his academical course with great success and applause, he was sent abroad, and lived several years in France, particularly at Donay, where some of his relations resided. Being an excellent Latin scholar, he soon acquired the French language, and could speak it almost with the fluency and accent of a native. Our author early imbibed a strong aversion to prelacy, and to the tyranny which the leaders in the church of England practised; an aversion, doubtless, greatly heightened by the sufferings of his father, who

N

was a conscientious, zealous, and persecuted puritan. The son, accordingly, on his return to Britain, attached himself to the church of Scotland, which was strictly formed on the presbyterian model; and having been unanimously called by the congregation of Newbottle, near Edinburgh, and passing through the usual course of trial for the ministry, to the greatest satisfaction of his judges, he was ordained there about the 30th year of his age. He remained at Newbottle several years, and was most assiduous in discharging the various duties of his office. His preparation for the pulpit was very exact: he diligently visited the poor, the sick, and the afflicted of his flock; and promoted personal, domestic, social, and public religion, to the utmost of his power, by precept, example, and many prayers.

"At the time when Charles I. was confined, by the commissioners of the parliament, in Holmby House, and *The Engagement* was formed to rescue him, Leighton, disgusted with animosity, unable perhaps to ascertain the point where resistance to the authority of a prince becomes lawful and necessary, and probably dreading the downfall of the monarchy, declared for the engagement, and gave up his connection with the presbyterians, to form one with episcopalians. For this conduct, the presbyterians denounced him as an apostate, and the episcopalians welcomed him as a convert. The office of Principal in the university of Edinburgh becoming vacant soon after Leighton's resignation of his charge, the magistrates and common-council of that city, who had the gift of presentation, unanimously chose him to fill the chair, and pressed his acceptance of it, by the powerful motive, that he would serve the church signally, without taking any part in public measures. He delivered lectures, especially to the students of theology, and occasionally supplied the place of divinity professor. His theological lectures are known to the learned world, and have been translated into English. For pure Latin, sublime thought, and warm diction, they have never been surpassed, and seldom equalled. In that office Dr. Leighton remained ten years, the ornament and delight of the university, and a blessing to studious youth. At this time he made several excursions to Flanders, partly for his health, which was always delicate, but chiefly to observe, on the spot, the different orders and the manners of the Romish clergy. Finding some Jansenists there, who were men both of knowledge and piety, and, as to the great doctrinal points of scripture, sound in the faith, he esteemed them highly, and, on his return from his first visit to that country, commenced a correspondence with them by letter. The conduct of Bishop Leighton in accepting a bishopric, has been much blamed; but it appears that he hoped, by such conduct, to accommodate differences, and soften animosities; but still, afterwards, he was not satisfied with his own conduct. In 1662, Bishop Leighton entered the seat of his diocese, and there he laboured most assiduously; preached every Lord's-day; consoled the sick and afflicted; instructed the ignorant; and gave liberally to the poor. Scarcely three months elapsed from the time of his becoming a bishop, when 2,000 of the most learned, the wisest, and holiest ministers, which England ever saw, were violently cast out of their churches for nonconformity. In the month of October, 1665, only three years and a half after his settlement at Dumbala, the doctor, plainly and in public, intimated to his clergy, his design of retiring from office; and assigned, as a reason, that he was weary of contentions. Leighton detailed to

the king the violent and cruel proceedings in Scotland; protested against any concurrence in such measures; declared, that being a bishop, he was in some degree accessory to the rigorous deeds of others, in supporting episcopacy; and requested permission to resign his bishopric. The king heard him with attention, and with apparent sorrow for the state of Scotland; assured him that lenient measures should be adopted; but positively refused to accept his resignation. The good bishop, who had expressly declared to Charles, that he would not plant even Christianity itself by violence, and far less a particular mode of government and worship, left London, full of hopes that the king and his ministers had been convinced of their error, and were determined to correct it. These hopes were, however, speedily blasted. In the year 1667, Leighton was again forced from his beloved retirement, to plead the cause of an oppressed and injured people. He went to London a second time, and remonstrated earnestly with the king against the oppressive measures still pursued. Charles, as usual, gave him fair speeches and promises, but nothing effectual was done. Leighton returned to his diocese with a heavy heart, and laboured in word and doctrine, preaching and catechising throughout his diocese. In the year 1670, he was, without his solicitation, and against his will, appointed to the Archbishopric of Glasgow, though he did not take possession of that see for twelve months after the appointment. While he was Archbishop of Glasgow, he did all in his power to reform the clergy; to correct wickedness, and promote piety among the people; to suppress violence, and to soothe the minds of the presbyterians. Finding his new situation more and more disagreeable, and seeing no hope of uniting the different parties, he again determined to resign his dignity, and went to London for that purpose, in the summer of 1673. The king, however, still refused to accept his resignation, but gave a written engagement, to allow him to retire, after the trial of another year; and, when that period had elapsed, his resignation was accepted. After resigning the dignity of Archbishop of Glasgow, he resumed that of Bishop of Dumbala; but, wearied and disgusted with the court, he retired to Broadhurst in Sussex, and there, in domestic and peaceful habits, spent the remainder of his days with a relative; till, on the 1st of February, 1684, at London, in the seventy-first year of his age, he expired, serene and happy. His remains were removed from the metropolis, and deposited in the church of Broadhurst, and a monument of plain marble, inscribed with his name, office, and age, was erected, at the expense of his sister. The works of this learned and pious man consist of various Sermons; "A Commentary on the First Epistle of Peter;" "A Critical Exposition of some of the Psalms;" and "Lectures on the First Nine Chapters of St. Matthew."

Divine Knowledge.—All knowledge, not leading us humbly to Jesus Christ, is ignorance; compared with the light set up in us by him, is blackness; compared with the virtue of that light, is dross; with the holiness and purity of it, is corruption; with the order thereof, is but confusion and distraction of spirit; and compared with the benefit and utility of the glorious light of Christ, is mere loss of precious time.

THE MORAVIANS, OR UNITED BRETHREN.

(Continued from p. 84).

ANXIOUS to strengthen their own hands, and preserve a succession of ministers episcopally ordained, in a synod held at Shota, A. D. 1467, it was determined to send three of their elders, ordained by the Calixtine bishops, to Stephen, bishop of the Waldenses in Austria, to be consecrated bishops; these on their return consecrated ten co-bishops, or co-elders from among themselves. Persecution still raged from A. D. 1463, and in A. D. 1480, the brethren were joined by a body of Waldenses who escaped from Austria, where Stephen, their last bishop, had been burnt alive for his profession of Christ. The brethren continued to suffer under the hatred of the Catholics, who hunted them, so that they were obliged to conceal themselves in thickets and caves, kindling fires only at night, when they read the Scriptures, and united for the social worshipping of God. They were banished from Moravia, A. D. 1481, and many of them fled as far as Mount Caucasus. They nevertheless increased; and, at the opening of the sixteenth century, no less than two hundred congregations of them were computed in Bohemia and Moravia.

Luther's fame in Germany reached the ears of the Moravian brethren, and they entered into correspondence with him, A. D. 1523, and afterwards with Calvin, concerning the principles of Protestantism; but their strict adherence to their own ecclesiastical platform rendered a coalition impossible, and co-operation impracticable; they fell again under the iron hand of their merciless persecutors the Catholics, by whom their places of worship were destroyed and their ministers banished, until A. D. 1575, when they obtained toleration for the public exercise of their religion from an edict of the Emperor of Germany. This toleration was renewed A. D. 1609, and liberty was granted for them to build new churches. But a civil war broke out in 1612 in Bohemia, and a dreadful persecution followed, A. D. 1621, when their ministers were dispersed amid general distress. Some of the brethren fled into England, others to Saxony and Brandenburg, whilst many, overcome by their sufferings, conformed to the rites of the Church of Rome.

Wasted by a long series of persecutions, the Church of the United Brethren was brought so low that it appeared nearly extinct A. D. 1640. About this period John Amos Comenius, minister of a congregation of the Brethren at Fulnek, in Moravia, having been consecrated a bishop at the synod at Lissa, in Great Poland, in 1632, was banished the country. He wrote a valuable history of his Church during his exile. In 1662 he consecrated his son-in-law, Petrus Figulus Jablousky, a bishop of the United Brethren; and his son, Daniel Ernest Jablousky, consecrated in 1699, and who was court chaplain to the King of Prussia, is said to have transmitted, in 1735, episcopal ordination to the reviving Church, by the consecration of David Nitschman.

At the beginning of the eighteenth century, the Popish government of Austria renewed their severities, when many of the scattered descendants of the Moravian and Bohemian brethren resolved to quit their native land, and seek liberty of conscience in foreign countries. Some emigrated into Silesia, and others into Upper Lusatia, a province of Upper Saxony, adjoining to Bohemia.

Nicholas Lewis, Count of Zinzendorf, a pious

Saxon nobleman of the Lutheran Church, afforded them protection, hoping that the religious state of his neighbourhood would be improved by the conversation and example of these devout emigrants; but he in vain attempted to bring them to join the Lutheran Communion. Finding that they would rather seek an asylum elsewhere, the candid Count, struck with their steadfast adherence to the institutions of their fathers, gave them some waste land on one of his estates, on which, A. D. 1722, they built a village at the foot of a hill, called the Hut-Berg, or Watch-Hill. This led them to call their settlement Herrnhut, or Watch of the Lord; and hence they have frequently been called by their enemies, Herrnhutters.

Count Zinzendorf has been esteemed, under the gracious providence of God, as the modern founder of the Church of the United Brethren. His name is deservedly venerated by this denomination; for, having examined their ecclesiastical constitution, he embraced their tenets, and devoted his life and property in promoting the cause of religion among them, and by their missions at home and in foreign countries. The Count now entered upon the study of divinity, and A. D. 1731, on examination, he was received into the clerical order, by the theological faculty at Tubingen, in the duchy of Wurtemberg, and consecrated a bishop of the Church of the United Brethren. Dr. Potter, then Archbishop of Canterbury, congratulated him on this event, and promised his assistance to a church of confessors, whom he acknowledged as having maintained the pure primitive faith and discipline, amidst a long series of persecutions. The archbishop, also, admitted the episcopal succession of the Moravians, and, A. D. 1749, in conformity with his sentiments, the parliament of Great Britain acknowledged the *Unitas Fratrum* to be an ancient episcopal church, in an act passed in their favour.

Considerable agitation prevailed in the congregation of the United Brethren, after their establishment at Herrnhut, as they were joined by multitudes of pious persons who had fled from various parts to avoid persecution. Disputes seemed to threaten the destruction of the society; but, by the indefatigable exertions of Count Zinzendorf, they were allayed, and new statutes were drawn up and agreed to A. D. 1727, by which brotherly love and union were re-established; and since that period no schism in relation to doctrine or discipline, it is said, has disturbed the peace of the Church.

Many extravagant opinions have been attributed to the United Brethren, partly through the unscriptural phraseology in which some persons united to them propagated their principles, and partly through some unguarded expressions of the Count, uttered in his extempore sermons, taken down in shorthand, and published without his knowledge or consent. But they are known to agree in essentials with all the churches of Protestants. They acknowledge no standard of truth besides the Holy Scriptures, though they in general profess to adhere to the Augsburg Confession of Faith. They carefully avoid controversial questions in theology; and though they strongly insist upon salvation by grace alone through faith, yet they will not enter into any explanation, or give any decided opinion concerning particular election. They have, therefore, been considered by high Calvinists as leading to Arminianism, and by others as Calvinists; but they themselves decline to adopt the name of either. They profess to believe that the kingdom of Christ is not confined to any party, community, or church; and

they consider themselves, though closely joined in one body, or visible church, as spiritually united in the bond of Christian love to all who are taught of God, and belong to the universal church of Christ, however they may differ in forms and ceremonies, which they deem non-essentials in religion.

The United Brethren are Trinitarians: but their public worship, by means of a liturgical form, is directed to God, in the person of our Lord Jesus Christ. In their prayers, hymns, and litanies, they address the Father, Son, and Holy Spirit in the same manner as is done in other Christian churches. Yet they chiefly direct their hearers to Jesus Christ, as the appointed Mediator between God and man. They dwell on what he has done and suffered for the redemption of sinners, and on the glorious descriptions of him in the New Testament as an Almighty Saviour, recommending love to Christ as the constraining principle of general obedience; and by a consideration of the blessings of salvation and the tender mercies of God, beseech sinners to accept of the reconciliation of the Lord Jesus.

Though the Church of the United Brethren is episcopal, so far as relates to the act of ordination to qualify its ministers for their office in the church, they allow the bishops no elevation of rank or pre-eminence authority. The Moravian Church has, from its first establishment, been governed by *synods*, consisting of deputies from all the congregations, and by other subordinate bodies which they call *Conferences*, not very dissimilar to the Presbyterians. According to their regulations, episcopal ordination, of itself, does not confer any power to preside over one or more congregations; and a bishop can discharge no office, except by the appointment of a synod, or of its delegate, the elders' conference of the unity. Presbyters or elders among them can perform every function of the bishop, except ordination. Deacons are assistants to the presbyters in ecclesiastical affairs; and deaconesses are appointed for the purpose of privately admonishing their own sex, and visiting them in cases of sickness, but they are not allowed to teach in public. They have also lay elders, in contradistinction to spiritual elders or bishops, and who are appointed to watch over the constitution and discipline of the unity of the brethren.

The United Brethren are found in considerable numbers in some parts of Germany, Holland, America, England, Ireland, and Scotland. In 1741 they commenced an establishment in America, and in 1742 began the same in England, since which time they have become an important, if not a very large body in this country.

Immortal honour has been gained by the United Brethren, by their early, zealous, and successful devotedness in the cause of Christian Missions. Though they were not the first to enter the Missionary field, their labours and triumphs have pre-eminently distinguished them, and their's is considered the praise of having excited that spirit among other denominations of Christians. Leonard Dober and Tobias Leupold offered to go and teach the Negroes of St. Thomas, declaring they were willing to sell themselves for slaves, if needful, to accomplish their noble object in imparting to them the knowledge of salvation by Jesus Christ. Leonard Dober and David Nitschman set out in August, 1732, to the Danish West Indies; and others in 1733 proceeded to Greenland, where the way had been opened by the fifteen years' labour of Paul Egede, a Danish clergyman. In 1734, some of the

Moravian brethren went to North America; in 1736 others went to South Africa; in 1738, some proceeded to South America; and in 1760 several others to the East Indies. Volumes are required to detail the various operations of these apostolic men; their self-denying evangelical labours—their peculiar perils and hardships—and their successes under the Divine blessing in turning men from the power of Satan to God. Primitive apostolical Christianity has never been more strikingly illustrated by any people than by the Missionaries of this denomination; and God has graciously granted that their fruit should correspond with their devoted exertions. It has been computed that the Moravian Missionaries have about *fifty thousand* converts among the heathen. Some time ago, they had in the West Indies about 80 missionaries, and about 35,000 Negro converts; in South America 10 missionaries, and about 2,000 Negro converts; in North America 12 missionaries, and about 3,000 native converts; in Labrador, among the Esquimaux, 26 missionaries; and in Greenland 20 missionaries: their wives are included in this enumeration. The receipts of the Moravian Missionary Society are about 10,000*l.* per annum, a fourth part of which is raised among themselves, and the remainder contributed by other denominations of Christians.

CRUELTY TO ANIMALS.

"A righteous man regardeth the life of his beast."—Prov. xii. 10.

THE want of humanity to animals, which is every^{where} so glaring, cannot, I think, be a natural defect of the human mind, but is the offspring of a wrong education, and an unjust and arrogant conceit that man is the only being of any consequence in this world; and that it matters not what becomes of others, or what they may suffer, provided he reap the slightest benefit.

Look at the treatment of the horse. That poor slave, so useful to man, is subjected to hardship, pain, and suffering, to a degree that would seem utterly incredible, were we not, all our lives, accustomed to the sight.

The horse's skin is remarkably sensible, and it is only after the daily or hourly infliction of the whip for years, that it at last becomes comparatively callous. Pampered, perhaps, in his better days, he passes successively from hand to hand, every new change of his condition being a change for the worse, from one step of misery and hardship to another, till, emaciated of more than half his days, he at last gets freed from the brutal, unfeeling tyrants under whom he dragged out his weary existence. The wanton infliction of pain, too, on the horse, is exercised in a most shameful manner. One might suppose, to observe the conduct even of many well-educated men, that they thought him merely intended by nature to undergo a life of flogging, buffeting, and fatigue. Then look at the merciless rate of travelling, and the inhuman loads which have to be dragged along under the perpetual torture of the whip. Lift up the collar and see the red raw flesh, which, at every step, receives a new wound from the pressure and friction of that part of the harness. Recollect the pain produced by the slightest touch on your own skin when rendered raw by a blister or other means, and try to conceive what must be the sufferings of thousands of stage-coach and other horses, under the united miseries arising from abraded skin, excessive fatigue,

daily cutting with the whip, and often, what is equally bad, the wanton brutality of ostlers and stable-boys.

If an animal were tied to a stake, and flogged regularly four hours a day, who would not exclaim against the brutality of the act? Yet the horse, in innumerable instances, suffers far worse, and no one cares. Besides a much longer infliction of the whip, in many cases, there is the excessive fatigue, a feeling even worse than pain; it is suffering of a very intolerable kind; yet so little is our humanity, that driving a horse to death, if he be old at least, and his strength gone, so that the pecuniary sacrifice is not great, is a matter of almost perfect indifference; and in stage-coaches, generally speaking, the horses are driven with calculating nicety so far as nature will hold out, without actually giving way altogether under the accumulated suffering and exhaustion.

It is often urged that medical knowledge has been greatly improved by experimenting on animals. That it has been a little, I will grant, but only a little; for the phenomena which take place in animals will often not apply to ourselves in the practice or treatment of either wounds or disease. Experiments to determine the action of poisons, and ascertain their antidotes, are perhaps, or at least were, more allowable than any others; but the discovery of the stomach pump is of more value than all that ever have or could have been made. And yet, so differently do poisons act on different animals, that no observation drawn from their action can be applied to man. Hemlock, as every one knows, is a wholesome food for the goat, but it poisoned Socrates; while, on the other hand, a dog will be destroyed by a quantity of nux vomica, which a man can swallow with impunity.

Some anatomists hold out as one reason for making experiments on animals, their not being destined to immortality. But if they be, indeed, "the beasts which perish," should not justice teach us to render their temporary lot as easy as possible? Man may persecute man, but hope will still lie in the bitter cup, and visions of brighter times will illumine the present gloom of misery. The slave, writhing under the whip of a savage master, may indulge in the inspiring thought of being at length released by death from the cruelty of his persecutor, and of enjoying for ever the happiness which he in vain had prayed for here. The prisoner, chained in fetters, and languishing out his life in a dungeon, lives in expectation, that should he not be restored to freedom, death will at length strike off his bonds, and usher him to eternal bliss. But what counterbalance to its misery has the poor brute, whose life is one continued, unbroken series of suffering? It has no heaven to look to, no bright anticipation of a period when misery shall cease, and happiness be enjoyed. Its life is its little all, and that the general tyrant renders a curse to it while it lasts, or takes from it by an infliction of the severest torments. But the lower animals are the "beasts which perish," and therefore not to be cared for, further than they can be useful to us! I will not attempt to argue the question, whether death annihilates them or not, but there are very wise men in the world who think, that as much proof lies on the one side as the other; and, at all events, a benevolent mind will pity their sufferings, and attempt to relieve them, whether they perish or not.

The brutal sports, which were formerly so frequent, especially bull-baiting, bear-baiting, badger-hunting, and cock-fighting, have been greatly lessened, which I suppose is owing to the more ge-

neral diffusion of useful knowledge among all classes, especially the better. The lower orders have not the same encouragement in pursuing these detestable sports from their superiors in wealth and consequence as formerly, and hence their frequency has abated. The still more brutal practice of prize-fighting, I am glad to see, is also on the decrease; and I entertain some hope of yet seeing the time when one may express disapprobation of such inhuman brutalities, without being considered either foolish or ridiculous.—*Dr. Drummond's Letters to a Young Naturalist.*

••N. R.

MY SCRAP BOOK.

LEAF LVIII.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—*SANICA.*

*Repent, or God will breake the thread,
By which thy doome hangs o're thy head.*



Marke well this emblem; and (when in a thread,
You see the globe, there, hang above their head,
Who in securitie, beneath it sit)
Observe likewise, the knife, that threatens it;
The smallnesse of the twine; and what a death
Would follow, should it fall on those beneath:
And (having well observ'd it) mind, I pray,
That, which the word about it, there, doth say:
For, it includes a *carueat*, which wee need
To entertaine, with a continuall heed.
Though few consider it, we finde it thus
(Throughout our lives) with ev'ry one of us.
Destruction hangeth in a single thread,
Directly over every *sinner's* head.
That sentence is gone forth, by which wee stand
Condemn'd to suffer death. The dreadful hand,
Of God's impartiall justice, holds a knife
Still ready to cutt off our *thread of life*;
And 'tis his *mercie*, that keeps up the *ball*
From falling, to the ruine of us all.
Oh! let us minde, how often wee have bin
Ev'n in the very act of *deadly sinne*
Whilst this hung over us; and let us praise,
And love him, who hath yet prolong'd our days:

Yea, let our thankfulness bring forth such fruit,
As to the benefit may somewhat suit :
For, though a sudden death may not ensue,
Yet (since time's axe doth every minute hew
The root of life) the tree, ere long, must fall,
And then, perhaps too late, repent we shall.

*Emblems by George Withers. Book 4,
Illustr. 5. 1634.*

EXTRACTS FROM THE ANCIENT RECORDS OF THE BAPTIST CHURCH IN BROADMEAD, BRISTOL.

(Continued from p. 87.)

[Mr. Is. James's MS, p. 16]. In the beginning of 1666, this city of Bristol was visited with that judgment of the Lord, the plague, which struck terror into the magistrates, and through the moderation of Aldm. John Willoughby, then mayor, who began a stop to persecution, the Lord ordained us much peace, that many this year were added to the Church, and there appeared seemingly a spirit of life entering into the people not of the Church, more unanimously resolved for meetings separate from the worship of the world, than in some few years past had been: and the Lord dealt very merciful and gracious with the city, that the plague abated and stopped, being not so great as feared and threatened.

Our brother *Purnell**, the eldest ruling elder, being in the 9th month deceased; upon the 3d of the 12th month, being Lord's-day 1666, [Feb. 3d, 1667] two of the brethren were proposed, *Richard White* and *Edward Terrill*, which were desired to depart, and accordingly went to their homes. Then it being put to the vote, all the brethren were for Brother Terrill, except the two principal, viz. Mr. Ewins, pastor, and brother Ellis, the only ruling elder left; these were for brother White. But a motion was made by a minister present, namely, William Thomas, pastor of the Church of *Lant-rishion*, in Wales, That the Church should choose both; to which all agreed.

Upon the 6th of the first month 1666 [March 6th, 1667] were these two brethren set apart by prayer and fasting, to be ruling members in this church, at least for trial. There were present two ministers besides our pastor. Some were baptized that evening, namely,

Mr. Jennings, a minister,	Thomas Jones,
John Fry,	William Evans,
Jeremiah Courtney,	James Bland,
John Morgan,	Mrs. Davis,
Richard Dennis,	Mrs. Hill,
John Pritchard,	Margaret Williams,
Robert Jones,	Judith Watkins.

These ten men and four women were baptized at Baptist Mill, in the river, by Mr. Thomas.

* Note by Mr. James.

Mr. Robert Purnell, the ruling elder, died in November 1666. I have in my possession four books published by him, viz.

1. Glad Tidings for Sinners, Great Joy for Saints. Or a word to the World, and two to those who are chosen out of the world. 1652.

2. No power but of God: and yet a power in every creature. Or a Word in season, to all men not devoid of Grace, or deprived of Reason. 2d edit. 1652.

3. A little cabinet richly stored with all sorts of heavenly varieties, and soul-reviving influences. Wherein there is a remedy for every malady; viz. Milk for Babes, and Meat for strong men, and the ready way for both to obtain and retain assurance of salvation. Being an abridgment of the sum and substance of the Christian Religion, &c. 1657.

4. A Serious Exhortation to an Holy Life, or Conversation. 1663.

Upon the 5th day of the 2d month, 1667, in consideration of our pastor's illness since he came forth of prison, and infirmities increasing upon him, being above fifty years of age, the brethren and pastor moved that brother *Jennings* might be chosen a teacher to the congregation to ease our pastor, that he might not preach so often as he did, which was sometimes five, and usually four times a week. And Mr. Ewins moved, That brother *Jennings* might be administrator of the ordinance of baptism to the Church.

Upon the 17th of the 4th month, 1667, Mr. Ewins was served with a process to appear at the Bishop's Court, but went not. S. J. B.***.

(To be continued.)

SHEPHERDS IN THE EAST.

ILLUSTRATIVE OF JOHN x. 1.

THE flocks were tended by servants; also by the sons, and frequently by the daughters of the owner, who was himself often employed in the same service. In the summer, they generally moved towards the north, or occupied the loftier parts of the mountains; in the winter, they returned to the south, or sought a favourable retreat in the valleys. A shepherd was exposed to all the changes of the season, as the flocks required to be watched by day and by night, under the open sky. Thus Jacob describes his service: "In the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes." So also the shepherds were watching their flocks by night, when the angel of the Lord came down with the glad tidings of a Saviour's birth. The flocks, however, did not give so much trouble as we might imagine such vast numbers would. They grew familiar with the rules of order, and learned to conform themselves to the wishes of their keeper on the slightest notice. They became acquainted with his voice, and, when called by its sound, immediately gathered around him. It was even common to give every individual of the flock its own name, to which it learned to attend, as horses and dogs are accustomed to do among us.

If the keeper's voice was at any time needed, or could not reach some straggling party, he had but to tell his dog, who was almost wise enough to manage a whole flock by himself, and immediately he was seen bounding over the distance, and rapidly restoring all to obedience and order.

When he wanted to move from one place to another, he called them all together, and marched before them, with his staff in his hand, and dog by his side, like a general at the head of his army. Such is the beautiful discipline which is still often seen in the flocks of Eastern shepherds. With a knowledge of these circumstances, we can better understand the language of our Saviour, in his beautiful parable of the shepherd and his flock: "The sheep hear his voice, and he calleth his own sheep by name, and leadeth them out; and when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice."—*Niesen's Biblical Antiquities*.

Saving Knowledge.—A knowledge of the Most High God, in the visible manifestation of his only Son, is, without comparison, infinitely to be preferred to all the most sublime speculations and wisdom of man; for it is the knowledge of Him we lost by the fall; and it is an increasing knowledge of him which we are taught to hope for in our restoration by Jesus Christ.

ON DIVINE INFLUENCE.

No. V.

THE DIVINITY OF THE HOLY SPIRIT.

HAVING already brought forward, at some length, the leading topics of evidence in support of this doctrine, I shall proceed at once to make a few observations by way of practical inference.

1. It is obvious that the work of Regeneration, which is, in fact, the chief work of the Holy Spirit, must be infinitely difficult and important. It is customary to measure the arduousness of an undertaking by the talents and skill of the individual employed to accomplish it. And, if this is a correct mode of calculating, even in the concerns of mankind, who are so liable to err in their apprehensions of every thing, how much more so must it be with respect to Him who is intimately acquainted with all the possible obstructions that can be opposed to any work, and never employs the smallest degree of superfluous power to bring about the ends he has in view. If, then, he has deemed it necessary to call into operation a power not less than divine, in order to restore lost man to the image of his Maker, we may be sure that it is only because the difficulties are too stupendous for any created intelligence to overcome.

I know very well that the mass of mankind think very little about sanctification, and are quite content to go on to the confines of the eternal world in a vague dependence on the mercy of their Creator, in order to gain admission there; while, at the same time, they are utterly unwilling to make any serious exertions to acquire the dispositions which alone can qualify them to share in its pleasures and pursuits. Allow me, therefore, seriously to warn all such of the awful consequences of views so fatally erroneous. What! did the Lord of all deem the work of moral renewal so important as to demand the interference of a Divine agent; and dare you, in your presumption and your fully, sit down quietly and unconcernedly, without one effort to procure this assistance and attain this blessing? Consider, I beg of you, what you are doing. I know that you may tell me that your neighbours and friends never think or speak on the subject, and that those who do are ridiculed as enthusiasts, and that you are not disposed either to deserve or receive that much-despised name. Yet let me plead with you as men of sense, and men unwilling to let a smile or sneer reduce you to endless and unutterable despair. I present my case before you on an immovable basis. I have shown you that a *Divine Being* is engaged expressly for this work. Infinitely rather might you laugh at the offices in the realm which are filled by men of the highest ability and rank, than ridicule an office in the heavenly kingdom assigned to an Omnipotent agent. Oh, beware! The last day will, too solemnly for many, confirm the fact, that God's thoughts are not as our thoughts; for we dare to treat with indifference what he has declared to be of infinite and inestimable importance.

2. But, while this interesting doctrine is calculated to awaken serious thought in the most unthinking minds, it is no less adapted to the consolation and encouragement of all who are sincere and diligent. The Christian who has happily arrived at the state of being able to appreciate the weakness of his nature, will have passed through many a bitter hour of doubt and anxiety. The "law in his mind" still prompts him to contemplate the spotless virtues of the Saviour, and requires that all his thoughts and deeds should be conformed to His

most blessed example; yet he has often felt that the "law in his members" renders such a happy state impossible of attainment on earth, and he has been compelled to weep with that holy sorrow, which none but the renewed heart can feel, over the repeated struggles of sin in his mortal body. To such a one I am now the bearer of the most joyous intelligence. I refer him to the proof that the Holy Spirit is God; and I tell him, that this being the fact, he is aided and strengthened by Omnipotence; and I ask him why he will not join with me in exclaiming, "If God be for us, who can be against us?" Yes! God is for us, and we are entitled to take to the utmost the satisfaction resulting from this important consideration. What though the relics of the "old man" do often appear in our manifold infirmities, have we not the joy of beholding the fair structure of the "new man" rising gradually before us with unerring and eternal excellency. We have seen many magnificent buildings constructed by the power of man, and have derived pleasure from beholding the steady regularity with which the whole structure has been brought to perfection. But we have seen far more glorious sights than these; we have beheld a world produced by the command of Jehovah, and sustained by His mighty operation; and, if we have been at the pains to search the phenomena of nature, we have soon been compelled to acknowledge, that it would be far easier to erect a pyramid than to cause a blade of grass to spring up and come to maturity. If then we can in the works of nature name a power against which obstacles are of no avail, shall we refuse to be comforted when assured in the language of eternal truth, that that power is sworn to be put forth to the utmost in our behalf? When I cast my eyes upwards to the vaulted canopy of the skies, and trace in each little star that twinkles above me, perhaps the sun of some glorious and mighty system of worlds, I do not join with the infidel in deducing thence the inference, that the Maker of the Universe is regardless of his creatures on earth. I feel, indeed, with the Psalmist, that I am nothing; but I feel also a glow of intense satisfaction when I contemplate, that the *same hand* which has planted the heavenly orbs in their distant stations, shall work in my heart, and plant there all the graces and all the virtues, the growth and perfection of which shall qualify me to shine forth as the sun in the moral firmament of God.

Oh! this is a theme on which we could dwell for ever. This is a view of our hopes and our destiny, fraught with all that is glorious in promise and bright in assurance. Here we behold illustrations of our safety, and exhortations to cast away every doubt and every fear. Christian! I implore you, do not let the conviction of your unworthiness operate as an inducement to you to reject the idea of God's interference in your behalf, while the atonement and righteousness of your Divine surety are infinitely meritorious. Happy are you if you really feel a deep sense of the sinful state of which you are conscious; but be yet more happy in contemplating the provisions which are made for your rescue and deliverance by our Lord Jesus Christ. The glory and the power of your Maker shall appear still more effulgent by having rescued you from "the bondage of corruption into the glorious liberty of the children of God." The angelic world shall behold, in the rescued heart of each believer, the operation of a power equal to that which called a world out of nothing; and in the same degree in which you are willing to believe that God can and will continue the Universe in being, you are justly

fied in believing that he can and will accomplish your ultimate restoration.

3. I am disposed to view this subject as one calculated to cheer the heart of every individual longing to see "the earth full of the knowledge of the Lord." The minister of Christ, in my humble judgment, errs when he thinks that he has a painful and sorrowful work to perform. I do not mean to deny that he has much to make him anxious; but what I desire to blame is the disposition which we trace in some who hear the sacred character, to think that *they* are the efficient cause of working repentance in their hearers, or, which is the same thing, to grieve very much that they are unable to do it. When the husbandman goes forth to till the ground and sow his seed, he is anxious indeed that it may bring forth fruit; but he never thinks for a moment that he can command the rain to fall, and the sun to shine, without which his seed will not spring up and grow. Now let us apply this to the spiritual husbandman: and do we not find the *same* power requisite to make the seed of life take root and spring up? If, then, the minister has done his duty, I apprehend he may as safely view himself free from all blame in the event of a spiritual dearth, as the husbandman might if a natural famine were to arise in spite of all his exertions. Let us not then be too ready to affect a needless sorrow, when souls do not *seem* to be in the road to salvation. *He who can save, is God. He loves every soul* far better than the most affectionate of his ministers can; and, since no power but his can accomplish the desired effect, we may fearlessly resign the issue of our labours to his hands. It cannot be supposed that these observations are intended to lessen our diligence—they are calculated to increase it; while, at the same time, they convey the pleasing truth, that the ultimate reward of the Christian will, through infinite grace, not be measured by the *effect* of his labours, but by their sincerity.

Finally, there is in the Universe a power at work competent to save every soul—to cleanse even the foulest of all their pollution, and present them faultless before the throne of glory. I tell *every man* that *he* may have the assistance of this Almighty power, *if he will ask for it*. And now I bid him go away into the world, forget, if he dare, my invitation, reject the mercy I have told him he may have, and continue to pour ridicule on sanctification. But let him know, that he has bared his arm to oppose Omnipotence; that he has braved the vengeance of an Infinite Being, and that he shall at one day (if he is obstinate) be a wretched monument to the truth of the declaration, "Woe to him that striveth with HIS MAKER." B. Z.

TODD'S LECTURES TO CHILDREN,

Familiarly illustrating important Truth. Written by John Todd, Pastor of the Edwards Church, Northampton, North America. Revised. 18mo. cloth, pp. 138. London: Religious Tract Society.

THE divines of New England have nobly contributed to enrich the libraries of learned theological students: but their labours in the preparation of admirably adapted treatises on Christianity for the young, appear to have surpassed those of any country. "Todd's Lectures" are a beautiful specimen of simplicity in the illustration of divine truth in a manner which cannot fail to interest children; and the republication of this small volume, which we strongly recommend to all parents, has conferred no small favour on parents in Great Britain.

THE SPARROW.

"A Sparrow was so far famed in Paris, during the severe winter of 1787, by a young woman, as to be instructed to fly from one house to another with a note tied round its neck; and by this silent and novel means of asking assistance in distress, a worthy family were saved from ruin."—From a work published in Paris, entitled "Anecdotes of Celebrated Women."

Let others admire the bright plumage of gold,
Which belongs to the bird that was sacred of old;
The azure and green and the splendid array
Which he proudly unfolds to the monarch of day
They also may sing of the eagle's proud flight,
So blest as he is in the organ of sight,
As upwards to look with an undazzled eye,
And to dwell in the rock which is nearest the sky;
As though he disdain all that passes below,
And the glories of heaven was eager to know:
The title of sovereign was justly assign'd,
When the ancients proclaim'd him the first of his kind.
Let the songsters be prais'd which awake with the day,
Melodiously singing, and soaring away.
Let the poet rejoice in the nightingale's note,
Which is heard in the woodland at midnight to float.
Let them boast of the swan, and his bosom of snow,
Of his last dying notes as in sweeteners they flow:
Renown'd is the river which bears him along,
No bird is more prais'd by the masters of song.
Let them add all the birds that are fowl in the West,
Where the sun in his glory retires to his rest;
And the East, that presents a more brilliant display
Of colours enrich'd by that sun's brightest ray.
I sing of the Sparrow, the bird which from home
Not the summer's bright sun can entice far to roam,
Nor the chill blasts of winter can chase from the tree,
Which in my own garden with pleasure I see.
The spring and the summer and autumn in turn,
Let others for change and for novelty burn:
Thou art far more esteem'd in thy plumage of brown,
Than the eagle which gain'd to old Rome her renown.
For did not my Saviour proclaim them his care,
When of doubting he bade his disciples beware?
Though worthless to man, and unheeded they fly,
He made them, preserves them—no sparrow can die
Without his permission:—he feeds them as well;
But his love to his people no language can tell:
They are dear to his heart; and his love cannot fail,
Though the storms of the world in their fury assail.
Nor will he forsake them when death is at hand,
His goodness and mercy at all times will stand.
A Shield and a Refuge, and all that is dear,
Is the Saviour they love, and the God whom they fear.

S. HOPKINS.

The Third Volume of the Christian's Penny Magazine is now published, price 5s. 6d. bound in cloth. Vols. I and II may be had at the Publishers', or any particular Parts or Numbers to complete Sets.

THE CHRISTIAN'S PENNY MAGAZINE may be delivered weekly in the Towns of the United Kingdom, by those Booksellers and Newsmen to whom Subscribers address their orders. Being unstamped, it cannot be transmitted by post as a newspaper; but for the convenience of our country friends and others, who cannot obtain the publication weekly, it is published every four weeks in parts, each including four numbers; excepting in June and December, in each of which a part is published containing six numbers. No extra charge is made for the wrapper: so that the whole annual expense of the twelve parts is 4s. 4d.

London: Printed and Published by C. WOOD AND SON, Poppin's Court, Fleet Street; to whom all Communications for the Editor (post paid) should be addressed;—and sold by all Booksellers and Newsmen in the United Kingdom.

THE CHRISTIAN'S PENNY MAGAZINE.

No. 147.

PRINTED EVERY SATURDAY.

MARCH 28, 1835.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POPPIN'S COURT, FLEET STREET, LONDON.



ST. PETERSBURGH, ON THE RIVER NEVA.

RELIGION IN RUSSIA.

ORIGIN AND PROGRESS OF CHRISTIANITY IN RUSSIA TO THE TIME OF PETER THE GREAT.

CHRISTIANITY in Russia is that corrupted form of our divine religion, which is known in ecclesiastical history as the Greek Church. This ecclesiastical hierarchy is only a counterpart, with some trifling variations, of that "Mystery of Iniquity," 2 Thess. ii, 7, the Romish usurpation. Instead of "His Holiness the Pope," the Greek Church has the patriarch of Constantinople, whom they style the *Thirteenth Apostle*, and whose title, when he subscribes any letter or missive, is, *By the mercy of God, Archbishop of Constantinople, the New Rome, and Ecumenical (or Universal) Patriarch*.

Russia continued in pagan barbarism and darkness, ignorant of Christianity, until the latter part of the tenth century. Dr. Hurd gives the following account of the introduction of the Christian name in that heathen country:—"Igor, duke of Russia, and a pagan, dying in 955, left a son named Stoflaus, a minor, and his mother Ola. This lady having heard of the splendour of the Greek em-

peror's court, at Constantinople, went thither, and was baptized by the patriarch, who gave her the name of Helen. Upon her return home to her own country, she persuaded some of her great lords to send for some priests from Greece, which they did, and were baptized; but Stoflaus, the young duke, growing up to years of maturity, banished the priests out of the country, and continued himself a heathen to the last. He was succeeded by his son Vladimir, a prince of knowledge and courage. Having cultivated an acquaintance with the Greek emperor, who sent ambassadors to him, he followed the example of his grandmother, and was baptized by the name of Basil. Soon after this, resolving to establish Christianity in his dominions, he married the princess Anne, daughter of the emperor Basil, and the patriarch of Constantinople consecrated several archbishops and bishops, and fixed their principal residences in the principal cities of Russia. Thus in name Russia became Christian."

Dr. Pinkerton states, "The second metropolitan, Leontius, obtained for the clergy, from the royal convert Vladimir, such concessions as divested the sovereign of a great part of his own rights. He granted to the clergy, throughout his whole do-

O

minions, the title of every kind of grain, cattle, fish, wild beasts of every kind, of commerce, the revenues of courts of justice, &c. to be delivered annually to the bishop of the see. By this grant, neither the Tzar nor any layman whatever had a right to interfere in the affairs and government of the Church. To their cognizance belonged contracts of marriage, the ceremony of marriage, divorce, settlement of differences betwixt man and wife, and relatives; and under this pretence they frequently interfered in matters regarding property also. To them was referred every kind of moral transgression, such as marriage within the limits of consanguinity, or between godfathers and godmothers, rape, evil speaking, adultery, non-observance of the fasts, heresy, witchcraft, enchantment, the evil eye, disrespect to the Church, sacrilege, illegitimacy, &c. &c. In all these cases the civil powers were strictly forbidden to interfere.

"Again, the different ranks of the clergy, their wives and children, midwives, widows, strangers, paupers, monasteries, and monastic baths, hospitals, physicians, and usurers, were all placed under the authority of the Church.

"The weights and measures throughout the whole of the Tzar's dominions were under the special superintendence of the bishops. Under each of these points, Vladimir concludes thus:—'Whoever shall break any of these ordinances, to him it shall be accounted for sin, and he shall not obtain forgiveness of the same from the Lord God, but shall inherit wrath and woe: and to my own judges and courts I command, and witness before Christ the Lord and before his saints, and in the presence of all the people, that ye wrong not the bishops throughout all the land of Russia, where the sacred thrones of the bishops are erected. And whosoever shall break these laws, which I have ordained according to the regulations of the holy Apostles and Fathers, and first orthodox Christian emperors; and whosoever of my children, or my children's children, their princes and nobles, shall condemn or break these laws, or any of the cities or districts, or judges of courts—**whoever shall dare to condemn or infringe these holy statutes and laws, and the revenues of the Church and bishops, or to take from them, let them be accursed in this world and in the next, by the holy apostles, and by the seven general councils of the holy fathers; for in his holy gospel the Lord says to all such, 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.'**

"Whoever shall despise or disdain this holy ordinance of the apostles and fathers, shall bring down the wrath of God upon himself: and wrath pardoneth not; and the curse is in this world and in the next; for in the gospel it is written, that with the curse all such are sent away from the presence of the Lord God into eternal fire, prepared for the devil and his angels."

"Nor was this considered enough by the clergy of those times; for the son of Vladimir, Jarosloff, not only confirmed, but augmented these privileges by the following edict.

"Behold, I the great prince, Jarosloff Vladimirovitch, according to the grant made by my father to the metropolitan Hilarion of Kiev and all Russia, I have ordained, according to the Greek *Novokanon*, that these rights (of the church) are not liable to be judged of by the prince or his nobles; and I have given to the metropolitan, the bishops, and priests, and deacons, liberty in all my cities: take not from them, nor from their children,

either taxes or customs, or interest: and he who dares to infringe these ecclesiastical rights, he shall stand with me at the last day before the judgment-seat of Almighty God, and upon him shall rest the curse of the 318 holy fathers of Nice, and of all the saints, Amen."

"Thus the Russian clergy were freed from all civil burthens, and richly endowed by their first Christian rulers. They continued to enjoy these privileges during the whole period of the Tartar yoke; for every new Khan usually confirmed them by a renewal of the ancient acts: and it was customary for the Metropolitan of all Russia, as first dignitary of the church, to repair to the Tartar horde, and there, by rich presents, to secure for himself and his brethren the distinguished advantages granted by Vladimir and his successors.

"That the Russian clergy had very great power and influence in political affairs also, is evident from many parts of Russian history; and also from the fact that no business of importance was ever decided without their consent, or undertaken till blessed by them. Hence the ancient formula usual in all documents of state; '*And according to the benediction of our Father, the Metropolitan (or afterwards of the Patriarch) of Moscow and all Russia.*' In accordance with this was an observation which the Metropolitan Leraighur once made to me, when conversing on the power of the clergy. 'In ancient times, that which the Tzar proposed, and the Patriarch blessed, was received by the people as the voice of Heaven.'

"But it was not merely by the Grand-dukes and Tsars that the clergy were enriched and privileged beyond every other class of their subjects: the same causes which operated in the Western Church to exalt and enrich the prelates of the court of Rome—the ignorance and superstition of the people—became a source of immense wealth and power to the Russian clergy also. 'For,' says the Russian historian, Boltin, in endeavouring to account for their extraordinary wealth, 'the ecclesiastics had it in their power to assure the people, that what they bestowed upon the monasteries would be returned to them a hundred-fold in the world to come; that by taking on them the black veil at the hour of death, they would cover the sins of an evil life, &c. &c. Not to mention a number of other deceptions, such as visions, apparitions, false miracles, which of themselves were sufficient to transform the treasures of the opulent into habitations for such as had vowed a renunciation of all worldly possessions. Aged men and women, possessed of great riches and great sins, but poor in judgment and virtuous deeds, in the hope of obtaining eternal life and imperishable treasures, put on, at the approach of death, a black robe, and left their temporal and corruptible possessions to the monasteries, and thus depriving their children and relatives of the inheritance which naturally belonged to them, they enriched those who had vowed to live in poverty, in opposition to every principle of justice and right feeling."

"Many of the Russian sovereigns had the same opinion with their subjects on these points: they not only added to the property of the monks, but actually became monks themselves. Even the most enlightened Tsars, who saw the evils which arose from this unnatural state of things, felt themselves unable to stem the torrent of clerical influence, or even to attempt it.

"The Grand-dukes John Vassilivitch III and IV, having been the means of delivering the nation from

the thralldom of the Tartars, attempted to set bounds to the encroachments of the clergy; for, by an edict, they made it unlawful to sell villages and lands to the monasteries and bishops without the special permission of the crown; evidently wishing thereby to preserve the remnant of public property from being added to the overgrown possessions of the clergy. But the before-mentioned Tzar, in order (as Tatischeff supposes) to get a council of the Russian clergy assembled in Moscow, in 1681, to give their benediction to his sixth marriage, returned all the villages which had been taken from the church by the statutes of 1557, and granted them still greater facilities in procuring more.

"In this manner, notwithstanding the interdiction of the Patriarch Philaret, and of Tzar Alexie Michaelovitch, against transferring villages to the monasteries, the custom continued until the monasteries of Russia, at the end of the fifteenth century, were possessed of about one million of slaves, with extensive landed property on which they resided, not to mention their immense riches in moveables. In the plenitude of this power and opulence, the Russian monks appeared in the same unfavourable light as many of this class of men in the Latin church placed in similar circumstances. In some of the monasteries, the monks and nuns lived together; and in Pleskoff, their daring immodesty went so far, that, according to Boltin, they bathed together in the same baths."

REVOLUTIONS IN THE GREEK CHURCH OF RUSSIA.

Though the imperial crown of the East was never transferred to the Czar, yet since the fall of Constantinople, A.D. 1453, the Eastern Christian empire may be considered as surviving, at least ecclesiastically, in the Russian, which dates from about that period its rising greatness.

Ecclesiastical claims were now disputed: for the patriarch at Constantinople at first extended his supremacy over the Russians, and appointed the metropolitan; but this could not be allowed to continue after the seat of the patriarchate had fallen under the dominion of the Mussulmans. In a council held A.D. 1589 at Moscow, the Constantinopolitan pontiff was induced to place at the head of the Russian church and nation an independent patriarch, in the person of Job, the metropolitan of Moscow; and from that period to the reign of Peter the Great, the patriarchal throne was filled by a succession of pontifical rulers, whose dignity and authority commanded even the homage of the Czar.

Dr. Pinkerton remarks, "The influence and power of the patriarchs were so great, that even the Tsars were called upon to demean themselves, on certain ceremonial days, before them. When, for instance, the Tzar partook of the sacrament in the cathedral church, he stood dressed in the habit of a deacon. On Palm Sunday, when the patriarch went in procession to the place of execution, the Tzar led the patriarch's horse, walking by his side. Even Peter himself, in his youth, is said to have performed this humiliating ceremony. Karazin, the historian, thus describes this ceremony. 'On Palm Sunday, before the service began, the inhabitants of Moscow being assembled in the Kremlin, the priests brought out of the Umpenskoj cathedral, a large tree hung with different fruits—apples, raisins, figs, and dates, fixed it upon two sledges, and with it slowly commenced the procession. Under the branches of the tree stood five boys dressed in white, singing

psalms. A number of youths with lighted wax candles in their hands, and a large lantern upon a pole, followed the sledges. Behind them were carried two sacred flags, six censers, and six sacred *ikons* (perhaps holy paintings.) The priests, more than a hundred in number, in the most splendid robes bedusted with pearls, followed the images (or effigies). Then came boiars and nobles, and at last the Tzar and the metropolitan; the latter dressed in white, and riding sideways upon an ass or horse. In his left hand he held the gospels, richly bound with clasps of gold, resting upon his knee, and with his right he blessed the multitudes, as the procession passed along. The ass was held by a boiar; and the rest of the boiars and the courtiers followed, with an innumerable multitude of people. Thus they walked in procession round the principal churches in the Kremlin, and returned to the cathedral; and the metropolitan, having performed mass, gave a grand dinner to the Tzar and nobles."

"On the feast of All Saints, the metropolitan dined with the Tzar; and the latter stood at the table, and served him. No wonder that ceremonies like these should mortify the pride of such an aspiring spirit as Peter I, and excite in him a determination to abolish for ever this rival dignity."

Kazan, the ninth patriarch, dying in 1700, Hadrian, his successor in the metropolitan chair, "took the affairs of the church into his own hands, until the appointment of a synod consisting of twelve ecclesiastical dignitaries, instead of the patriarchal government." Peter the Great, on this occasion, abolished the office of patriarch and appointed an exarch. In 1721, he abolished this office also, and appointed a "Holy Legislative Synod," for the government of the church, having always at its head a layman of rank or eminence: and effected an extensive ecclesiastical reformation, not however according to the rule of the Holy Scriptures.

Dr. Pinkerton states, "Among the changes which Peter the Great wrought in Russia, was not merely that of correcting the shameful abuses and irregularities among the monks and clergy, he also deprived them of nearly all their rich endowments. Having abolished the patriarchate, and established the Holy Legislative Synod in its stead, on the 18th of September, 1724, he erected the second department of the synod, under the name of *Kammer Kollegia*. To this court was committed the management of the villages belonging to the patriarch, bishops, monasteries, and cathedrals. And out of the monies which remained, after paying the capitation-taxes for the peasants, they appointed the necessary sum for the support of the bishops, the monasteries, &c. &c. From that period to the present time, the clergy have been kept in a degree of poverty as inconsistent with their important station and office in society, as was their former state of overgrown riches and luxury. Tatischeff, the historian, says, that Peter the Great established this court for the preservation and right appropriation of the property of the church: because it had not been applied exclusively to the purposes for which it was originally bequeathed, but frequently to enrich the relatives of the higher clergy, and to support a degree of luxury altogether unbecoming the sacred profession."

"But it was left for the Empress Catherine II to annihilate the power of the clergy, and to complete their impoverishment, which had been so effectually begun by Peter: for she appropriated the whole of the immoveable property of the church

and clergy to the use of the crown, appointing stipends in exchange to the monasteries and their rulers."

The "Present State of the Greek Church in Russia," we must reserve for our next Number.

ON THE FEMALE CHARACTER.

THOUGH it is a part of the plan of Providence that the two sexes should have separate distinctions of character, yet it is as obvious that He did not mean that either should alone be the standard of human nature. Each singly has its imperfections, which would keep it much below the attainable and intended perfection of a human being. The further plan seems to have been, that each should imbibed the other's excellencies, and impart their own. This takes place in civilized life, and in that mutual society and state of feeling which this brings on.

There the female gains her just ascendancy in her family home; and in the form of wife, daughter, or sister, modifies the sterner temper and fierce activity of her male associates. These become then more and more sensible of the tender sensibilities, and of those benevolent sympathies of which the human spirit is naturally susceptible; while the woman acquires steadiness, firmness of mind and principle, and a beneficial elevation of thought, and a larger power of action and determination.

As this mutual agency advances, the civilization of society becomes more perfect, each is happier, and the human character in both is seen to rise in value and in beauty, purifying itself from its selfish deformities, and cultivating, as with a renewed nature, all that is amiable, ennobling, and beneficent. The female mind peculiarly tends to produce and to promote this welcomed melioration, for we daily see that it desires and seeks to obtain what it wishes, by persuasion rather than force, by acquiescing patience instead of resisting violence, as a gift and kindness, and not by plunder or compulsory demand. It has a natural tendency to feel quickly; to affection, pity, and the sweet charities of life. It has a buoyant gaiety of spirit, which dispels ill-humour both from itself and those about it. It seeks for a protector, instead of desiring to subdue, and is happy to shield and save all that are distressed, and to intercede when severity threatens or wrath endangers. It has a gratification in having a friendly supporter, whom it can lean upon, resort to, and confide in. It has even a pleasure in dependence, if the government be mild and not unkind. It admires the courageous qualities and noble energies of its male associates; but seeks to regulate them, unassumingly and imperceptibly, by its gentler temper and compassionate feelings. To charm the frown into the smile, to win the master to be the friend; to warm his colder heart into the family sympathies; to attract his notice; to excite his love; to please those she is with; to be duly appreciated and kindly treated in her domestic circle,—are the natural wishes and efforts of the feminine moiety of our social world; and as they prevail, the female nature rewards the attachment which it thus excites by a fidelity, a disinterestedness, and a tenderness, which it is its own generous peculiarity so earnestly and so lastingly to maintain and bestow.

The full richness of the female nature has not yet been brought out. Interesting, amiable, admirable, and beautiful, as it has displayed itself to be, yet it is capable of becoming even far more so than it is. At present, its engaging features are rather divided among many, than exhibited in one.

There is as yet no perfect *Venus de Medici*, in mind and moral qualities, any more than in actual form, in all the totality of loveliness. The sculptor and the painter can represent a combination of feature, figure, expression, and deportment, more perfect as to bodily appearance, than can be so completely met with in any single individual; and a possible union of the beauties of the heart, the intellect, the taste, and the virtues, may be imagined in a still greater degree than those which we have personally witnessed. I believe that this improvement is not only attainable, but is in an actual process of attainment.

In this country the female character has been steadily advancing in a manifest progression; always amiable and beneficial, it is more so now than it ever has been; and it appears to be advancing both in the useful and in the interesting. It cannot, however, improve beyond the ratio of a corresponding melioration in our own. The male and female heart and mind must equally improve, for either to do so. They are too much interested to have each other's good opinion and favour, for either to be or do what the other disapproves of. Hence, while the man is savage, the woman is uncultivated; when he is stationary, so is she; when he is profligate, she sinks to debasement. But let him only elevate himself, and sanction her elevation, and she will ever be emulous to be honoured by him, and to be a blessing to him. Her intellectual beauties will attract and guide him to new excellencies, and these will be patterns to her, and raise her imitating docilities and desire of his praise, to make her a fairy of kindness and comfort to him, and a brilliant ornament of our common nature. Such the female world ever tends to be, and it is most usually our own fault if we ever find them otherwise. It is at least in our power to encourage, and most dearly connected with our welfare to cause them to be so.

That the maternal offices and feelings were meant to be the most important and completing, as they always will be the most politically useful qualities of the female character, our own experience and daily observation fully attest: but the female nature is admirable, independent of these; and it has been part of the Divine system, that it should have its beauties and benefits distinct from those which result from its social position as a mother. It was foreseen by its Creator, that a large proportion of both sexes, and therefore of women, would in every civilized state remain without the connubial association. Few or none are willingly so on either side; but the artificial and very complicated condition, into which property, civilization, and even enlarging prosperity lead society, have, in all ages and nations, caused a considerable proportion of every existing population, to live unalied in the single state. This result is evidence, that the fulfilment of the purposes of our existence is as attainable in the one form as in the other; and we may likewise add its happiness, although we might prefer to receive the boon of comfort rather in the one shape than in the other. But all can no more command marriage than they can command wealth, rank, or fame, or any specific object depending on others. The temporal blessings of life are generally to be earned and acquired by time, and with uncertainty and inequality; so must those subsisting means, the deficiency of which, according to the individual idea of comfort, is always the chief cause of any remaining unmarried in the young and active period of life.

But this single state is no diminution of the beauties and the utilities of the female character; on the contrary, our present life would lose many of the comforts, and much likewise of what is absolutely essential to the well-being of every part of society, and even of the private home, without the unmarried female. To how many a father, a mother, a brother, and not less a sister, is she both a necessity and a blessing! How many orphans have to look up with gratitude to her care and kindness! How many nephews and nieces owe their young felicities and improvements to her! Were every woman married, the parental home would often, in declining life, be a solitary abode, when affectionate attentions are most precious, and but for such a source not attainable. It is the single class of women which supplies most of our teachers and governesses; and from the lower ranks, nearly all the domestic assistants of our household come. What vast changes, not promotive of the general happiness, would ensue in every station of life, if every female married as soon as she was fully grown. Certainly human life would in that case have a different aspect, and must be regulated on a new principle, and would lead to consequences which cannot now be calculated.

The single woman is therefore as important an element of social and private happiness as the married one. The utilities of each are different, but both are necessary; and it is vulgar nonsense, unworthy of manly reason, and discreditable to every just feeling, for any one to depreciate the unmarried condition.

If from what is beneficial we turn our glance to what is interesting, the single lady is in this respect not surpassed by the wedded matron. For no small portion of her life, I think for the whole of it, with judicious conduct, she is indeed the most attractive personage. The wife resigns, or ought to resign, always her claims to general attention; and to concentrate and confine her regards and wishes and objects to her chosen companion, and domestic claims and scenes. She has quitted the public stage; she seeks no more the general gaze; she has become part of a distinct and separate propriety. But the unmarried lady remains still the candidate for every honourable notice, and injures no one by receiving it. Those of the male sex, who are in the same condition, are at as full liberty to pay her their proper attentions as she is to receive them. Being in this position as to society at large, she is always interesting wherever she goes; and, if she preserve her good temper, her steady conduct, and her modest reputation undiminished, and cultivate her amiable, her intellectual, and her truly feminine qualities, she cannot go anywhere, in any station of life, without being an object of interest and pleasurable feeling to all those of her own circle, with whom she may choose to be acquainted.

It is only by displaying undue solicitude for changing her condition, or disappointment at the change not occurring, or a peevishness which is imputed to such feelings, or unbecoming attempts to obtain or extort notice, that she lessens her natural attractiveness.

It is for us all never to regret or covet what we do not nor cannot obtain; and never to repine that others have what we do not possess. It is for us all to use and value and cultivate the happinesses which we are possessing, and not to sigh or crave for those which do not come to us.—*Turner's Sacred History of the World*, vol. ii.

*N. R.

THE SCOTTISH PEASANTRY.

"How is it that the Scottish Peasantry are superior to the Lower Classes of all other Nations?"

INTELLIGENT persons have been struck with the fact implied in the inquiry of our respected Correspondent, and a solution of the difficulty shall be given chiefly in the words of a distinguished Scottish writer.

"Between the educated and higher classes of Scotland and England," he remarks, "difference of character is, perhaps, scarcely perceptible; where it is perceptible, even Scottish partiality must admit that the advantage is probably on the side of the English; but between the peasantry of the two countries there can scarcely be a comparison instituted. The Scottish peasant displays a shrewdness of remark, a sagacity of conjecture, a cool and calculating foresight, and possesses a strength of moral principle, with a depth and a fervour of piety, which sets him, most probably, above those of his own rank in any other country."

"That the peasantry of Scotland," says an intelligent English writer, "possess a greater portion of natural taste and information than the vulgar of any other nation, is considered paradoxical by their unbelieving brethren on this side the Tweed. Were evidence wanting to establish the fact, a Scottish peasant would exclaim, Where are your ballads and songs, the beautiful fugitives of neglected or unknown bards? Where are your relics of poetic devotion, with which every Scotsman's heart is filled?—the plaint of despair—the uplifting rapture of love—or the heart-warming lament of domestic misfortune? With us they live: with you they have never lived, or have perished."

To ascribe this superiority on the part of the Scottish peasant to any thing in the soil or climate, would be absurd and ridiculous in the highest degree. Genius and talent are the peculiar products of no particular climate. They may be modified by physical, but for their successful exertion depend wholly on moral causes. The first mental exertion of a Scottish peasant, is committing to memory the Shorter Catechism, and the first original effort of his powers is made in acknowledging his dependence upon, and soliciting the mercy of his Creator. By the time he has reached the age of ten years, he has by heart, as it is called, the whole Catechism, the metrical version of the Psalms, and is pretty well versed in the Bible. The practice of family worship, which is performed in every well-regulated family twice a day, and the prayers always extempore, increases daily his acquaintance with the Scriptures: his powers of conception and expression are thus, too, daily gaining strength. His Sabbaths, which in the neighbouring countries, from the manner in which they are spent, have, it is to be feared, upon the lower orders of society a pernicious rather than a beneficial effect, are wholly occupied in study and devotion. Lectures, practical, critical, and explanatory, occupy the forenoon; and sermons, frequently systematic and abstruse, the afternoon of every Sabbath-day; and by the time he arrives at the years of maturity, to the "big ha' Bible, ance his father's pride," and the Westminster Confession of Faith, he has added Pool or Henry's Commentary, Gillespie's Aaron's Rod Blossoming, the Faithful Contendings of the Church of Scotland, Boston's Fourfold State, and, if he possibly can afford them, the works of Jonathan Edwards. When all this is taken into consideration, the intelligence of the Scottish peasantry will cease to excite astonishment.

MORAL CONDITION AND PROSPECTS OF BRITISH INDIA.

BRITISH INDIA, with its more than 100,000,000 of our fellow-subjects, must necessarily become increasingly interesting to intelligent persons in England; not only on account of its *political and commercial* importance, but in relation to the progress of Christian literature, morals, and religion. On these points, the following remarks of the Editor of the "Missionary Register," will be read with joyful hope for that degraded country.

"Satisfactory evidences are accumulating of the continued decay of Hindooism. The Regulations of the Court of Directors of the East India Company for the Abolition of the Pilgrim Tax, will have a most salutary operation in weakening the Hindoo superstition. Not only has great progress been made, in this and other respects, in the suppression of Hindoo cruelties, but a prospect opens of the entire suppression of these cruelties. That this object will not be attained without humane laws vigilantly enforced, among a people by turns deluders from base self-interest and deluded through grovelling superstition, is but too obvious, from an atrocious act of Widow Burning, which took place surreptitiously within the British territories; and from another, still more atrocious, beyond the boundaries, in which *thirteen women* were sacrificed! On the decay of Hindooism, the Bishop of Calcutta thus writes, with his wonted energy, to the Rev. James Pegges, in reference to his volume, entitled, 'India's Cries to British Humanity.'—'All the subjects which you treat with so much feeling, are enjoying the attention of Christians in this country: Suttee has already been abolished; and Infanticide, though in Cutch and Guzerat this latter is said still to prevail; the Exposure of the Sick on the banks of the Ganges remains, as well as the various disgraceful scenes which many of the annual festivals exhibit. But public opinion, even among the natives themselves, is rapidly dragging out these monstrous customs, and exposing them to the abhorrence of mankind. This very spring, two of the invasions on dececy, the Dhole Jattr and Churrack Poojah, have been denounced in the daily journals, by native writers, and the aid of the magistrate in suppressing the open immoralities of them invoked; while the Ghaut Murders (*nineteen hundred* were said to have been exposed in the month of November last, at one ghaut alone, in Calcutta; one half of whom might otherwise have survived, at least for a time) have induced a Hindoo gentleman to build a hospital on the banks of the river, for receiving the sick. In the mean time, the honours done to the memory of Rammohun Roy—the native schools, which are pushed on all sides—the thirst for knowledge—the progress of missions—the growing liberality and zeal of Government in all its subordinate details—the amazing strides which the new charter will take in the employment and elevation of the natives,—will rapidly, I trust, through the mercy of God, accelerate the deliverance of this beautiful country from the cruel and impure dominion of the gods of this world.'"

TESTIMONY OF THE SERAMPORE MISSIONARIES TO THE POWER OF THE NATIVE PRESS IN INDIA.

Hindooism, with its various abominations, has been shaken to its foundation by means of the advancing light of knowledge; and this has been produced in no small degree by the increasing power of the native press. Thus the Serampore mission-

aries write, regarding the progress of knowledge as favouring the advance of Christianity.

"About ten or twelve years after our brethren had sat down at Serampore, some of the natives began to print in Bengalee for their own countrymen. The first Hindoo who established a printing-press in Calcutta was Baboo Ram: he was followed by Gunga Kishore, formerly employed at Serampore—the first man who conceived the idea of printing works in Bengalee as a means of acquiring wealth: this he did for six years, when he removed to his native village, and, appointing agents for the sale of his works in the chief towns and villages of Bengal, they were purchased with avidity. By the close of 1820, there were no less than four native presses in constant employ: and they have been going on increasing, to an extent beyond our present knowledge. By 1825, there were six native newspapers; and six such papers in seven years, with about a thousand subscribers, was no slender proof of awakening intellect: the first English gazette was published in 1588; and, for many years, England had no other paper—so long was the twilight of general knowledge protracted, even in the age of Bacon."

Since 1825, not less than ten other native papers have been begun at Calcutta: of these, and of the native press generally, it is said—

"The art of printing has, it is true, been employed in favour of the reigning idolatry. This was to be expected; and it may well rouse the energies of Christians at home and abroad. But, amidst all the trash or worthless things which the native press has thrown into circulation, we not only discern the seeds of future improvement, but various works of great utility. The native mind, roused from the lethargy of so many ages, is rejecting gradually the influence of darkness and delusion: for Hindooism is such a compound of error and absurdity, that though the press may for a time appear, in certain instances, to espouse its cause, it cannot fail in the end to inflict a mortal blow on its influence, and more especially when it is so vigorously opposed and sifted by other native presses. Meanwhile, prejudices are combating, and insensibly melting away, the asperities of bigotry are softening down, and a tone of thought and feeling is encouraged, which, though it go not the length of building up the edifice of true religion, is shaking the foundations of the ancient structure of idolatry."

THE ITALIAN BISHOP'S SECRET OF BEING ALWAYS EASY.

HISTORY relates, that an Italian bishop struggled through great difficulties without repining, and met with much opposition in the discharge of his episcopal functions, without ever betraying the least impatience. An intimate friend of his, who highly admired those virtues which he thought it impossible to imitate, one day asked the prelate if he could communicate this secret of being *always easy*? "Yes," replied the old man, "I can teach you my secret, and with great facility: it consists in nothing more than in making a right use of my eyes." His friend begged of him to give an explanation of his meaning, when the bishop gave the following reply:—"Most willingly; in whatever state I am, I first of all look up to heaven, and remember that my principal business here, is to get there. I then look down upon the earth, and call to mind how small a space I shall occupy in it, when I come to be interred. I then look abroad in the

world, and observe what multitudes there are who are in all respects more unhappy than myself. Thus I learn where true happiness is placed, where all our cares must end, and how very little reason I have to repine or complain."

Perhaps the reflecting Roman Catholic bishop embraced the essentials of the gospel of Jesus Christ; and with this preliminary his policy was wise, worthy of universal adoption.

LADY JANE GREY'S ATTAINMENTS AND LOVE OF LEARNING.

THIS noble lady was born A. D. 1536; a daughter of the Marquis of Dorset, created, in 1551, Duke of Suffolk. Her genius was inappreciable in her needlework, and in the beautiful character of her writing. She played admirably on several instruments of music; and having an exquisitely sweet voice, she sung delightfully.

Her tutors were Harding and Aylmer, chaplains to her father, eminent for their literary qualifications and her proficiency. She was a perfect mistress of her own language; and she was equally familiar with the French, Italian, and Latin, but especially the Greek. And though but a child in years, she was at the same time versed in Hebrew, Chaldee, and Arabic.

King Edward VI. took much pleasure in her conversation, on account of her learning and piety, as she was sometimes at court: but her chief delight was found in her studies, at her father's seat at Broadgate Park, Leicestershire. Roger Ascham, Esq., the famous tutor of Queen Elizabeth, paid her a visit at the seat of the Marquis in 1550, of which he says, "Before I went into Germany, I came to Broadgate, in Leicestershire, to take my leave of that noble lady Jane Grey, to whom I was exceedingly much beholden. Her parents, the Duke and Duchess, with all the household, gentlemen and gentlewomen, were hunting in the park. I found her in her chamber, reading *Plato's Platonis* in Greek, and that with as much delight as some gentlemen would read a merry tale in Boccaccio. After a salutation, and duty done, with some other talk, I asked her why she should lose such pastime in the park? Smiling, she answered me, 'I wist all their sport in the park is but a shadow, to that pleasure that I find in Plato. Alas! good folk, they never felt what true pleasure meant.'—'And how came you, madam,' quoth I, 'to this deep knowledge of pleasure? And what did chiefly allure you unto it, seeing not many women, but very few men have attained thereunto.' 'I will tell you,' quoth she, 'and tell you a truth which perchance ye will marvel at. One of the greatest benefits that ever God gave me, is, that he sent me so sharp and severe parents, and so gentle a schoolmaster; for when I am in the presence either of father or mother, whether I speak, keep silence, sit, stand, or go, eat, drink, be merry, or sad, be sewing, playing, dancing, or doing any thing else, I must do it, as it were, in such weight, measure, and number, even so perfectly as God made the world; or else I am so sharply taunted; so cruelly threatened; yea, presently sometimes with pinches, nips, and bobs, and other ways, which I will not name for the honour I bear them, so without measure misordered, that I think myself in hell till time come that I must go to Mr. Aylmer (afterwards Bishop of London), who teacheth me so gently, so pleasantly, with such fair allurements to learning, that

I think all the time nothing while I am with him. And when I am called from him I fall on weeping, because whatsoever I do else but learning, is full of grief, trouble, fear, and whole misliking unto me. And thus my book hath been so much my pleasure, and bringeth daily to me more pleasure, and more, that in respect of it, all other pleasures in very deed he but trifles and troubles unto me.'" "I remember," adds Mr. Ascham, "this talk gladly, both because it is so worthy of memory, and because also it was the last talk I ever had, and the last time that ever I saw that noble and worthy lady."

THE DARK PLACES OF THE EARTH FULL OF THE HABITATIONS OF CRUELTY.

ILLUSTRATION OF PSALM LXXIV, 20.

"Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty."

PROBABLY some of our readers will think the following, from its peculiar circumstances of atrocity, hardly suited for the *Christian's Penny Magazine*; this would be the case, but for the *design* of this publication, which is partly to illustrate the "heaviness of holiness," and to promote its interests by the aiding of those institutions whose object is to regenerate our country and the whole world.

By accounts from Madras we learn the atrocities committed by the ex-Rajah of Coorg had become matter of inquiry by a committee, of whom Dr. Birch was a member. The deposed prince was generally believed to have caused almost all his relations to be slaughtered; and the committee proceeded to the reported place of burial, attended by Chinna Beswapah, the ex-Rajah's brother-in-law, an interpreter, a Naig's guard, and the Coorg people who had buried the murdered persons. Having arrived at a place through a jungle, they removed the fallen leaves and commenced digging, when at the depth of six feet they dug up *twelve* bodies and *twelve* separate heads. The skulls of some, and the vertebrae of the necks of others, bore evident marks of violence. Around all the bodies were strong ropes. The flesh was not wholly consumed. On one body was a pair of trousers, which was considered by Chinna Beswapah as that of his brother. At seeing it he was much affected, and exclaimed, "Had I not died, I should have been in this hole also." Having replaced the bodies in their sad tomb, the committee proceeded to open four other graves. In one was the body of a young female, said to have been the beauty of the seraglio, who had been hanged on an adjacent tree. In another grave was found the body of a man, and in a third that of a child, which Chinna Beswapah recognized as his own, which had been seized, and whose fate, until thus decided, had been but guessed at. The last grave examined by the Committee, although others yet remained, was found to contain the bodies of two other women, one of whom was recognized as the ex-Rajah's aunt, a woman celebrated for her benevolence and intelligence. With this the melancholy task ended. Dr. Birch had signed this statement, and the utmost horror was excited at this appalling record of the cruelties of the dethroned despot.

Wisdom calls: they only are the sons of wisdom, who will hear and heed her cry.

ON PLEASURE.

Say, what is pleasure? That which all pursue,
 From dawn of life till life's declining ray;
 And many different forms it wears—but few
 Attain the object sought; and who are they?
 Not they who run with eagerness the round
 Of fancied joys, but which elude th' embrace;
 Who, oh! deceiv'd, still in pursuit are found;
 True pleasure finds not in their breast a place.
 Nor they who bow to Mammon's golden shrine,
 Who search for pleasure in a heap of wealth;
 Nor they who reason drown'd in sparkling wine,
 And to their idol sacrifice their health.
 On them true pleasure sheds no radiant light,
 Her throne she rears above these things terrene,
 Where vanity has never wing'd its flight,
 And to the "vulture eye" of sense unseen.
 And they who Pleasure find, in Wisdom's way
 They walk, the only way of pleasantness;
 Her precepts follow, her dictates obey,
 And in obedience find the paths of peace.
 By men accounted not among the wise,
 Nor by the wealthy or the great esteem'd;
 But pressing forward to obtain the prize,
 Greatness by them of little worth is deem'd.
 They follow where their great Forerunner led,
 Who, gone before, prepares for them a place;
 Their pattern—and they in his footsteps tread,
 And every lineament delight to trace.
 Their path (unlike to Folly's devious way)
 Before them brightens as they speed their course,
 Safely conducting to eternal day,
 Where real pleasure only has its source.

A. J. E.

BENEVOLENCE OF THE DEITY.

"God is love."—1 John iv. 8.

'Tis written in the beams so bright
 That issue from the orb of light,
 And through the welkin widely stray,
 Turning the cheerless night to day,—
 That *God is love*, who thus has given
 A semblance of his throne in heaven,
 The way-worn traveller to bless,
 While wandering through life's wilderness.

'Tis written on the earth's green breast,
 In grass and smiling herbage drest,
 And deck'd with many a gemmy flower,
 And fruit tree rich, and greenwood bower,—
 That *God is love*, who thus supplies
 All living things' necessities,
 And from his kind and liberal hand
 Profusion sheds on every land.

'Tis written on the course of time,
 The chronicle of human crime,
 Where many a deed of blackest dye
 Is trac'd in lines of infamy,—
 That *God is love*, who tears the brand
 From retribution's lifted hand,
 And with long-suffering yet endures
 What still his righteousness abjures.

'Tis written on the Christian's heart,
 That once has felt sin's venom'd smart,
 But now with peace and gladness rife,
 Owns the warm throbs of sweeter life,—

That *God is love*, who thus bestows,
 Such blessings on his rebel foes,
 As set their hearts from hatred free,
 And conquer all their enmity.
 'Tis written in immortal fire
 On sin's unwasting funeral pyre,
 Within the adamant gate
 Where death his own destruction waits,—
 That *God is love*, the God erewhile
 Rejected with a scornful smile;
 And, oh! it deepens hell's despair,
 To see that truth recorded there.
 But in the realms of glory bright
 'Tis seen in plainest, clearest light,
 When God in Christhood veil'd appears,
 Turning to smiles all this world's tears;
 For then it is he's felt and known,
 Then creatures live in love alone;
 And all who in that region move,
 Must feel and know, that *God is love*.

NUMBER AND VALUE OF NEGRO SLAVES
IN JAMAICA, AUGUST 1, 1834.

JAMAICA, as many of our readers are aware, is about 160 to 140 miles long, and 80 to 60 broad, and is divided into three counties. By recent advices from that island, we find that the following is the number and value of the slaves in Jamaica on the 1st of August, 1834, as communicated by the Governor to the House of Assembly on the 19th of December.

	Number.	Value, Sterling.	Under 6 yrs.
Surrey	81,245	£3,961,591	10,118
Middlesex ...	120,836	6,056,457	15,431
Cornwall ...	107,086	5,334,258	13,205
	309,167	15,352,306	38,754

The above gives an average value of 49l. 13s. 1½d. sterling for each apprentice.

LIBERAL SENTIMENTS OF THE ARCH-
BISHOP OF PARIS.

PEACE with France having been established at the close of the American war in 1784, the following lines, which conclude the mandate of the archbishop of Paris (ordering Te Deum to be sung in all churches of his diocese, in thanksgiving for the re-establishment of peace), are worthy of the spirit of a Protestant Christian. "Oh that the happy peace which we now celebrate may never hereafter be disturbed! Oh that it may extinguish, for all eternity, that fatal rivalry which in every age has cost so many tears, and so much bloodshed, to two nations, so capable of bringing arts and sciences to perfection, and of extending the boundaries of human knowledge, if they would but banish from their minds that false science, and that proud philosophy, which, instead of enlightening mankind, obscures all truths, and reverses every principle! Oh that France and England could be for ever united, for the glory of Europe, and for the good of the universe!"

London: Printed and Published by C. WOOD AND SON, Popple's Court, Fleet Street; to whom all Communications for the Editor (post paid) should be addressed.—and sold by all Booksellers and Newsmen in the United Kingdom.

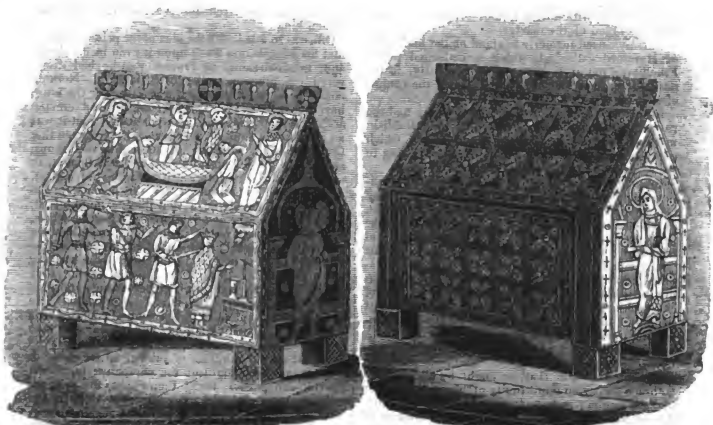
THE CHRISTIAN'S PENNY MAGAZINE.

N^o 148.

PUBLISHED EVERY SATURDAY.

APRIL 4, 1835.

PRINTED AND PUBLISHED BY C. G. OGDEN AND S. S. HOPKIN'S COURT, FLEET STREET.



ST. ETHELBERT'S SHRINE, HEREFORD.

ST. ETHELBERT'S SHRINE, though small in size, is one of the most curious and beautiful relics of Saxon antiquity. This miniature monument is almost universally regarded as a religious memorial, designed to commemorate the murder of Ethelbert, king of the East Angles, by Offa, king of the Mercians; and which took place in the year 792, at Sutton's Walls near Hereford. The following description is from the pen of Miss H. S. A. Horton, daughter of Sir Watts Horton, Bart.; and the history of the shrine will lead us back to several of the most remarkable incidents connected with the progress of popish corruptions in England.

Saxon skill has been lavished on this sacred ornament: it is formed of oak, very thick and strong, covered with plates of copper, beautifully enamelled in different colours, and handsomely gilt. It is seven inches long, three inches and three-eighths broad, and eight inches and a quarter high. The sloping part, or roof of the shrine, measures three inches in height; the front panel is five inches.

The figures on the principal side of the pyx, have a clear reference to a transaction of the nature of that which this is supposed to represent. The attitudes of the assassins (cautiously advancing on tip-

toe, and pointing silently to their victim, whilst one is in the act of striking off his head), sufficiently mark them as such. The martyr, surprised at his devotions, seems in the act of springing up to meet the hand which, from the cloud, appears outstretched to receive him. It has been suggested, that this device might relate to some priest or bishop, assassinated during the celebration of mass; but as mass is not usually celebrated with the head covered, and as the cross on the table is a simple cross, and not a crucifix, which last is generally used in public mass, it appears much more probable that the murder was committed during an act of private devotion; and the dress and crown of the martyr rather denote a prince than either priest or bishop.

The design on the upper part, or roof of the shrine, still has a relation to the martyrdom. We there see a sort of bier, on which is extended what we may suppose the body of the martyr; two men are employed in raising it from the ground: it is surrounded by figures, probably intended to represent angels, two of which are scattering incense, and two others, standing behind the bier, seem to point to heaven. One of them bears a tablet, on which is an inscription.

P

The figures at each end of the Shrine may, perhaps, represent St. Ethelbert after his beatification; at least the glory round the head would lead one to suppose it; as none of the figures on the front, the assassins, the murdered prince, and the bearers of the bier, have any thing of the sort.

The colours of the enamel are three shades of blue; a green, red, yellow, and white; the figures are gilt; those in the front have the heads in relief.

The back of the Shrine is covered with a Mosaic pattern, of four pointed leaves repeated within square compartments. The back panel opens downwards, as a door, and fastens with a lock; on the inside is a plank of wood, on which is painted a red cross, the usual sign of a relic: the plank is much stained with a dark liquid, supposed to have been the blood of the martyr.

This pyx was used formerly to stand on the high altar of Hereford cathedral, which is dedicated to St. Ethelbert; but it is now, or was recently, in the possession of the Rev. Mr. Russel, one of the canons of the cathedral.

Ethelbert's brief, but lamented history, and the results to which his murder led, in the establishment of several popish customs and claims, which continued for ages, cannot fail to be interesting to the readers of the Christian's Penny Magazine.

Ethelbert was a young prince of admirable qualities; and, designing to marry, was invited by king Offa to his court, to receive his daughter Adelfrida, as his future queen consort. Delighted with the prospect, and under the highest assurances of friendship, he joyfully accepted the invitation. The young monarch was received at first with every expression of hospitality and affection, so that it was not possible for him to entertain any suspicion of evil designs; but the ambition of his perfidious host prompted him to devise means to detain his unsuspecting guest, and to seize upon his kingdom.

Offa, undetermined what course to pursue, was counselled by his queen Quendrida, who, it is said, represented to him that he ought by all means to embrace so fair an opportunity of becoming master of East Anglia; and she instigated him to the murder of his guest, notwithstanding the atrocity of the deed, and the affliction into which it would plunge their disappointed daughter. Under this influence, the Mercian king violated all the most sacred laws of honour and hospitality, and murdered the prince, as is reported, while performing his devotions.

Immediately after the perpetration of this horrid deed, Offa collected some troops, and hastened to secure the dominions of Ethelbert, which, without opposition, were added to his own kingdom of Mercia, making in all twenty-three of the present English counties.

King Offa acquired by this shocking means a large addition to his dominions; but besides, he gained a dreadful load of guilt, by which he was grievously tormented. His crime was continually before his eyes, and tortured him to such a degree, that he could not enjoy a moment's ease. Stung with remorse, he had recourse in his distress to the popish ecclesiastics; who improved the favourable opportunity of advancing their interests by promising him a pardon; and they prevailed upon him, on this occasion, in 793, to make a grant of all the tithe in his dominions, and give a large estate in land to the cathedral of Hereford, in which they had buried the corpse of king Ethelbert.

Ecclesiastical traffic in relics had now become a most lucrative branch throughout the church of

Rome; and all ranks of the clergy, especially the monks, were daily making discoveries of the precious remains of some departed saint; which they soon converted into gold and silver. In this traffic they had all the opportunities they could desire of imposing counterfeit wares upon their ignorant and superstitious customers; as it was no easy matter for the laity to distinguish the bone of a canonized saint from that of an excommunicated sinner, after it had been some centuries in the grave.

St. Alban, the proto-martyr for Christ in Britain, was not forgotten; and the discovery of his corpse was a subject of great solicitude with the monks. Means were now adopted to accomplish their object, so worthy of their shameful trade; and that honour was contrived for the guilty, but priest-ridden king.

Offa was so filled with the idea of the priestly power, that his imagination dwelt upon it even in his sleep; and, in his dreams, he fancied that he had discovered the precious relics of St. Alban. Nothing could be more grateful to the priests: for the king, having sent for Humbert, whom he had created archbishop of Lichfield, was persuaded that it was an admonition from Heaven; and it was agreed that the archbishop, with two of his suffragan bishops, should meet the king at Verulam (St. Alban's), to search for the sacred treasure. Success, of course, attended the contrivance: for the legendary historian, Matthew Paris, a Benedictine monk of St. Alban's nearly five hundred years afterwards, states, that a vast concourse of people was assembled on the occasion, and the relics of the saint were discovered by a blaze of light, shot down from the sky upon the place. Being thus directed to dig, they found a human body, which they were persuaded was the martyr's corpse, in a wooden coffin. The king caused them to be taken up and enclosed in a rich shrine, plated with gold, and ornamented with jewels. Many miracles were said to have been wrought on the occasion of taking up the body of St. Alban, in the sight of the company; leprosy, fevers, and palsies, being then cured, the sick receiving restored health, the lame their limbs, the deaf and blind their senses, and the dead countermanded from the world of spirits to return again to life. Miracles were pretended to be wrought at St. Alban's Abbey, even to the time of Matthew Paris.

Offa, being thus imposed upon and delighted, was prevailed upon to summon a provincial council of bishops and nobles at Verulam; and here they unanimously agreed, that it would be proper to erect a monastery in the place where they had discovered the relics; and it was further resolved, that King Offa, being still pierced with remorse on the recollection of his atrocious crimes, should proceed in person to Rome, to procure full absolution from his Holiness, and to procure some extraordinary privileges from the pope for this new establishment. The resolution being executed accordingly, in 794 the king was entertained with every mark of honour at the court of Rome; and he received, for a grant of three hundred and sixty-five manucuses (about 7s. 6d. each) annual pension, the impious assurances of pardon from the pope, who greatly commended him for his pious designs in thus honouring St. Alban; gave his consent for the building and endowing the monastery, promising his immediate protection to the establishment, and that it should be exempted from all episcopal or archiepiscopal jurisdiction, and be subject to no authority but that of Rome.

Offa, being delighted with the assurances of heavenly blessedness from the pope, resolved to do something farther by way of acknowledgment; and, going into the school, founded at Rome by King Ina, for the education of the English, he settled a further maintenance upon it, ordering a penny to be collected yearly of every family within his dominions, where the lands amounted to thirty pence rent. This collection was to be levied upon all the lands within the king's territories, excepting the estates belonging to the monastery of St. Alban's.

These "Peter's Pence," as this contribution was called, because collected on the first of August, called *St. Peter's ad Vincula*, was claimed by the pope for many ages; in case of any default in the payment, the bishops, who were charged to pay it to the pope's collector, might be sued in the king's court. King Edward III forbade the paying and collecting of these Peter's pence; but this was only a temporary stoppage, for they continued to be collected, till the payment was forbidden by act of parliament in the reign of Henry VIII.

Offa died in 796, leaving the reputation of a great king, so far as successful ambition is entitled to the appellation of greatness; but his moral character was deeply stained with blood and various crimes.

RELIGION IN RUSSIA.

(Continued from p. 98.)

PRESENT STATE OF THE GREEK CHURCH IN RUSSIA.

DR. PINKERTON remarks, on the condition of the clergy in Russia, "The whole body of the Russian priesthood have but a scanty subsistence for their wives and children; on which account many of the village clergy cultivate their fields with their own hands. The number of the clergy of all ranks is about 215,000, and the sum allowed for their support by government is only about two millions of roubles (80,000*l.*); hence they are mostly dependent on the free will offerings of their people for support, viz. perquisites for baptisms, marriages, funerals, &c."

The whole Russian empire is divided into thirty-six eparchies or dioceses. In these are 433 cathedrals, 4 metropolitan churches, 11 archbishoprics, 19 bishoprics, and 26,747 churches. And, according to the statement published by the Holy Synod in 1805, the number of protoires, priests, and deacons, in actual employ, was 44,487; and of readers and sacristans, 54,239; in all 98,726.

The Russian clergy are divided into *regular* and *secular*: the former are all monks, and the latter are the parochial clergy. The superior clergy are called *Archerès*, *archpriests*; and this title is given indifferently to metropolitans, archbishops, and bishops.

After the *Archerès*, the next in order of dignity are those who in Russia are called the *black clergy*, to which class belong the *Archimandrites*, or chiefs of monasteries, from amongst which the bishops are always chosen; the *Hegumens*, chiefs of small convents, of which they have the direction; *Jeromonachs* and *Jerodiacons*, who perform divine service in the monasteries; and, last of all, the monks.

The secular priests are called *Beloe Duvastro*, or *white clergy*, and consist of *protoires* (or, as they were properly called, *protopopes*), *priests*,

and *deacons*, together with the *readers* and *sacristans*.

WORSHIP OF THE GREEK CHURCH IN RUSSIA:

Divine worship in the Russian Greek church is generally performed by a liturgy in the Slavonian language, which, though the ancient language of the country, is now but little understood by the great body of Russians; but in some places it is performed in the Greek, both ancient and modern; and in the administration of the Lord's Supper, they use the liturgies of St. Basil and St. Chrysostom.

Dr. Pinkerton states, "The Russians make no use of a complete copy of the Bible in their churches; they have only extracts from the Old Testament and the Epistles, interspersed throughout the *Minan* and *Octoechos*; and even many of the clergy in the country do not possess an entire copy of the Scriptures. The greater part of the service consists of psalms and hymns, which, according to the *Regulation*, ought to be sung, but are now mostly read. The length of the service also has given rise to the unintelligible manner in which most of it is now performed; for the priests and readers, in order to get the more quickly through it, have fallen into the practice of repeating and reading the hymns and prayers so quickly, and in such a tone of voice, as renders the greater part of them impossible to be understood by the congregation. The gospel, however, is always read slowly, and in a distinct and audible voice, so that it is much more intelligible, from being thus read, than many other parts of the service."

Considerable improvement has lately taken place in many of the clergy and their official exercises; for the Doctor adds, "In most of the churches now, both in towns and villages, a sermon is preached every Sunday, and on the chief holy days. Some of these discourses, which I have heard in different parts of the empire, for sound reasoning and clear views of the leading doctrines of the gospel, might have done honour to a British clergyman. In some of the churches I have also heard the priest read a homily from a printed book; a practice which is not unrequent in the country, particularly in large congregations, where the duties of a priest leave him but little time for study."

DISSENTERS IN RUSSIA.

Peter the Great, as we have seen, was an extraordinary character, and, in accomplishing his ecclesiastical reformation, he procured a new translation of the Scriptures, and encouraged their circulation. In 1723 he granted toleration to the Protestants, permitting them to build churches and found schools in Russia for their own service, and declaring that his subjects were at liberty to embrace the reformed religion. These have greatly increased under various denominations.

Russia possesses also some native dissenters from the established forms of religion. They are called *Raskolniki*, or schismatics; though they call themselves *Ispravniki*, "the multitude of the elect;" or *Staroveriti*, "believers of the old faith," because they adhere to the old manuscript formularies of the Greek church.

Dr. Pinkerton, in his various researches in Russia, as agent of the British and Foreign Bible

Society, met with many of these, of whom he speaks in the following terms:—"The Dissenters of the present day have laid aside many of the absurd notions which distinguish their ancestors; and indeed the greater part of them are usually better versed in the Holy Scriptures than their neighbours. I have sometimes met with common peasants, belonging to the Raskolniks, who were well acquainted with the Scriptures, and could quote them in support of their opinions with great readiness; and though at first their forefathers were such enemies to printed copies of the Scriptures, yet I have more than once found a printed folio copy of the Bible in the hut of a Raskolnik."

Speaking of their moral character, he remarks, "The Raskolniks, in general, are distinguished for their exemplary morals. A Raskolnik has scarcely ever been known to have had a suit-at-law against a brother. They are studious in settling all their disputes among themselves, and this is usually done by arbitration. Most of the opulent Russian merchants in Petersburg, Moscow, and the other great towns, are Raskolniks; and not only foreigners, but even the Russians themselves, depend more upon their integrity in dealings than upon others. But the several persecutions to which they have at different times been subjected, have made them exceedingly shy and cautious in making known their opinions; and, as they are not allowed to publish any thing in their own defence, it is difficult to obtain correct information with respect to their numbers; all that has yet appeared on these subjects having been brought forward by their opposers. Many of them, also, conceal their opinions, and the particular sect to which they belong; a circumstance that is occasioned by the general odium which is attached to the name of Raskolnik. However, after the various unsuccessful attempts which had been made by the government to bring the Raskolniks again into the bosom of the church, Catherine II, at last, in 1785, published a manifesto, in which permission is granted them to use the old manuscript books, and they are entreated to receive regularly ordained priests from the mother church. This proposition has been embraced by many of them, and all open persecution, since that time, has ceased. From the above causes, it is almost impossible to ascertain the number of Dissenters of different denominations in Russia; but, on a moderate calculation, they are supposed to amount to about two millions."

Raskolnik zeal may receive some illustration from the following anecdote of Toma, one of their ministers. "He went to Moscow, and boldly preached against the invocation of saints. Being threatened by the clergy, his zeal fired him to take an axe, and, entering a church, to hew in pieces the images of St. Alexis and the Virgin. He was seized and condemned, first to have his right-hand consumed in the fire, and afterwards to be burnt alive; a sentence which he suffered with the most sedate fortitude, continuing in the flames to testify against the abuses of the dominant church."

RELIGIOUS STATISTICS OF THE RUSSIAN EMPIRE.

Religious toleration being granted by Peter the Great, various denominations increased in different parts, especially of emigrants from Germany. In 1827 the Russian empire was computed to contain a population of 62,592,000, which included 83 various grades or races of human beings. In respect of the religious creeds professed by this

multitude, they are estimated to fall under the following heads:—

Greeks	46,300,000
Raskolniki	2,700,000
Roman Catholics	6,000,000
Aluhammedans	3,300,000
Lutherans	2,600,000
Shamans	700,000
Jews	600,000
Lapaites	210,000
Reformed Church.....	84,000
Armenians	79,000
Moravians	10,000
Mennonites	6,000
Filiponese	3,000

62,592,000

EFFORTS TO REFORM RELIGION IN RUSSIA BY

THE CIRCULATION OF THE SCRIPTURES.

Alexander, the late emperor, is believed to have been a pious man; and he appeared to enter cordially into the designs of the British and Foreign Bible Society. In 1813, therefore, he patronized the establishment of the Russian Bible Society, and placed Prince Galitzin over it as president. For several years this institution prospered; but the hierarchy were provoked by the divine light that was being diffused among all classes, and they succeeded in forcing upon Alexander a more restricted and intolerant policy; so that in 1826 the operations of the Russian Bible Society were suspended; but not until 800,000 copies of Bibles and Testaments had been circulated in several languages spoken in that vast empire. Surely these will be the means of diffusing a flood of divine light through these dark regions, being blessed with the gracious influences of the Holy Spirit!

EXPLANATION OF HEBREWS VI, 4-6.

"SOME things in the Scriptures, hard to be understood, which they that are *unlearned and unstable* wrest to their own destruction," may reasonably be expected, 2 Pet. iii, 16. This is perfectly analogous to the dispensations of God in the course of nature and his works of providence, in both of which also are "some things hard to be understood." But philosophic men look upon these, not as forming an objection to these studies: they rather investigate diligently the phenomena of nature, and carefully contemplate the operations of Divine Providence, that, by patient research, they may obtain complete satisfaction. Intelligently diligent "students of nature" present an instructive example to believers in Christianity, enforcing the weighty and profitable injunction of our Saviour, to "search the Scriptures."

Our respected correspondent, "Juvenus," remarks, "Not one of the commentators that I have consulted upon this difficult passage has given sufficient explanation to satisfy my mind upon it." Perhaps we may fail to accomplish this: still, as he proposes his inquiry in a manner and spirit so becoming a Christian, we will make the attempt, in the hope of being the means of benefit to others.

Difficult of Interpretation as this passage confessedly is, the difficulty appears to have arisen chiefly from one or other of the following considerations:—

1. Not having special regard to the design of the writer, in addressing his powerful, and altogether

peculiar, admonitions to the Hebrews professing Christianity.

2. Or, supposing that the apostle imprecates the absolute impossibility of Almighty God reclaiming an apostate.

3. Or, regarding the cases of professors described, as those of real spiritual regeneration to true holiness.

4. Or, imagining that the apostasy described subverts the doctrine of the final perseverance of true Christians in a course of holiness.

For the general design of the Holy Spirit in this Epistle to the Hebrews, we refer to the observations of a wise commentator, given in a paper on Heb. x, 26, of Saturday, March 7.

Dr. Macknight gives the following translation and commentary upon these verses (v. 13):—"And this more perfect instruction I will give you, if God permit, by preserving you from apostatizing till ye have an opportunity to read and consider this letter (ver. 4). For it is impossible for us to restore a second time, by repentance, those who have been once enlightened by believing the gospel; and have tasted of the heavenly gift of freedom from the yoke of the law of Moses, and from the grievous superstitions of heathenism, which is bestowed on Jews and Gentiles under the gospel; and have been made partakers of the gifts of the Holy Ghost at their baptism (ver. 5). And have perceived the excellence of the word of God, the doctrines and promises of the gospel; and have seen the efficacy of the powers of the Gospel dispensation in reforming sinners (v. 6); and yet have renounced the gospel, in the imagination that Jesus was justly punished with death as an impostor, crucifying a second time in their own mind, and making a public example of the Son of God, by inwardly approving of, and consenting to, his punishment."

This translation and commentary represents the apostate as "having fallen away," which is according to the Greek: for there is no word in the original corresponding with the word "if," which our English translators have supplied, as some suppose to favour the doctrine of the final perseverance of the saints. And the sacred writer refers to cases of actual apostasy, to persons who had abandoned the gospel, and become the malignant enemies of Jesus as the Messiah.

The expression "It is impossible to renew them again to repentance," leads us to consider some power as the agent of this renovation. Does the writer refer to God? to the Holy Spirit? to the teachers of Christianity? to themselves? Dr. Macknight says, "It is impossible for us," &c., supplying the latter two words. Dr. Owen supplies for any, "It is impossible for any," &c.

On the Greek of the phrase "It is impossible," Dr. Owen makes some observations, which cannot fail to be profitable to the serious Christian reader. That great divine says, "The import of the word is dubious; some think an *absolute*, and others a *moral* impossibility is intended thereby. This latter most fix upon, so that it a matter rare, difficult, and seldom to be expected, that is intended, and not that which is absolutely impossible.

"Things are impossible with respect unto the nature of God, either absolutely, as being inconsistent with his being and essential properties; so it is impossible that God should lie: or on some supposition; so it is impossible that God should forgive sin without satisfaction, on the supposition of his law, and the sanction of it. In this sense, the repentance of these apostates, it may be, is not im-

possible. I say, it *may* be. It may be, there is nothing in it, contrary to any essential properties of the nature of God, either directly or reductively. But I will not be positive herein. For the things ascribed unto these apostates are such, namely, 'their crucifying the Son of God afresh, and putting him unto open shame,' as that I know not but that it may be contrary to the holiness, and righteousness, and glory of God, as the Supreme Ruler of the world, to have any more mercy on them than on the devils themselves, or those that are in hell. But I will not assert this to be the meaning of the place.

"Things are possible or impossible, with respect to the rule and order of all things that God hath appointed. In things of duty, when God hath neither expressly commanded, nor appointed means for the performance of them, then to us they are so absolutely, and so to be esteemed. And this is the impossibility here principally intended. It is a thing that God hath neither commanded us to endeavour, nor appointed means to attain it, nor promised to assist us in it. It is therefore that which we have no reason to look after, attempt, or expect, as being not possible by any law, rule, or constitution of God.

"The apostle instructs us no further in the nature of future events, but as our own duty is concerned in them. It is not for us either to look, or hope, or pray for, or endeavour the renewal of such persons unto repentance. God gives law unto us in these things, not unto himself. It may be possible with God, for aught we know, if there be not a contradiction in it to any of the holy properties of his nature; only he will not have us to expect any such things from him, nor hath he appointed any means for us to endeavour it. What he shall do we ought thankfully to accept; but our own duty towards such persons is absolutely at an end. And indeed they put themselves out of our reach."

The other part of the inquiry of "Jurecuss" in another Number.

SALE OF A SOUTH AFRICAN FEMALE SLAVE.

Copy of a Letter addressed to the Rev. Richard Miles, communicated by him to the Editor of "The Bow in the Cloud."

My dear Sir,
You desire to be made acquainted with the particulars of an affair relative to the sale of a female slave, and her subsequent manumission, carries with it the force of a command, and I hasten, therefore, to record a few of its details.

At no very distant period of time from the present, I was glad to retire from the bustle of town life, and breathe for a while the fresh air of the country. Whilst travelling towards the place of my summer destination, I was induced to spend a few days at the location of a respectable farmer. Agreeably to the first night's arrangement we arose betimes on the following morning, for we had a journey of some extent to perform. A public *rendue* (or auction) was to take place at a distance of about forty miles, and my host and his family, including myself, were to be present. We entered our travelling waggon, drawn by eight beautiful horses, just as the glories of an African sun were bursting upon our world. For many miles we travelled over those pleasant natural roads which are so peculiar to many sections

of this wonderful country. But things varied as we reached our first *nitepan* (or resting-place). After enjoying a hearty meal in a solitary glen, and by the side of a quiet water, our journey was renewed; but we had many a height to climb, and many a fearful descent to undertake. The whole country was untenanted, and the stillness of the air was unbroken by the note of a bird, or by any sounds of rural nature. Yet, for all this, there appeared in various directions evident exhibitions of natural fitness for human population. But this is no discovery. You are better acquainted with the country than I am.

On our arrival at the place of sale, we found a large concourse of people assembled, with bargain-hunting countenances of varied hues. Around the house, furniture of every description was arranged. Very near a lot of ploughs, harrows, and a desultory mass of invalidated utensils, stood a group of human beings awaiting their destiny. Sorrow was depicted in each countenance, all was dumb silence. One interesting creature stood apart from her fellow-sufferers, and was sharing the more visible grief of a well-dressed young woman with an infant child in her arms. Anxious to know more of the particulars of sale, I was informed that the farmer had been ruined by becoming security for an unworthy neighbour, that his property had been taken in execution, that the young white woman was the married daughter of the farmer, and had travelled from the district of Graaf-Reinet, to be present at the melancholy breaking-up of her father's house; and that the slave, who was her partner in grief, had been her companion from childhood, and between them there had always existed much mutual affection. To purchase her favourite girl she was unable; her means were slender; besides, there was a determination on the part of a dealer from S— to purchase the maid at a very high price; her merits were known, and he could procure ten per cent. for his money by letting out the purchase to the lady of the S—. A knowledge of these circumstances added greatly to the affliction of the poor slave.

About the middle of the day the sale of the slaves commenced. The first was a youth of twenty. His cries were piercing. Amidst the vulgar jokes and brutal sayings of the multitude, he was knocked down to a boor, who immediately carried off his bargain. The next was the female in question. There was an intense anxiety manifested as she was led to be exhibited on the table. She sobbed aloud, as did her young mistress in the back-ground. The bidding commenced at twelve hundred rix-dollars (90%), and at every succeeding advance her moans were most piteous. When the price advanced to eighteen hundred rix-dollars she became almost frantic, especially as there was a pause, and the auctioneer uplifted his hammer. The biddings, however, recommenced with renewed vigour. The slave-dealer from S— was the highest bidder, when the poor girl, Maria, cried out, "Jesus, save me! Lord, help me!"

Just at this moment the dogs of the farm set up a loud barking, which arrested general attention. From the mountain's side, at the foot of which stands the farm-house, three horsemen were seen winding their way down its pathless declivity. This unusual route, and the fearfulness of the descent, attracted the curiosity of the crowd below, and suspended the business of the day. The appearance, too, of one of the party, was an object of some novelty. The stranger who was approaching, attended

by two Hottentots, was muffled up in a roquelaure of Scottish tartan. The other parts of his dress discovered a similar disregard to the intensity of the summer's heat. When the stranger had reached the dwelling-house, he dismounted, and examined various lots of goods. The Hottentots were questioned as to their master, but could afford no information. The slave business was once more in action, and poor Maria racked with agony. The stranger directed his attention to her situation; he looked around for information; I caught his eye, and we recognized each other. I described to him, in a few words, the particulars of the case; and as the sound of "two thousand rix-dollars, once—twice—third and last time," proceeded from the mouth of the salesman, the stranger cried out, "Two thousand one hundred rix-dollars." "Another hundred," said the slave-dealer; and "Fifty more," cried an elderly-looking man, with much excited feeling. "I'll give one hundred more," said the stranger, with great coolness. A pause ensued—you might have heard a pin drop. Murmurs now broke forth at the expense of the stranger. He was unmoved; his countenance being marked with a fixed determination. The slave-dealer, unwilling to give up the contest, offered another hundred rix-dollars. The stranger doubled it, and said, "She's mine at any price." The slave was knocked down to the stranger, and the auctioneer demanded the cash. The stranger proposed a draft on his agent in Cape Town. This was refused. He looked somewhat perplexed. In my pocket was a packet containing two thousand rix-dollars (150*l.*), being a sum of money I was to deliver to a country clergyman. I tendered the money to the stranger, who from his purse added three hundred more. Still we were deficient, and the auctioneer was induced by many around him to show no favour. Another hundred in silver was produced by myself; still the purchase was not completed. The stranger threw down his gold watch and seals, and the bargain was effected. The poor girl, still concerned for her fate, and knowing nothing of her new master, fell at his feet. He raised her up, and taking her by the hand, he kissed it, and led her to her young mistress. "There," said he, presenting the poor trembling woman to her young mistress, "take her as your free servant, no longer a slave; take her as your friend and faithful companion; live in peace and happiness together. God bless you both; and when you supplicate on high, ask Heaven's mercy for W—the Indian*." Without awaiting the thanks of the wonder-stricken group, the stranger mounted his horse, and was soon out of sight.

Thus, Reverend Sir, you have a faint outline of those particulars of which I happened to be a spectator. I often review them with feelings of intense emotion, while I contemplate with admiration the benevolence of the Indian visitor, Major W—. In the future scenes of your life, which God grant may be, for your own comfort, in happy old England, I hope you will continue to be useful to poor Africa. You will do more than think over the wicked nature of slavery in this British colony. You will never forget that British-born subjects are identified as *goods and chattels*, and are mixed up, in all public advertisements for sale, with "household furniture, waggons, carts, horses, mules, sheep, oxen, and pigs." You have heard much of the comparative mildness of slavery at the Cape of

* The gentlemen from India, who visit the Cape, are generally called "Indians."

Good Hope, but you have *seen*, as no unmoved spectator, that to him who is the author of it, and him who is the victim of it, it is alike an evil and a curse. You have seen how completely it has vitiated the very springs of moral and intellectual perception in this colony, and obliterated the sense of its own enormities. You have beheld all this, and I feel assured that you will not fail to give your zealous aid to promote its speedy and utter extinction.

Cape Town, Jan. 5, 1831.

•• N. R.

Death-Bed Testimonies.

COLLECTED BY THE LATE REV. WILLIAM BUTTON.

No. XXII.

REV. JOSEPH HUSSEY,

Pastor of the Independent Church at Cambridge, and afterwards of the church in Petticoat Lane, London. Died Nov. 15, 1726, in the 67th year of his age.

This celebrated divine was born March 31st, 1660, at Forlingbridge, in Hampshire. He was placed at an early age under the tuition of the Rev. Robert Whitaker, who had been ejected (in 1662) from his fellowship in Magdalen college, Cambridge, and was then living at Forlingbridge. A few years afterwards he was removed to an academy of considerable repute at Newington Green, under the direction of the Rev. Charles Moreton, another ejected minister. Having finished his studies, he preached his first sermon at Mr. Jenkyn's meeting-house in Jewin Street, London, on the 14th August, 1681. Shortly afterwards he became domestic chaplain to Mrs. Powell, afterwards Lady Thompson, at Clapham. There he continued preaching occasionally till 1683, when he became chaplain to Sir Jonathan Keate, at the Hoo, Hertfordshire; where he preached constantly till May, 1688. In the summer of that year he removed to Sissafernes, in Codicote parish, Herts, at which place, and at Maiden Croft, near Hitchin, he continued to preach till his removal to Cambridge, where he was settled Nov. 19, 1691, and where he remained till the close of the year 1719, when he accepted an invitation to the late Mr. Humphreys's church in Petticoat Lane*, London. With this church he continued till his death.

On the 10th of November he was seized with his last sickness, and one of his church asking him how his faith was exercised as to the doctrines he had preached? He answered, "I am in the firm and full persuasion of *all* those truths I have preached, and *die* in the firm belief of them all." The next day, being in great pain, he said, "It is the hand of a Father, and in faithfulness and wisdom doth he all this; his counsel shall stand, and he will do all his

pleasure." A member of his church expressing what a loss he would be to them, he replied, "When the streams are dried up, Christ is a fountain of fulness."

On Lord's day, Nov. 13th, when asked if he had any appetite, and how he found it with his soul? — he answered, "I have no palate for any thing here, but my spiritual one is as good as ever to relish the doctrines of the gospel. They are my main supports under my trials and pains. I now find the truth of what I have preached. They are not my notions or fancy, but the power of Christ to my soul."

After dozing, when he awoke he thus expressed himself: "I have often sung the praises of God in the lowlands, but, oh! how long will it be before I come to the heights of Zion, to sing to God and the Lamb upon the throne? Oh! blessed death: it is a sweet thing to die, for then Christ will be all in all. Oh! the security there is in Christ; and after death the judgment; but the same that secures from the one, doth from the other also. Ah! Lord, I have served thee here in clouds, and amongst smoke and darkness; but come, Lord Jesus, that I may praise thee in the regions of light. Oh! when shall I put off this corrupt body of sin and death. Bless the Lord, O my soul, and forget not all his benefits — the success of the gospel at Cambridge and London; — O what shall I render to the Lord for these benefits! O Lord, gather thine elect out of this sinful world unto thyself. How kind and merciful a Father have I! It is the hand of my Father, and I will kiss the rod. Oh! blessed be God for Jesus Christ, and for the Spirit of Christ, and for the promises of Christ. Oh! that I could experience more of his love and power. O for more discoveries of the arms of the mighty God of Jacob. O for the salvation of Israel!"

At another time, when under severe pain, he cried out, "O Lord Jesus, give me more patience under these smart strokes of thy hand. Let not my soul be overwhelmed through pain, but bring my feet out of the net, and lead me to the rock higher than I." Being asked by a friend how he did? he answered, "I long to be in glory. I was born into this world a sinner, but I have been born into the church by grace, and I long to be born into glory. O how long are thy chariot wheels a coming to take me to my sweet Jesus." His daughter taking her leave of him, he said, "Weep not. Is not Christ better than an earthly father?" His wife doing the same, he said, "Christ is better than a creature." A member of his church saying to him, "Sir, you draw your breath hard;" he answered, "Yes; but I hope God will give me breath to praise him while I live."

Just before his departure, when many members of the church were present, he was asked how he felt himself? He replied, "Blessed be God for Christ, the surety of the covenant." He then broke forth — "Blessing, glory, honour, and praise, be to God and the Lamb for ever and ever. Sin is dreadful, but grace triumphs through Jesus Christ. Lord, be with me in my last conflicts, and leave me not. O let me have an abundant entrance into glory to sing thy praise." When they were taking their leave of him, he said, "I thank you who have shown so much kindness to me in my illness. The Lord pour out his Spirit on you and on the whole church." He then prayed, but his voice was so low that he could not be understood. At length, with a lifted-up voice, he pronounced this benediction, "The grace of our Lord Jesus Christ, the

* Petticoat Lane (formerly called Hog Lane) stands near Whitechapel Bars, and runs northwards towards Spitalfields. On both sides of this lane, in ancient times, were hedge-rows and elm trees, with pleasant fields; and gentlemen used to have their houses there for the benefit of the air. In the reign of James I, Count Gondimar, the Spanish ambassador, had his house there; also Hans Jacobson, jeweller to the king, in whose house the celebrated Mr. Strype, the historian, was born. When the French Protestants fled to this country from the persecution of the *grand monarque*, they resided principally in this neighbourhood, and Petticoat Lane soon rose into a regular row of buildings on both sides of the way. In later times it has been more disreputably inhabited, being a common receptacle for thieves, and other notorious characters. — *Maitland's Hist. of London*, vol. ii. p. 1009.

love of God the Father, the sweet and comfortable fellowship of the Holy Ghost, he with you all, evermore. Amen."

He died at his house in Hoxton Square, Nov. 15, 1726, in the 67th year of his age.

THE RAISING OF LAZARUS.

'Tis still thine hour, O Death!
Thine, Lord of Hades, is the kingdom still.
Yet twice thy sword unstain'd hath sought its sheath;
Though twice uprais'd to kill:
And once again the tomb
Shall yield its captiv'd prey:
A mightier arm shall pierce the pathless gloom,
And rend the prize away.
Nor comes thy Conqueror arm'd with spear or sword,
He hath no arms but prayer, no weapon but his word.

'Tis now the fourth sad morn
Since Lazarus, the pious and the just,
To his last home by sorrowing kinsmen borne,
Hath parted dust to dust:
The grave worm revels now
Upon his mouldering clay,
And He before whose eye the mountains bow,
The rivers roll away
In conscious awe, He only can revive
Corruption's withering prey, and call the dead to life.

Yet still the sisters keep
Their sad and silent vigil at the grave,
Watching for Jesus—"Comes he not to weep?
He did not come to save!"
But now one streaming eye
The advancing form hath trac'd;
And soon in wild, resistless agony
Have Martha's arms embrac'd
The Saviour's feet. "O Lord! hadst thou been nigh—
But speak the word e'en now, it shall be heard on high."

They led him to the cave,
The rocky bed where now in darkness slept
Their brother, and his friend: then at the grave
They paus'd, for "Jesus wept!"
O love sublime and deep!
O hand and heart divine!
He comes to rescue, though he deigns to weep.
The captive is not thine,
O Death! Thy bands are burst asunder now,
There stands beside the grave a mightier far than thou.

"Come forth," he cries, "thou dead!"
O God! what means that strange and sudden sound
That murmurs from the tomb, that ghastly head
With funeral fillets bound?
It is a living form,
The lov'd, the lost, the won,
Won from the grave, corruption, and the worm:
'And is not this the Son
Of God?" they whisper'd, while the sisters pour'd
Their gratitude in tears; for they had known the Lord.

Yet now the Son of God—
For such he was in truth—approach'd the hour
For which alone the path of thorns he trod;
In which to thee the power,

O Death! should be restor'd,—
And yet restor'd in vain:
For though the blood of ransom must be pour'd,
The spotless victim slain;
He shall but yield to conquer, fall to rise,
And make the cold, dark grave a portal to the skies.

MOUNT PISGAH;

A Prospect of Heaven; being an Exposition on 1 Thess. iv, 13—18. By Thomas Case, sometime Student in Christ Church, Oxon; and Minister of the Gospel, A.D. 1670. Abridged: London, Religious Tract Society, 18mo. cloth, pp. 232.

FAMILIES and friends bereaved of dear relatives, cannot generally be more benefited than by the present of a small volume containing the consolations of Christianity. Dr. Grosvenor's "Token for Mourners," and Cecil's "Visit to the House of Mourning," have been most welcome and beneficial to many of the sorrowful, leading their minds from their afflictions and their losses, to contemplate the "rest which remaineth to the people of God."

"Mount Pisgah, a Prospect of Heaven," by the venerable Mr. Case, will form a most valuable present of this class; and excepting Baxter's *Saints' Rest*, we scarcely know a volume which is more adapted to be useful in comforting the hearts of mourning Christians.

NOTES ON THE GOSPEL,

Principally designed for the use of Sunday School Teachers and Bible Classes. By the Rev. Albert Barnes. Matthew and Mark. Condensed from the American Edition, 18mo. cloth, pp. 416. London, Religious Tract Society.

YOUNG men, especially those educated in Sunday schools, needed a portable Commentary on the New Testament. For though the Companion to the Bible contains a vast mass of important and valuable materials condensed, to remove the difficulties which will arise to the young student in commencing the reading of the Scriptures with their deserved attention, something further was necessary in the way of exposition. This is admirably furnished in Barnes's "Notes on the Gospels." We think this volume might have been condensed still more with great advantage; but still it will be found a treasure to those for whose use it has been designed, and worthy of a place in the library of every Christian.

PRAYER is not the laboured, loaded, complimentary address to the Deity, generally dignified with the title of adoration. Of all the definitions of prayer, none ever struck us like the one given by an Irish divine. "Prayer," said he, in his usual abrupt and sententious style, "is a sense of want seeking relief."

CHRISTIAN FORGIVENESS.—When thou forgive the man who has pierced thy heart, he stands to thee in the relation of a sea-worm, that perforates the shell of the muscle, which straightway closes the wound with a pearl.

London: Printed and Published by C. WOOD AND SON, Poultry Court, Fleet Street; to whom all Communications for the Editor (post paid), should be addressed;—and sold by all Booksellers and Newsmen in the United Kingdom.

THE CHRISTIAN'S PENNY MAGAZINE.

N^o 149.

PUBLISHED EVERY SATURDAY.

APRIL 11, 1835.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POFFIN'S COURT, FLEET STREET, LONDON.



GATE OF ST. MARY'S ABBEY, READING.

READING ABBEY,

Part of whose ruins still remain, was founded by Henry I, commencing the erection A. D. 1121, upon the site of an old nunnery. This sacred house is said to have been built by the beautiful but depraved Elfrida, the widow of King Edgar, and step-mother to Edward, surnamed the Martyr, in expiation of the murder of that young monarch by her order, while on a visit at her residence at Corfe Castle, A. D. 979.

St. Mary's Abbey, Reading, was completed in about four years, but the church was not finished until the reign of Henry II, when, about A. D. 1163 or 1164, it was consecrated by Archbishop Becket, the king and many nobles being present, and dedicated to the Holy Trinity, the blessed Virgin Mary, St. James, and St. John the Evangelist.

Superstition prevailing in the middle ages, to the almost extinction of scriptural knowledge and piety, extraordinary veneration was paid to the Virgin Mary rather than to Jesus Christ; and this abbey was commonly called "The Abbey of St. Mary." It was endowed for two hundred Benedictine monks.

VOL. IV.

History particularizes only two councils held here, in the refectory, or rather the church; one in the reign of King John, by the pope's legate; the other, in that of Edward the First, by Archbishop Peckham: there is reason, however, to believe, that divers others were held at the same place; likewise, in this monastery a parliament was assembled, the thirty-first of Henry the Sixth, wherein divers laws were enacted.

This abbey had funds for entertaining the poor, and travellers of all sorts: which, according to William of Malmesbury, was so well performed, that more money was spent in hospitality than expended on the monks. Yet, nevertheless, Hugh, the eighth abbot, having, as he says, in his grant, observed an improper partiality in the entertainment of the rich, in preference to the poor (although the founder, King Henry, had directed, that hospitality should be shown, indifferently, to all persons), he, therefore, founded an hospital, near the gate of the monastery, for the reception of such pilgrims and poor persons as were not admitted into the abbey; and likewise gave to the said hospital, the church of St. Lawrence, for ever, for the maintaining of thirteen poor persons, in diet, clothes, and other necessaries: allowing for the keeping of thirteen more,

Q

out of the usual alms. This, in all likelihood, though done under the specious pretence of charity, was only a method taken to exclude the meaner persons from the table of the abbey; which was, at that time, when inns were not so common as at present, often frequented by travellers of the better sort. By this means, also, a considerable saving would accrue to the house; the fare of this hospital being, doubtless, suitable to the condition of the persons there entertained.

An hospital for poor lepers was also founded near the church, by Aucherius, the second abbot: it was dedicated to St. Mary Magdalen. Here they were comfortably maintained, and governed by divers rules and regulations, admirably well calculated for preserving peace, harmony, and good order. Among them were these. Any one disputing, and being told by the master to hold his peace, not obeying at the third monition, was to have nothing but bread and water that day. He who gave the lie was subjected to the same punishment, attended with some humiliating circumstances: if, after this, he continued sullen, or did not patiently submit to his castigation, it was to be repeated another day; when, if he still persevered in his obstinacy, he was to lose the benefit of the charity for forty days. A blow was immediate expulsion: and none were to go abroad, or into the laundress's house, without a companion.

Hugh Farrington, the last abbot, refusing to deliver up his abbey to the visitors, was attainted of high treason, on some charge trumped up against him; and, in the month of November, 1539, with two of his monks, named Rugg and Onion, was hanged, drawn, and quartered, at Reading. This happened on the same day on which the abbot of Glastonbury suffered the like sentence, for a similar provocation.

At the dissolution of the religious houses by king Henry VIII, the revenues of this monastery were found to be no less than 1,938*l.* 14*s.* 3*d.*, according to Dugdale; but 2,116*l.* 3*s.* 6*d.* according to Spelman.

HENRY VIII AND THE ABBOT OF READING.

Fuller, the church historian, referring to the case of Reading Abbey, and its luxurious mitred abbot, remarks, "The mention of Reading reminds me of a pleasant and true story; which, to refresh my wearied self and reader, I here intend to relate."

"King Henry VIII, as he was hunting in Windsor Forest, either casually lost, or more probably wilfully losing himself, struck down about dinner-time to the abbey of Reading; where, disguising himself, much for delight, more for discovery, to see unseen, he was invited to the abbot's table, and passed for one of the king's guard, a place to which the proportion of his person might properly entitle him. A *sturgeon* of beef was set before him, so knighted, saith tradition, by this king Henry, on which the king laid on lustily, not disgracing one of that place for whom he was mistaken. "*Well fare thy heart,*" quoth the abbot, "*and here in a cup of sack I remember the health of his grace your master. I would give a hundred pounds on the condition I could feed so heartily on beef as you do. Alas! my weak and squeazy stomach will hardly digest the wing of a small rabbit or chicken.*" The king pleasantly pledged him, and heartily thanking him for his good cheer, after dinner departed, as undiscovered as he came thither.

"Some weeks after, the abbot was sent for by a pursuivant, brought up to London, clapped in the Tower, kept close prisoner, fed for a short time with bread and water. Yet not so empty his body of food, as his mind was filled with fears, creating many suspicions to himself, where and how he had incurred the king's displeasure. At last a *sturgeon* of beef was set before him, on which the abbot fed as the farmer of his grange, and verified the proverb, that *two hungry meals make the third a glutton*. In springs Henry out of a private lobby, where he had placed himself, the invisible spectator of the abbot's behaviour. "*My lord,*" quoth the king, "*presently deposit your hundred pounds in gold, or else no going hence all the days of your life. I have been your physician, to cure you of your squeazy stomach, and here, as I deserve, I demand my fee for the same.*" The abbot down with his dust, and glad he had escaped so, returned to Reading; as somewhat lighter in purse, so much more merrier in heart than when he came thence."

IS ABBOTT'S CORNER-STONE SOUND IN DOCTRINE?

"A SUBSCRIBER AND AN ADMIRER OF THE CHRISTIAN'S PENNY MAGAZINE," in Dublin, has called our attention to the recently published work of the Rev. Jacob Abbott, the "Corner Stone," reviewed in our periodical, Number 132, for last December. This respected writer refers to a "late number of the *Lady's Magazine*," in which also there is a review of the same work, but which condemns it as "*unsound*." Our Correspondent, therefore, asks, "Be so good as to reconsider the matter, and state the grounds on which your praise is so unqualified."

Perhaps it will be proper to remark, that our praise of the "Corner-stone," in our review, is not "unqualified," though we gave it "our cordial recommendation." After "reconsidering the matter," and reading the review in the *Lady's Magazine*, we still feel inclined to give this admired work our testimony of approbation, as a volume that is adapted to be useful to the young.

However talented the lady may be, whose name is announced as the editor of that respectable publication, we cannot but regard that review as uncandid and hypercritical, and that the extracts given do not prove the point. Dr. John Pye Smith, Dr. Henderson, Rev. Mr. Cunningham, and Rev. Mr. Philip, have each edited an edition of the *Corner Stone*; and their soundness in evangelical doctrine we presume no one would question, unless he denied the soundness of the Fathers of the Church of England, Cranmer, Ridley, Hooper, Latimer, Taylor, Philpot, Bradford, &c.

Names, however great, are not sufficient to satisfy in all cases the minds of inquirers after truth; and we will not plead the names of the learned editors of the *Corner Stone*, as a complete justification of its contents. We will try the work on its own merits, and establish its soundness from its own statements; premising, that we understand by *sound doctrine*, the principles taught by Cranmer and his martyred colleagues, the chief of which are these—The divinity and humanity of Jesus Christ—his all-sufficient atonement for the sins of men—eternal salvation only through faith in his name—regeneration and sanctification of the soul only by

the gracious influences of the Holy Spirit—these are the doctrines that supported the martyrs in the flames, and these are the principles *uniformly* inculcated in the "Corner Stone."

Allowing for what we called "some singularities of expression, which have been regarded as peculiarly American," and which by no means inculcate opposing doctrines, we can see nothing that can be fairly interpreted as having an alleged tendency to Socinian Antichristianity. Our readers, and especially our respected Correspondent, will best judge from the following richly evangelical extracts.

"There is—that more direct and personal exhibition of himself, which God has made in Jesus Christ his Son. Here Deity, for the first time, shows himself to men, openly and without a veil. Here we see the moral attributes of divinity in living and acting reality.—But when the Great Unseen assumes our own human nature, when he becomes flesh and dwells among us, his attributes and perfections come out into open day."—P. 40.

"God manifests himself indeed in the blazing sun, the fiery comet, and in the verdure and bloom of the boundless regions of the earth; but these are not the avenues through which a soul burdened with its sins would desire to approach its Maker. The gospel solves this difficulty. It is by Jesus Christ that we have access to the Father. This vivid exhibition of his character, this personification of his moral attributes, opens to us the way. Here we see a manifestation of divinity, AN IMAGE OF THE INVISIBLE GOD, which comes as it were down to us; it meets our feeble faculties with a personification exactly adapted to their wants; so that the soul, when pressed by the trials and difficulties of its condition, when overwhelmed with sorrow, or bowed down by remorse, or earnestly longing for holiness, will pass by all the other outward exhibitions of the Deity, and approach the invisible Supreme, through the manifestations of himself which he has made in the person of Jesus Christ, his Son, our Saviour."—P. 42.

"Before proceeding, however, I ought distinctly to say, that no human transactions can be entirely analogous to the great plan of redeeming man from sin and misery by the sufferings and death of Jesus Christ. They may partly illustrate it, however, some conforming to it in one respect, and some in another. The reader will therefore understand, that I offer these cases as analogous to the arrangement made for saving men through the atoning sufferings of Jesus Christ only on the general principle, *viz.*, that of *moral substitution*, accomplishing, by means of the suffering of the innocent, what is ordinarily secured by the punishment of the guilty."—P. 163.

"Now the cause of your restless unhappiness is a burdened conscience—a *burdened conscience*. There is a sort of instinctive feeling, or if not instinctive, it is interwoven with all the inmost sentiments of the soul, that guilt deserves punishment. You feel that you are guilty. You know that God is an efficient governor, a God of terrible majesty; for whatever men may say, there is something in the heart which testifies that it is an evil and bitter thing to sin against God; and that the soul which gives itself to sin, must expect to feel the weight of divine displeasure. You know this, and you feel it, and though you ask forgiveness, you do not realize that it can safely be bestowed. Now the remedy is simple and effectual. It is for you to COME IN FAITH TO THE CROSS OF JESUS CHRIST."

"Now believe this cordially. Give it full control in your heart. Come to God and ask for for-

give-ness on this ground. Trust to it fully. If you do, you will feel that the account for the past is closed and settled for ever. You are free from all responsibility in regard to it. Ransomed by your Redeemer, the chains of doubt, and fear, and sin fall off, and you stand free, and safe, and happy, a new creature in Jesus Christ, redeemed by his precious blood, and henceforth safe under his mighty protection."—P. 182—184.

"We cannot be justified by any deeds of law; that is, we cannot be pardoned, considered just, by any thing we can do in obedience to the law. We must be justified by faith: if we are to enjoy real peace with God, it must be through Jesus Christ our Lord, who gave himself for us, that we might be reconciled to God through the propitiation he has made for our sins."—P. 186.

"The modes and forms which moral renewal by the Holy Spirit assumes in the soul are innumerable; and the truths which seem to be employed as the means of affecting the heart, are almost equally varied. All that we know is, that while the mass of mankind go on obstinately in sin, individuals of every possible character, and in every variety of circumstances, do repent and return to duty. Sometimes it is the little child, knowing scarcely any thing but that it has a Maker; again, it is some hardened and violent opposer of God and religion, who throws down his weapons, and comes humbled and broken-hearted to the foot of the cross. Sometimes one well instructed in religious truth, and faithfully warned of guilt and danger, will, after years of indifference and thoughtlessness, suddenly relent and come to the Saviour; and at others whole communities will be aroused; and though they could be affected by no exhortations, and no remonstrances, they will now suddenly awake and flock in crowds to the service of God. The Holy Spirit can operate anywhere and with any means. Sometimes he whispers gently to a single one in solitude, sometimes he spreads solemnity over the crowded meeting. To day he gives intaining and power to the Scriptures, as the reader, at his lonely fireside, seeks their guidance; to morrow he indites prayer, &c. He awakens conscience, and quickens the memory; he disrobes the world of her alluring garb, and gives a spiritual meaning to the events of Providence. Life, seen by the light which he brings into the soul, wears its own serious and sober hue; eternity rises—its distant realities draw near—doubts and uncertainties vanish, and the soul to which this heavenly messenger is sent, walks forth redeemed from sin, purified from pollution, set free from its chains: its powers expanded, and its aims and views enlarged: prepared henceforth to be a holy and happy child of God, instead of the degraded and polluted child of sin."—P. 347, 348.

"Reader, there is such a thing as having the heart filled with peace and joy, under the influence of the Spirit of God. Do not doubt it, if you have not yourself experienced it, and do not forget it if you have. The mysterious influence shows itself in many ways. It gives life and sensibility to the torpid soul, arouses its powers, nerves the weak, humbles the proud, breaks the chains and fetters of sin; and under its magic power the hardened, rebellious, stupid enemy of God, rises to life and freedom. His restless, feverish anxiety is gone, and joy gladdens his heart, hope beams in his eye, and he comes to his Saviour, subdued, altered, purified for ever. Blessed Spirit! thou art indeed the light and life of man; the only real Comforter in this vale of sorrow and sin. We will pray for thee, and

open our hearts to thee, and welcome thy coming. Descend, heavenly influence, descend everywhere, and bring this sinning and suffering world back to its duty!"—P. 376, 377.

MISSIONARY SUCCESS AT MADAGASCAR IN REGARD TO LEARNING.

MR. BAKER, the Missionary printer at Madagascar, delighted many during his visit to England in 1833, by his interesting details of the various successes of his brethren among the degraded natives of that large island. The following statement respecting the progress of learning in Madagascar, made by Mr. Baker at a Missionary meeting at Cape Town last June, on his return to his labours in that island, will be read with delight by many, as it gives a cheering intimation of the speedy elevation of the people by the saving knowledge of Christianity:—

"In 1818, when our first Missionary reached the Isle of Madagascar, only two or three persons were found at the court of Radama, the king, capable of writing; and that in so imperfect a way, in the difficult Arabic characters, as to leave their documents scarcely legible: now, about 20,000 have been instructed in reading and writing; and the Native Government itself employs 2,000 young men, taken from the schools as writers in various departments of Government, who have sprung up under the fostering care of knowledge, thus newly introduced.

"At first, the Missionary Brethren had to contend with a general unbelief among the elder and

more influential natives, that paper would (as they said) SPEAK. It was not till after a lapse of about two years that they were able to hold their First Meeting of Scholars, to convince such opposers of the nature and value of knowledge. It was a memorable day. Many intelligent and confident faces were seen among those who were waiting to be examined. At one end sat the principal judges; the senior of whom called to the bench a scholar, and, after having dictated a sentence in a whisper, took it to the other end of the room to be read by another scholar: this was an important experiment: the child read off the sentence readily; and the old judge, at once convinced and delighted, exclaimed, "Solombava tokoa!"—"Substitute of the mouth indeed!" and, to this day, a letter is called in the Madagascar language, the "MOUTH SUBSTITUTE." Arithmetic created still greater surprise: the native mode of reckoning is either by stones of different sizes, or by cutting pieces of rush of various lengths, and using the shortest as units, the next length as tens, the next as hundreds, and so on; at the Meeting referred to, the senior judge put a specific question, which he had previously calculated in his own tedious way—"If 500 of my bullocks be sent to Tamatave, and sold, say 100 at five dollars, 80 at four dollars, and so forth, what number of dollars must my slaves deliver up to me on their return?" This simple question was instantly answered correctly by many of the children; when all agreed that the children had become wiser than the old people: the judges protested that it was like magic and conjuring; and the Schools immediately became popular."

SCRIPTURE CONTRASTS AND CHARACTERS.

BLESSED is the man, that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree, planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.—Jer. xvii, 7, 8.

He blesseth the habitation of the just.—Prov. iii, 23.

The path of the just, is as the shining light, which shineth more and more unto the perfect day.—Prov. iv, 18.

Mark the perfect man, and behold the upright, for the end of that man is peace.—Psalm xxxvii, 37.

Blessed is the man that walketh not in the counsel of the ungodly, nor walketh in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord, and in his law doth he meditate day and night.—Psalm i, 1, 2.

There be many that say, who will shew us any good?—Psalm iv, 6.

Say ye to the righteous, it shall be well with him, for they shall eat the fruit of their doings.—Isaiah iii, 10.

Thus saith the Lord; cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh, but shall inhabit the parched places in the wilderness, in a salt land, and not inhabited.—Jer. xvii, 5, 6.

The curse of the Lord is in the house of the wicked.—Prov. iii, 33.

The way of the wicked is as darkness, they know not at what they stumble.—Prov. iv, 19.

The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.—Isaiah lvii, 20, 21.

The ungodly are not so: but are like the chaff, which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.—Psalm i, 4, 5.

O taste and see that the Lord is good. Blessed is the man that trusteth in him.—Psalm xxxiv, 8. Acquaint now thyself with God, and be at peace, thereby good shall come unto thee.—Job xxii, 21. If ye then being evil, know how to give good gifts unto your children, how much more shall your Father, which is in heaven, give good gifts to them that ask him.—Matt. vii, 11.

Woe unto the wicked, it shall be ill with him, for the reward of his hands shall be given him.—Isaiah iii, 11.

MRS. FRY,

AND THE FEMALE PRISONERS IN NEWGATE.

MR. EDITOR,

On Friday, April 3d, I had the privilege of meeting Mrs. Fry in her benevolent labours among the female prisoners at Newgate; and I believe that I shall never forget that interesting occasion. Surely it must have been the good Spirit of God that moved the heart of that truly Christian lady to make those visits of mercy, which I understand she has done for many years. I had before heard much of her visits to the unhappy female prisoners in that gloomy place, and had long wished to witness the "reading of the Scriptures," as the usual exercise at eleven o'clock on that morning is called. On that occasion, therefore, I was in that particular gratified.

There were present in an upper room appropriated for the meeting about twelve ladies, including Mrs. Fry, and the excellent lady of John Pirie, Esq. Alderman of the City of London. As I passed through the prison yard, and several apartments of that building, I saw several female prisoners reading religious tracts, and apparently waiting for the summons, which at eleven o'clock was given by the ringing of a bell. At the accustomed sound, about thirty-six females entered the appropriated room, and proceeded to rows of elevated benches, on which they were seated, so as for each to see every one in the room. In the centre, near the fire, the venerable philanthropist took her seat at a table, on which was placed a desk with a large Bible. All being seated, a profound silence was observed for three or four minutes, when Mrs. Fry read, with much solemnity, the ninth chapter of John, and then made many expository pertinent observations upon several of its most striking passages, in the most kind and benevolent spirit imaginable. I watched with considerable solicitude the expressions of countenance observable in the prisoners, whose behaviour was generally attentive and proper. One young woman wept profusely, and I could not but lift up my heart to God, that he would pour out his Holy Spirit upon the souls of all present, especially upon the wretched prisoners, that the divine doctrines of grace and salvation might then become effectual.

Two gentlemen were present, and one of them a minister of the gospel, who had been seated by Mrs. Fry. At the close of her application of the lesson which she had read, she turned to the minister, addressing him thus—"Wouldst thou wish to speak a word?"

Prompted by a desire to benefit the souls of the prisoners, the servant of God arose, and recommended to all present to cultivate the spirit of prayer, as indispensably necessary in every one to realize the blessings of salvation by Christ. He especially urged upon all the propriety of learning that admirably comprehensive prayer contained in Psalm cvi, 4, 5.—"Remember me, O Lord, with the favour that thou bearest unto thy people; O visit me with thy salvation. That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance." Upon these expressive words he made a few comments, illustrative of the sublimely rich doctrines which the text inculcates, and the significant petitions which it expresses. Great attention

was paid to what was delivered, and it is hoped that the Divine blessing will follow it to every heart.

What appeared very remarkable was, that there should be *two little girls* among the prisoners. I did not learn the particulars of their history: but Mrs. Pirie informed me, that one was the daughter of the woman who sat next to her, and they were both charged with "*shop-lifting*." The other little girl probably was with a relative, if not with her mother, and perhaps for a similar offence.

Depraved to what a degree must be those mothers, who can thus train their children to commit crimes! Could they be such monsters to lead in the commission of such flagrant wickedness deliberately in sobriety? I should think not; though human nature is awfully corrupt. I thought that I could trace the evil, at least in imagination, to the horrid "*gin palaces*" of London. Probably the husband of the wretched mother, the father of the unhappy child, had been a drunkard; at least I imagined it probable, and that his abominable course had become a temptation to his wife, who, having tasted the forbidden drink, had thus been led to cast off shame, and to be reckless of consequences, flying even to intoxication to stupify her mind, that by this means she might stifle the voice of conscience. Such has been the origin and progress of iniquity in many.

These prisoners were differently clad, some with blue cotton gowns; and these I understood were convicts, awaiting their transmission to some distant part of the world; the others, in coloured clothes, were newly admitted, awaiting their trial. It afforded me no small measure of satisfaction to observe, that none of them were ironed; and I should imagine that every possible kindness was shown them, consistent with their guilty condition. "Such," thought I, "is the merciful character of justice in Great Britain."

One thing more it is proper to notice, that one of the women, at the close of this truly religious service, spoke to Mrs. Fry, stating, that the little girl had a desire to repeat the fifth chapter of the First Epistle to the Thessalonians; she was bidden to begin, when she arose and repeated it in a most interesting manner, with good tones and accent, and scarcely a mistake, to the gratification of all present. I thought probably that the child had been taught in a Sunday school, or National school, she delivered it with so much propriety; and I could not but lament the melancholy fact of her having so bad an example in her mother, whose depravity I attributed, as probable, to a bad husband in the first place, and to the "*gin palaces*" or "*tap-rooms*," as the occasion of her corruption. Here, I thought, is melancholy proof of the necessity for Temperance Societies, Christian Instruction Societies, and District Visiting Societies; and I could not but pray, "God be merciful unto us, and bless us, and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee."—Psalm lxxvii.

Perhaps the above short account may furnish profitable admonitions to some who may read it, and hints to others who may be engaged in visits of mercy to the poor and those in prison; should it be thus honoured by the Divine blessing, it will be worthy of a place in the Christian's Penny Magazine.

ALTHEIA.

MRS. WESLEY.

MRS. WESLEY'S CARE OF HER SONS JOHN AND CHARLES.

JOHN and Charles were, for many years, under their mother's tuition. She devoted such a proportion of time as she could afford to discourse with each child by itself on one night of the week, upon the duties and hopes of Christianity: and it may well be believed, that these circumstances of their childhood had no inconsiderable influence upon their proceedings when they became the founders and directors of a new community of Christians. John's providential deliverance from the fire had profoundly impressed his mother, as it did himself, throughout the whole of his after-life. Among the private meditations which were found among her papers, was one written out long after that event, in which she expressed in prayer her intention to be more particularly careful of the soul of this child, which God had so mercifully provided for, that she might instil into him the principles of true religion and virtue. "Lord," she said, "give me grace to do it sincerely and prudently, and bless my attempts with good success." The peculiar care which was thus taken of his religious education, the habitual and fervent piety of both his parents, and his own surprising preservation, at an age when he was perfectly capable of remembering all the circumstances, combined to foster in the child that disposition which afterwards developed itself with such force, and produced such important effects.

MRS. WESLEY'S QUALIFICATIONS AS A CLERGYMAN'S WIFE.

Dr. Southey remarks, "No man was ever more suitably mated than the elder Wesley. The wife whom he chose was, like himself, the child of a man eminent among the non-conformists," Dr. Annesley. "She was an admirable woman, of highly improved mind, and of a strong masculine understanding, an obedient wife, an exemplary mother, a fervent Christian. The marriage was blest in all its circumstances; it was contracted in the prime of their youth; it was fruitful; and death did not divide them, they were both full of days."

MRS. WESLEY'S ACTIVE PIETY AND USEFULNESS.

Mr. Wesley was incumbent of Epworth in Lincolnshire; and during her husband's absence, "as there was no afternoon service at Epworth, Mrs. Wesley prayed with her own family on Sunday evenings, read a sermon, and engaged afterwards in religious conversation. Some of the parishioners who came in accidentally were not excluded; and she did not think it proper that their presence should interrupt the duty of the hour. Induced by the report which these persons made, others requested permission to attend; and in this manner from thirty to forty persons usually assembled. After this had continued some time, she happened to find an account of the Danish missionaries in her husband's study, and was much impressed by the perusal. The book strengthened her desire of doing good; she chose "the best and most awakening sermons," and spake with more freedom, more warmth, more affection to the neighbours who attended at her evening prayers; their numbers increased in consequence, for she did not think it

right to deny any who asked admittance. More persons came at length than the apartment could hold; and the thing was represented to her husband in such a manner that he wrote to her, objecting to her conduct; because, he said, "it looked particular," because of her sex, and because he was at that time in a public character, which rendered it the more necessary that she should do nothing to attract censure; and he recommended that some person should read for her. She began her reply by heartily thanking him for dealing so plainly and faithfully with her in a matter of no common concern. "As to its *looking particular*," she said, "I grant it does; and so does almost every thing that is serious, or that may any way advance the glory of God, or the salvation of souls, if it be performed out of a pulpit or in the way of common conversation; because, in our corrupt age, the utmost care and diligence has been used to banish all discourse of God, or spiritual concerns, out of society; as if religion were never to appear out of the closet, and we were to be ashamed of nothing so much as of confessing ourselves to be Christians." To the objection on account of her sex, she answered, "that, as she was a woman, so was she also mistress of a large family; and though the superior charge lay upon him as their head and minister, yet in his absence she could not but look upon every soul which he had left under her care, as a talent committed to her under a trust by the great Lord of all the families of heaven and earth. If," she added, "I am unfaithful to Him or to you, in neglecting to improve these talents, how shall I answer unto Him, when He shall command me to render an account of my stewardship?" The objections which arose from his own station and character, she left entirely to his own judgment. Why any person should reflect upon him, because his wife endeavoured to draw people to church, and restrain them, by reading and other persuasions, from profaning the Sabbath, she could not conceive; and if any were mad enough to do so, she hoped he would not regard it. "For my own part," she says, "I value no censure on this account. I have long since shook hands with the world, and I heartily wish I had never given them more reason to speak against me." The curate of Epworth wrote to Mr. Wesley, complaining that a conventicle was held in his house. The name was well chosen to alarm so high a churchman; and his second letter declared a decided disapprobation of these meetings, to which he had made serious objections before. She replied to his letter, and, as Dr. Southey remarks, "After stating these things clearly and judiciously, she concluded thus in reference to her duty as a wife: 'If you do, after all, think fit to dissolve this assembly, do not tell me that you *desire* me to do it, for that will not satisfy my conscience; but send me your *positive command*, in such full and express terms as may absolve me from guilt and punishment for neglecting this opportunity of doing good, when you and I shall appear before the great and awful tribunal of our Lord Jesus Christ.'"

Every one who sits under the sound of the gospel, should ask himself, Do I know any thing of the excellence of the gospel? Do I feel the power of it? Do I conform my life to its holy precepts?

A true penitent, though once as bad as the worst of men, may, by the grace of the gospel, become as good as the best.

Death-Bed Testimonies.

COLLECTED BY THE LATE REV. WILLIAM BUTTON.

No. XXIII.

REV. CHRISTOPHER MENDS,

Fifty-six years in the Ministry, and Thirty-eight years Pastor of the Independent Church at Plymouth. Died April 5, 1799, aged 75 years.

MR. MENDS was a man of great constitutional strength, but it was very severely tried by frequent relapses into the distressing complaints to which he was subject in his latter years; and about Midsummer 1798 began visibly to decline. However, about three months before his death, he was one day so much supported, that after preaching three times, he came down, and said, "O how wonderfully doth the Lord strengthen me! I think I could preach three sermons more." The last time he engaged in the public services of the sanctuary was on the second Lord's day in January 1799.

On the Lord's day preceding his dissolution, he continued in close and lively conversation with two serious friends, members of his church, on the excellency of the divine life, and the glory hereafter to be enjoyed. Among other things relating to the state of glorified saints in heaven, he said with great animation, "O my friends, I have had a view of heaven! I have seen the shining hosts of heaven with sparkling crowns on their heads, and palms of victory in their hands! Yes—millions and millions of them! And above all, I have seen Jesus at their head. Well, soon I shall be with them. While I was gazing at the glorious sight, I thought one of the glorious inhabitants came unto me, and pointing to the shining ranks of saints, said, *That is your place.*"

On the Wednesday following he said, "My soul stands waiting at the gate longing for admission, but this clog of mortality holds me back and confines me to earth." To his nephew, an officer in the navy, standing near his bed, he said, "I am just entering the harbour, with a calm sea, a gentle breeze, and Jesus for my pilot. I have met with no storm—all is peace—all is well."

On Thursday morning a friend said to him, "Hold out faith and patience a little longer: soon you will be with Jesus." He immediately replied with all the energy his feeble state would admit, "Yes, I shall." The same day it was observed to him that the Lord had highly favoured him in his dying moments, and that as he was not exercised with great agonies of body, nor distressed with agitation of mind, those lines of Dr. Watts were sweetly verified in him:

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."

He instantly replied, "I feel it." Soon after, while the family were around him, he took an affectionate leave of them, saying, "God bless you! God be with you! Farewell! Farewell!" Then lifting his hand, added, "God bless you! soon we shall meet in the Paradise of God. I have finished my course with joy." His son then said, "May I finish my course like you. May my last end be like yours." He replied, "God grant that it may be better, and more glorious. I have laid the foundation; may you build upon it. Mind the same things; walk by the same rule, and the God of peace will be with you. Farewell! I am going—

all is joy! Blessing, and glory, and praise, unto God, and unto the Lamb for ever." Many other expressions might have been added, strongly exhibiting his firm belief of the great realities beyond the grave; the uninterrupted serenity of his mind, and the full persuasion he entertained, that "when absent from the body he should be present with the Lord." He frequently expressed the high sense he entertained of the goodness of God to him, that during his illness he was never permitted to doubt of his interest in Christ, and the everlasting love of God. Almost every word he uttered indicated his strong desire to depart and to be with Jesus; for when a pious friend expressed a hope that he might yet be restored to life, he replied with great fervency, "*Not for ten thousand worlds.*" He frequently said that his hope, his joy, and peace of mind arose, not from a recollection of his past labours in the vineyard of God; not from that extensive usefulness with which he had been honoured; but from the plain letter of the promise of God in Christ. He had no other foundation but that on which the meanest believer founds his hopes, viz. A COVENANT GOD IN CHRIST. Thus has he left an honourable testimony to the power and excellency of the gospel of Christ, which alone can disarm the king of terrors, and render the dark valley of the shadow of death as bright as day.

Funeral Sermon preached by the Rev. William Evans, from 2 Tim. iv, 7, 8, "*I have fought a good fight, I have finished my course,*" &c.

INFLUENCE OF CHRISTIANITY.

CHRISTIANITY finds man everywhere groaning under conscious guilt, and seeking peace in the oblations of flocks and herds, in the severest bodily austerities; and, in some instances, offering the first-born for the father's transgression, the fruit of his body for the sin of his soul. In this distress of the mind she directs his anxious and exploring eye to an atonement—an atonement which Heaven itself provided and has accepted—an atonement, the efficacy of which reaches back to the first offence, and is powerful to cancel the last transgression of our fallen nature. Christianity finds the human heart everywhere degraded and diseased, the passions off their poise, the flame of heavenly affection gone out, and a strange fire of hell enkindled, burning on the altar; and she makes provision for the recovery of moral order, of purity, and of health in the soul. Man needs consolation, and Christianity presents the cup. She reveals a Father, whose bosom is the dwelling-place of pity: she reveals a Providence, universal as to its objects, infinitely gracious in its operations, wise beyond possibility of error in its arrangements, and sustained by the energies of Omnipotence.—*Dr. Waugh.*

The gospel of Christ is a box of precious ointment: by preaching, the box is broken, and the fragrance diffused.

It is a great mercy to be cheered by the gospel of peace; but a greater, to be comforted with the peace of the gospel.

Faithful preaching aims at humbling the sinner, filling him with a hatred of iniquity, and raising him from the death of sin to the life of righteousness through Jesus Christ.

THE VISION OF THE HEART.

BY BISHOP KEN.

Is this the heart breath'd from Jehovah's breath?
 Or did all-gracings God breathe sin and death?
 Is this the heart where reason sovereign reign'd,
 And all propensations of the will restrain'd;
 Form'd every sense, each passion, to control
 And keep sweet peace in the harmonious soul;
 Whose realm with this large world should co-extend,
 And make all creatures to its empire bend?—
 I see my hated self impure and vain,
 I, judge and witness, my false heart arraign;
 My odious sins my trembling soul confound:
 O that I might in my own tears be drown'd!
 But, woe is me, my flinty eyes are dry,
 My tears away, when most I want them, fly.
 My sighs! my tears! Oh whither are ye flown,
 Why to my heart are ye such strangers grown?
 Return, return, and these two cisterns fill,
 That in ne'er ceasing streams they may distil.
 Ah! not my eyes, it is this heart of stone,
 Which I would rather in this drought bemoan.
 Some Moses strike it with his powerful rod,
 Till seas gush out for my offended God.
 Lord! to thy dreadful wrath, to endless woes,
 I every moment my own soul expose.
 I am a leper, odious and impure,
 How can thy purest eyes this wretch endure!
 Thou art my Father; I the impious son,
 Who from thy tend'rest arms away have run.
 Thou art my Saviour, and would'st die for me,
 I am the Jew who nail'd thee to the tree.
 Thou art the boundless source of love and joy,
 And I to grieve thee all my powers employ.

"MY HUSBAND DRINKS."

"Mr. Editor.—In one of my walks the other day, before I left your city, I met a woman crossing the street with an infant in her arms. She was miserably clad; and her little boy, about a year old, with bright black eyes and ruddy cheeks, seemed unconscious that almost the whole of his clothing consisted of nothing but a coarse linsey blanket wrapped around him. Catching a glance of the woman's face from under the handkerchief which partially covered it, I discovered that she was crying. There appeared something so painfully interesting in her countenance and whole appearance, that I stood gazing at her till she had turned the corner.

"She is evidently in distress," thought I, and although surrounded with the marks of poverty and wretchedness, *may* be a precious disciple, who, like Lazarus, is now receiving *her evil things*, but who, like him too, is *hereafter* to receive *her good things*. 'Inasmuch as ye have done it to one of the least of these, ye have done it to me.' With these reflections I determined, if possible, to ascertain the cause of her woe, and endeavour to relieve her.—Having walked rapidly about half a square, I came up with her. 'Good woman,' said I, 'will you tell me what is the matter?' With an air of surprise and affected cheerfulness, she faltered out, 'Nothing.' 'But, madam, something is the matter, and you will oblige me by telling me what it is.' After much hesitation, with a look and tone of deep desponding anguish, which I never can forget, she sobbed out, '*My husband drinks!*' This poor woman, whose countenance beamed with intelli-

gence and modesty, had evidently seen better days. She had commenced the world with flattering hopes, nor dreamed of any sad reverse. But the demon of intemperance had dispelled her comfort and hope, and brought despair and anguish in his train.

"Evidence furnished by every day's observation and experience sufficiently proves, that this is only a solitary instance among the thousands that may be found of the same kind. Could the ten thousand disconsolate wives and mothers who spend their days in wretchedness, and their nights in sorrow, be induced to reveal the cause of their grief, ten thousand voices would give the sad but significant response, '*My husband drinks!*'"

Cincinnati Journal.

NINIAN ROBINSON, THE GREENWICH PENSIONER.

Who died December 4, 1833, aged Ninety-two Years. With Historical Notices of Greenwich Royal Hospital. By Thomas Timpon, one of the Secretaries of the British and Foreign Sailors' Society. 18mo, pp. 72. London, Thomas Ward, & Co. Paternoster Row

SOCIETIES for improving the moral condition of sailors we think of the highest importance: the influence of that class of men must be very great in those parts of the earth where our devoted missionaries make their appearance with the "everlasting gospel" in their hands; and from what we have seen of the general deportment of sailors ashore, and especially from the complaints of our Missionaries on different stations, that influence must be of the most deadly kind. We rejoice to see the efforts that are making on their behalf, and especially to know that the blessing of God is attending the labours of his servants for their benefit.

If example teaches more forcibly than precept, the exhibition of so beautiful a character as this venerable Christian sailor cannot but make a deep impression on the minds of those seafaring men into whose hands this highly interesting narrative may fall; while it is equally calculated for the edification of Christians of every class, who may here evidently trace the identity of workmanship of the great Regenerator, to whatever condition amongst men the subjects of his grace may belong. It is published in a very neat form, and we hope will meet with a large circulation. We are happy to see that this useful little publication was undertaken with the express approbation of Sir Jubeel Brenton, Bart, the worthy Lieutenant Governor of Greenwich Hospital; of which magnificent foundation it contains a brief, but perhaps the best account that has hitherto been made public. Z.

Great grace and small gifts, are better than great gifts and no grace.

To accept the gospel, is to love Christ, to admire his perfections, to embrace his offer of pardon, and to live accordingly.

A Communication for B. Z. lies at the Publishers.

London: Printed and Published by C. WOOD AND SON, Poplar's Court, Fleet Street; to whom all Communications for the Editor (post paid) should be addressed;—and sold by all Booksellers Newsmen in the United Kingdom.

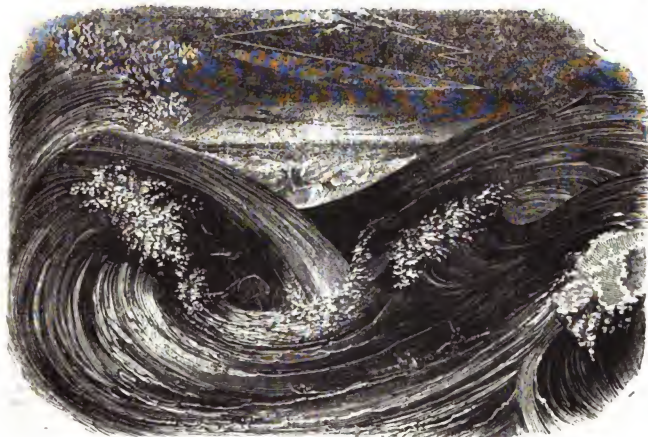
THE CHRISTIAN'S PENNY MAGAZINE.

No. 150.

PUBLISHED EVERY SATURDAY.

APRIL 18, 1835.

PRINTED AND PUBLISHED BY C. WOOD AND SON, PUFFIN'S COURT, FLEET STREET, LONDON.



THE MAELSTROM, ON THE COAST OF NORWAY.

WHIRLWINDS AND WHIRLPOOLS.

WHIRLWINDS in the desert, and whirlpools in the sea, may be reckoned among the most fearful manifestations of the power of our Almighty Creator. Divine inspiration employs imagery derived from these phenomena of nature, to set forth the dreadful effects of the indignation of God against the wicked.

Frequent reference in the Scriptures is made to these frightful hurricanes as instruments of the Divine displeasure, and our engraving will naturally lead the mind to contemplate the wonders of the oriental desert, in connection with a description of the northern whirlpool. Travellers in the East have given us most affecting descriptions of whirlwinds, illustrating the denunciations of the Holy Scriptures. Psalm lviii. 9; Isaiah xvii. 13; Nah. i. 3.

Mr. Bruce, in his account of his travels in Egypt, says, "At four o'clock in the afternoon we set out from the villages of the Nuba, intending to arrive at Basbock, where is the ferry over the river Nile; but we had scarcely advanced two miles into the plain, when we were enclosed in a violent whirlwind, or what is called at sea the waterspout. The plain was red earth, which had been plentifully

VOL. IV.

moistened by a shower in the night time. The unfortunate camel that had been taken by Cohala seemed to be nearly in the centre of its vortex; it was lifted and thrown down at a considerable distance, and several of its ribs broken. Although, as far as I could guess, I was not near the centre, it whirled me off my feet, and threw me down upon my face, so as to make my nose gush out with blood: two of the servants likewise had the same fate. It plastered us all over with mud, almost as smoothly as could have been done with a trowel. It took away my sense and breathing for an instant, and my mouth and nose were full of mud when I recovered. I guess the sphere of its action to be about two hundred feet. It demolished one half of a small hut, as if it had been cut through with a knife, and dispersed the materials all over the plain. Those that we saw at Shiraz were formed and dissipated in a few minutes; nor is it the nature of this phenomenon to travel far, it being a current of air that takes its way in a capricious and sudden manner, and is dissolved by the very nature of its formation. Whenever one of them took our tents, it generally disturbed them very materially, and frequently threw them down. Their appearance was that of

R

water-spouts at sea, and perhaps they are produeed in the same manner."

Mr. Burchell remarks, "The hottest days are often the most calm, and at such times the stillness of the atmosphere was sometimes suddenly disturbed in an extraordinary manner. Whirlwinds raising up columns of dust to a great height in the air, and sweeping over the plains with momentary fury, were no unusual occurrence. As they were always harmless, it was an amusing sight to watch these tall pillars of dust as they rapidly passed by, carrying up every light substance to the height of one to even three or four hundred feet. The rate at which they travelled varied from five to ten miles in the hour: their form was seldom straight, nor were they quite perpendicular, but uncertain and changing. Whenever they happened to pass over our fire, all the ashes were scattered in an instant, and nothing remained but the heavier sticks and logs. Sometimes they were observed to disappear, and in a minute or two afterwards to make their re-appearance at a distance farther on. This occurred whenever they passed over rocky ground, or a surface in which there was no dust, nor other substances sufficiently light to be carried up in the vortex. Sometimes they changed their colour, according to that of the soil or dust which lay in their march; and when they crossed a tract of country where the grass had lately been burnt, they assumed a corresponding blackness. But to-day the calm and heat of the air was only the prelude to a violent wind, which commenced as soon as the sun had sunk, and continued the greater part of the night. The great heat and long-protracted drought of the season had evaporated all moisture from the earth, and rendered the sandy soil excessively light and dusty. Astonishing quantities of the finer particles of this sand were carried up by the wind, and filled the whole atmosphere, where, at a great height, they were borne along by the tempest, and seemed to be real clouds, although of a reddish hue; while the heavier particles, descending again, presented, at a distance, the appearance of mist or driving rains."

WHIRLPOOL, OR MAELSTROM, ON THE COAST OF NORWAY.

Bishop Pontoppidan, in his History of Norway, has given perhaps an exaggerated account of the celebrated whirlpool, or Maelstrom, as it is generally called. Others, however, have spoken of it in the other extreme, as being unattended with danger to ships even in bad weather. Truth probably lies between them.

Kircher was of opinion that the Maelstrom is a sea vortex, which attracts the flood under the shore of Norway, discharging it again in the Gulf of Bothnia: but this is found to be erroneous, from the return of the shattered fragments of whatever happens to be sucked down when it rages.

Jonas Ramus gives the following account of this amazing whirlpool:—

"The mountain of Helsinggen, in Lofoden, lies a league from the island of Ver, and betwixt these two runs that large and dreadful stream called Moskoe, from the island of Moskoe, which is in the middle of it, together with several circumjacent isles, as Ambaaran, half a quarter of a league north, Hlesen, Hoeholm, Kiedholm, Suarven, and Buckholm. Moskoe lies about half a quarter of a mile south of the island of Ver, and betwixt them these small islands, Otterholm, Flimen, Sandfiesen, Stockholm. Betwixt Lofoden and Moskoe, the depth of

the water is between 36 and 40 fathoms; but on the other side, towards Ver, the depth decreases so is not to afford a convenient passage for a vessel, without the risk of splitting on the rocks, which happens even in the calmest weather; when it is flood, the stream runs up the country between Lofoden and Moskoe with a boisterous rapidity; but the roar of its impetuous ebb to the sea is scarce equalled by the loudest and most dreadful cataracts; the noise being heard several leagues off; and the vortices or pits are of such an extent and depth, that if a ship comes within its attraction, it is inevitably absorbed and carried down to the bottom, and there beat to pieces against the rocks; and when the water relaxes, the fragments thereof are thrown up again. But these intervals of tranquillity are only at the turn of the ebb and flood, in calm weather; and last but a quarter of an hour, its violence gradually returning. When the stream is most boisterous, and its fury heightened by a storm, it is dangerous to come within a Norway mile of it; boats, ships, and yachts having been carried away by not guarding against it, before they were within its reach. It likewise happens frequently, that whales come too near the stream, and are overpowered by its violence, and then it is impossible to describe their howlings and bellows in their fruitless struggles to disengage themselves. A hear once attempting to swim from Lofoden to Moskoe, with a design of preying upon the sheep at pasture in the island, afforded the like spectacle to the people; the stream caught him and bore him down, whilst he roared terribly, so as to be heard on shore. Large stocks of firs and pine trees, after being absorbed by the current, rise again, broken and torn to such a degree as if bristles grew on them. This plainly shows the bottom to consist of craggy rocks, among which they are whirled to and fro. This stream is regulated by the flux and reflux of the sea; it being constantly high and low water every six hours. In 1645, early in the morning of Sexagesima Sunday, it raged with such noise and impetuosity, that on the island of Moskoe, the very stones of the houses fell to the ground."

MORAL MAELSTROMS.

London and other great cities may not improperly be regarded as moral maelstroms, whose attractions draw every one coming near them into their incessant gyrations. Like as it has been the case, as to the representations of the Norwegian whirlpool, exaggerating its dangers and terrors, so it has probably been with respect to the moral dangers of London; yet, on the other hand, it is possible to underrate them. Temptations of every kind do indeed abound in great cities; and thousands, by the love of gain or pleasure, have been carried away by the overflowing and powerful stream; still there are means of escape and preservation, even in the midst of the vortex of fashion, folly, and sin, in the wealthy metropolis. Faith in the blessed word of God; prayer for the gracious influences of his Holy Spirit; and diligent observance of the means of grace, have enabled thousands, from youth even to age, to accomplish in holiness and safety the voyage of life, until, through the perfect redemption of the Son of God, they have entered the haven of eternal glory.

Men have no saving views of God, but in Christ; and God has no gracious view of men, but in Christ.

THE PIOUS MISSIONARY, CAPTAIN STEWART.

SOLDIERS and seamen, who are truly Christian, may become of incalculable service in forwarding the work of missions in foreign lands; and instances are happily numerous of both officers and private men, who have contributed in a high degree by their personal labours to the furtherance of the gospel. Among others of this useful class, the name of Captain Stewart deserves honourable mention, as a labourer in the cause of Christ.

Rev. J. J. Weitbrecht, of the Church Missionary Society, bears the following just testimony to the character and labours of that worthy officer.

"March 21, 1833. This day I buried Captain Stewart, in our little burial-ground at the station: he died in peace last evening. He was for many years an active and zealous supporter of the Missionary cause in India. He commenced the first Bengalee boys' school at Burdwan, and thus became the founder of that Mission. Whenever he had opportunity, he introduced to the natives the subject of religion, and spoke to them of salvation by Jesus. In later years he had been severely tried; and death was therefore great gain to him."

CONTEMPLATED MISSION TO CHINA BY THE CHURCH MISSIONARY SOCIETY.

"CHINA is open," has been sounded throughout Great Britain, especially by the energetic zeal and liberality of a most worthy supporter of Home and Foreign Christian Missions.

China has for thirty years been a field of labour occupied by the London Missionary Society, and God has graciously crowned the labours of their agents, particularly Dr. Milne and Dr. Morrison, in a manner so remarkable as to excite the astonishment of the Christian world. Dr. Morrison's labours in the translation of the whole Scriptures—in the completing of his Chinese Grammar and Dictionary—besides the translating of the Liturgy of the Church of England, and the preparation of various literary works,—will be mentioned in the records of the Christian Church among the most important and beneficial that the servants of God were ever honoured to perform.

American Christians have for some years afforded aid to British labourers in China; and several of their devoted ministers have been sent to that important field by the American Board of Foreign Missions.

Contemplations are cherished by the Church Missionary Society in England, to enter upon the immense field of labour in China. In 1824, when Dr. Morrison was in this country, the Committee of this Institution held a conference with him on the subject, but "circumstances did not then allow," they say, "of their entering on a mission in that quarter."

China, however, has again forced itself upon the attention of that Society, and they thus announce their meditated mission:—

"The propriety of taking some steps, with a view to the eventual extension of the Society's operations to China, has been strongly pressed on the attention of the Committee from different quarters. Various circumstances have combined to direct the views of British Christians to this object at the present moment. Among these, may be more par-

ticularly specified the important labours of the late Dr. Morrison, with a view to the propagation of Christianity in China, particularly by the translation of the whole of the Inspired Volume into that language—the recent proceedings of the Rev. Charles Gutzlaff, as detailed in his *Journals of Three Voyages along the Eastern Coast of China*—and the altered character of the commercial relations of this country with China, consequent upon the provisions of the New Charter of the East India Company. Under these circumstances, the Committee took the whole subject into consideration. The result of their deliberations was, a deep conviction of the importance of the object, and of the obligation to take preparatory steps for acquiring more precise information on the state of China, and the means of Missionary access to its multitudinous population. In pursuance of this intention, the Committee have instituted inquiries, in order to obtain such information as may be calculated to enable them to decide, on solid data, how far China may be accessible to European Missionaries; and, if so, on the course which it may be advisable to adopt, with regard to a Mission to that country."

MORAL AND RELIGIOUS IMPROVEMENT OF THE HOTTENTOTS.

"NEGRO Emancipation," however opposed by interested men and party politicians, is increasingly shown to have been a wise as well as righteous and merciful measure. Improvements in the several degraded classes of society in our colonies are the results which its advocates predicted, as certain. Illustrative of this remark, we give the following "Resolutions" passed by the "Legislative Council of the Colony of the Cape of Good Hope." Every Christian in Great Britain must read them with satisfaction; but we cannot conceive with what delight they must be regarded by that devoted and successful friend of the Hottentots and of Africa, Dr. Philip, the London Society's Missionary at the Cape.

Resolutions of Council for the Improvement of the Hottentots.

The Legislative Council of the Colony, in reference to the Resolution of the House of Commons, adopted previously to its proceeding to pass the Emancipation Bill, enabling His Majesty to defray any expense incurred "in providing, on liberal and comprehensive principles, for the religious and moral education of the Negro Population to be emancipated," passed, among others, the following Resolutions:—

"That we beg leave humbly, and earnestly also, to recommend to His Majesty's benevolent care the state of the Hottentots and free people of colour of every denomination: and that we cannot forbear to indulge the gratifying hope, that, by the gradual diffusion of the blessings of education and of moral and religious knowledge among them, they will be rendered not only useful members of the Colonial community, but valuable subjects of the British Empire.

"That it is, in our opinion, an imperative act of justice toward the Hottentots, to restore to them, in addition to the enjoyment of freedom and security of property, the means of subsistence on that land which has been emphatically designated 'as

originally and exclusively their own;' while it is, at the same time, a measure of the soundest policy toward the coloured classes in general, to stimulate them to exertion, by giving them motives of industry, and to endeavour to elevate their character by encouraging and rewarding the industrious.

"That we earnestly recommend, that whatever lands now remain available for this purpose throughout the Colony, may, with as little delay as possible, be granted in absolute possession to the Hottentots, and other free people of colour, according to such rules as to the Colonial Government may appear necessary; reserving a sufficient portion of land for the use of a Clergyman or Teacher, and the erection of a Church and School, wherever a number of the families of the Free Coloured People are settled."

INSTRUCTIVE STATISTICS OF GREAT BRITAIN.

DIVINE Providence, in its mysterious and wise arrangements, is remarkably illustrated by the national statistics; and the following, from the Edinburgh Philosophical Journal, will be calculated to lead our Christian readers to some profitable reflections. It will be remembered that the population of Great Britain, at the last census, was—Eng-

land and Wales 13,889,675, and Scotland 2,365,930. Total 16,255,605.

In Great Britain, the number of individuals in a state to bear arms, from the age of fifteen to sixty, is 2,744,847. The number of marriages is 63,030 yearly; and it has been remarked, that, in sixty-three of these unions, there were only three which had no issue. The number of deaths is about 332,708 yearly, which makes nearly 26,592 monthly, 6,398 weekly, 614 daily, and 40 hourly. The deaths among the women are in proportion to those of the men, as 50 to 54. The married women live longer than those who continue in celibacy. In the country, the mean of the number of children produced by each marriage is four; in towns, the proportion is seven for every two marriages. The number of married women is to the general number of individuals of the sex as one to three; and the number of married men, to that of the individuals of the male sex, as three to five. The number of widows who marry again is to that of widowers in the same case, as seven to four. The individuals who inhabit elevated situations live longer than those who reside in less elevated places. The half of the individuals die, before attaining the age of seventeen years. The number of twins is to that of ordinary births as 1 to 65. According to calculations founded upon the bills of mortality, one individual only in 7,126 attains the age of 100 years. The number of births in the male sex is to that of the female sex as 96 to 65.

SCRIPTURE CONTRASTS AND CHARACTERS.

THE eye is not satisfied with seeing, nor the ear filled with hearing.—Ecc. i, 8. Neither is his eye satisfied with riches.—Ecc. iv, 8.

He that loveth silver, shall not be satisfied with silver; nor he that loveth abundance, with increase.—Ecc. v, 10.

Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength.—Isaiah xxvi, 4.

He that trusteth in the Lord, mercy shall compass him about.—Psalm xxxii, 10.

Where shall wisdom be found? And where is the place of understanding?—Job xxviii, 12.

Thou sayest I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.—Rev. iii, 17.

The friendship of the world,—James iv, 4.

Whosoever therefore will be a friend of the world,—James iv, 4.

Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.—Matt. vi, 20. Set your affections on things above, not on things on the earth.—Coloss. iii, 2.

My people shall be satisfied with my goodness, saith the Lord.—Jeremiah xxxi, 14.

I shall be satisfied, when I awake in thy likeness. Psalm xvii, 15.

Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted off.—Isaiah ii, 22.

He that trusteth in his own heart is a fool.—Prov. xxviii, 26.

Behold the fear of the Lord, that is wisdom; and to depart from evil, is understanding.—Job xxxviii, 28. The wisdom that is from above, is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits; without partiality and without hypocrisy.—James iii, 17.

I counsel thee to buy of me, gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with cyssalve, that thou mayest see.—Rev. iii, 18.

Is enmity with God.—James iv, 4.

Is the enemy of God. James iv, 4. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.—1 John ii, 16.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt; and where thieves break through and steal.—Matt. vi, 19.

WHAT ARE THE MOST EXCELLENT WORKS ON THE EVIDENCES OF CHRISTIANITY?

MR. EDITOR,

You will greatly oblige me by giving me the names of several works on the evidences of Christianity, as a guide to the formation of a Sunday School Library. I doubt not but this will also OBLIGE MANY MORE BESIDES YOUR FAITHFUL SERVANT,
PHILO."

We have great pleasure in complying with the wishes of our Sunday School friend; and we have no doubt but many Sunday School teachers will be glad of the direction sought. Our conviction is, that the class of reading referred to would be most beneficial to our YOUNG MEN'S SOCIETIES. Our list, therefore, shall include a considerable number of various merit. EDITOR.

1. Timpson's "Parent's Gem. A Guide to the Evidences of Christianity, in Conversations on Paganism, Mahometanism, Judaism, and Christianity," price 1s. 6d. This may be taken first in the series as a Methodical Epitome of many large treatises, to which it may be considered a directory. The Evangelical Magazine calls it, "A luminous, well-written, and highly instructive publication, admirably adapted for the improvement of youth."

2. Dr. Alexander's "Brief Outline of the Evidences of the Christian Religion." Religious Tract Society's edition. 1s. 6d. This is an elegantly written treatise, methodical in its plan, and powerful in argument; but less comprehensive than the former work.

3. Dr. Doddridge's "Three Sermons on the Evidences of Christianity." 1s. 6d. These discourses, printed in a separate volume at the request of a dignitary of the Church of England, have been universally esteemed, as they form a very valuable series of arguments for the truth and divinity of Christianity.

4. Bishop Porteus's "Summary of the Principal Evidences for the Truth and Divine Origin of the Christian Revelation," is a very excellent little manual, written expressly for the instruction of the young: it is worthy of the character of its pious author, though it may be thought to be superseded by the others already mentioned; still it merits a place in the library of every Sunday School. 1s. 6d.

5. Addison's "Evidences of the Christian Religion," is a small work, price about 3s. 6d.; but it is very valuable for its various elegant and judicious remarks on the historical testimonies to the truth and divinity of Christianity.

6. Gurney's "Hints on the Portable Evidences of Christianity." 2s. Mr. Gurney, a learned and pious member of the "Society of Friends," wrote this admirable little work, from a suggestion in conversation with Dr. Chalmers. It has two parts, "1. The Bible considered alone. 2. The Bible compared with experience." Every section and paragraph of this volume is worthy of its estimable author.

7. Dr. Bogue's "Essay on the Divine Authority of the New Testament." 3s. Dr. Bogue wrote this treatise at the request of the London Missionary Society, with a view to its being circulated in France. The French translator correctly says of its author, "He surveys successively, and with ad-

mirable method, all the sources of argument in favour of the Christian Religion. His essay may be regarded as the essence of all that former authors have written on this subject." It is invaluable.

8. "Companion to the Bible," by the Tract Society, 3s. This popular work contains, in its preliminary Essays, in a condensed form, much important illustration of the divinity of the Holy Scriptures.

9. Keith's "Evidences of the Truth of the Christian Religion, derived from the literal fulfilment of Prophecy, particularly as illustrated by the History of the Jews, and by the Discoveries of recent Travellers," 5s. This volume is one of the most truly instructive books ever published; and for its size, perhaps, the most valuable, in illustration of the great subject of Scripture prophecy.

10. The "Evidence of Prophecy," 1s. This is a judicious abridgment of Keith's work, with some additions and reflections by the Tract Society.

11. Dr. Paley's "View of the Evidences of Christianity," 3s. 6d. Paley's contains the most complete body of testimony and argument united, in favour of the Evidences of Christianity, in our language, and it deserves the careful perusal of every reader.

12. Bishop Newton's "Dissertations on the Prophecies" of the Scriptures, should be read in connection with or after Keith's volume. The work is much larger than the former, and takes a wider range; it is admirably adapted for edification to all who are prepared to contemplate the infallible counsels of the Almighty. 7s.

13. Grotius "On the Truth of the Christian Religion," 7s. Grotius's work, with the learned notes of Le Clerc, translated by Dr. Clarke, contains an immense mass of interesting information, illustrative of the excellence and divinity of Christianity.

14. Dr. Campbell's "Dissertation on Miracles, containing an Examination of the Principles advanced by David Hume, Esq., in an Essay on Miracles," 5s.; and

15. Bishop Douglas's "Criterion; or, Rules by which the True Miracles recorded in the New Testament, are distinguished from the Spurious Miracles of Pagans and Papists," 5s. These are both very masterly productions of two most powerful minds. They deserve a careful reading from every serious inquirer after the truth, especially with relation to the important subjects on which they treat, the miracles recorded in Scripture, against the specious cavils of Hume, "the prince of British Infidels." Douglas's work examines, with remarkable acumen, the numerous reported miracles of paganism, and particularly of popery, showing their imposture, while he demonstrates the reality of the Saviour's supernatural works. Campbell is equally discriminating, in relation to those impositions on the credulity of mankind; but his treatise is directed especially against Hume's principles, showing their absurdity and groundlessness, powerfully illustrating the divine testimony of the evangelists concerning the miracles of Christ.

16. West's "Observations on the History and Evidence of the Resurrection of Jesus Christ," 3s. 6d., form a very able review of the evangelical testimony concerning the resurrection of Christ, in answer to the cavils of infidels, and the objections

of sceptics. It is commended as an "invaluable work" by Dr. Doddridge.

17. Lord Lyttleton's "Observations on the Conversion and Apostleship of St. Paul," 4s., is a most able review of the character of the great apostle of the Gentiles, demonstrating that he could not be either an impostor or an enthusiast; and that his conversion and labours among "prove Christianity to be a divine revelation."

18. Dr. Paley's "Natural Theology; or, Evidences of the Existence and Attributes of the Deity collected from the Appearances of Nature," 4s. This work, though not so directly relating to the Gospel Revelation, will be found a most admirable auxiliary in preparing the youthful mind to contemplate the glorious marks of divinity in the system of Christianity, as being in delightful harmony with the infinite perfections of God.

19. Dr. Paley's "Horne Pauline; or the Truth of the Scripture History of St. Paul evinced," 4s. This valuable work is a most ingeniously instructive demonstration of the truth of the apostolic history, from its numerous though undesigned references to names, places, persons, and circumstances, which are known from other sources to have then existed.

20. Bishop Butler's "Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature," 3s. 6d. This little work has always been regarded as possessing very superior merit, displaying a vast depth of thought, and profundity of mind, and admirable for demonstrating the divinity of the great principles of Christianity.

21. Dr. Wilson's (Bishop of Calcutta) "Evidences of Christianity, stated in a Popular and Practical Manner, in a Course of Lectures," 2 vols. 9s. Dr. Wilson has, with great care and judgment, compiled these *twenty-six* lectures from most of the valuable treatises on the Evidences of Christianity; and while the generality of writers have treated this subject, simply as a matter of *fact and argument*; this estimable evangelical clergyman has considered these facts as involving eternal consequences to individuals, through faith or unbelief. The "Eclectic Review" justly says of them, "For all persons who wish to possess a comprehensive view of the Evidence of Christianity, ably displayed and soundly expounded, in a popular and practical form, we know not of any discourses superior, or, we believe we may say, equal to these volumes before us."

22. Dr. Olinthus Gregory's "Letters to a Friend, on the Evidences, Doctrines, and Duties of the Christian Religion," 2 vols. 14s. Professor Gregory's Letters are designed especially for young persons whose minds have been cultivated by science and letters; and we agree with the Eclectic, that we are acquainted with no book in the circle of English literature, which is equally calculated to give persons of that description just views of the evidence, the nature, and the importance of revealed religion."

23. Dr. Alexander's "Canon of the Old and New Testament Scriptures ascertained; or, the Bible complete without the Apocrypha and unwritten Tradition." English edition, by John Morison, D.D. 5s. On the "Canons of Scripture," this is the most complete work in the English language. Mr. T. H. Horne speaks thus of this work. "The first part of Dr. Alexander's Treatise discusses the Canons of the Old Testament; in the second part

are considered the Canon of the New Testament, and the reasons for which the Apocryphal books are deservedly rejected from the Sacred Canon. To divines and students, who may not have access to numerous and more costly works, this treatise is a very useful and acceptable present."

24. Horne's "Compendious Introduction to the Study of the Bible," 9s. This volume cannot be too strongly recommended as worthy of its title. It has four parts: "I. A Summary of the Evidences of the Genuineness, Inspiration, &c. of the Holy Scriptures, refuting the most modern objections of Infidels. II. An Outline of the Literary History, Criticism, and Interpretation of the Bible. III. A Compendium of Biblical Geography and Antiquities; and IV. Introductory Prefaces to the several Books of Scripture." The "Christian Remembrancer" says, "We most earnestly recommend it to the youth of both sexes; to all, in short, who wish to read the Bible with seriousness and attention, as at once the shortest and most complete manual in the English language." Mr. Horne's excellent volume is an abridgment of his invaluable work in *four volumes*; but for those whose means are limited, we have confidence in recommending the "Companion to the Bible."

Sunday School teachers and others may not be able to procure the whole of the works here recommended: still some perhaps will, and they will do well to read them in the order mentioned. They have been selected from the most valuable treatises on the Evidences of Christianity; and their studious perusal will be the means of the most solid delight and heartfelt satisfaction, as well as of stability of mind in the doctrines of the gospel, through the blessing and grace of God.

MY SCRAP BOOK.

LEAF LVIII.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—SARACCA.

In a quarto volume in my possession, containing nineteen rare Tracts, is the following curious account of ELIZABETH VERBOON, a converted Jewess. It is entitled,

"The Conversion and Persecutions of EVE COHAN, now called ELIZABETH VERBOON: a person of quality of the Jewish religion. Who was baptized the 10th of October 1680, at St. Martin's in the Fields, by the Right Reverend Father in God, William, Lord Bishop of St. Asaph. London, printed by J. D. for Richard Chiswell, at the Rose and Crown, in St. Paul's Churchyard, 1680." 2to. pp. 27. I shall insert it (as I last year did the narrative of Mrs. Rowlandson) *verbatim* from the printed copy.

Elizabeth Verboon carries her christen'd name from the baptismal font, and her surname from her husband Mr. Michael Verboon, but her name formerly was Eve Cohan. Her father was Abraham Cohan, a man of great wealth and credit, not only among the Jews in Holland, but among the Dutch. So that as Michael Levi, the solicitor for the Jews, informed the Lord Mayor, he was chief governor of the Dutch plantations in Brasile; and was then believed worth 100,000*l.* sterling, but lost a great deal of it when the Portuguese beat the Dutch out of Brasile: yet, he said, that to his knowledge he died worth 20,000*l.* or upward. He died about ten years ago, when his daughter was not twelve years old; who has lived ever since under her mother's care:

her name was *Rebekah*, alias *Elisabeth*. She was daughter to one *Palladius*, who, as this convert had been told, was sent ambassador from the States, and was one of the Professors in the university of Leyden. *Levi* knew this better than she did, and told the Lord Mayor that he was sent ambassador, both to the emperor of Morocco and to the king of Poland: what he professed in Leyden we do not yet know. It may be supposed from his negotiations that he was a civilian. He was a Jew in his heart, but gave himself out for a Christian: so that his daughter, and other children, as we are informed, were all baptized.

This *Eve Cohan* lived with her mother at *Delft*, where one Mr. *Shol*, that teaches musick, being employed to teach her, used frequently to discourse with her of the Christian religion; and carried her sometimes to Church, on pretence to hear the organ play; where she staid not only while the psalms were singing, but all the while both of the sermon and prayers: and a New Testament being secretly conveyed to her, she took great delight in reading it. She says, That which first made impression on her was, that their nation was now dispersed over the world, no more under the conduct of any prophet: nor had they any of those visible marks of the favour and protection of God, which their ancestors enjoyed in those ages in which the Books of the Old Testament were written. So that they seemed cast off by God, and under those curses threatened by *Moses* and the prophets: and yet they kept the Laws of *Moses* better than ever, and were more careful than their fathers had been to abstain from idolatry. When she read the account of our Saviour's passion, she felt herself mightily affected with that passage of *Judas*'s confessing that he had betrayed innocent blood; and his being so transported with the horror of it, that he went and hanged himself.

This did first open her eyes about two years agoe, and from that time she was ever since disposed to become a Christian. But it coming some way to her mother's knowledge, as she discharged the musick master, so she treated her very severely, and shut her up as a prisoner near six months: and when gentler severities were ineffectual, she threatened to poison her if she changed her religion. So that once for eight days together, she durst eat nothing that they gave her, till she saw others taste of it before her. She was often beaten by her mother, and not suffered to come to the door, or look out at those windows that opened to the street, lest, being in a Christian country, she might have discovered her designs to such as would have assisted her in bringing them to perfection. But that which confirmed her in the belief of Christianity was, what she read of the resurrection of our Saviour, of which he had given assurance to his followers before his sufferings: this did so effectually convince her that He was her onely Saviour and Redeemer, that she called often on him for his assistance and direction, and resolved to dedicate herself to his service. While she was under those apprehensions and fears, he that is now her husband, Mr. *Michael Verboon*, then served her eldest brother, *Jacob Cohan*; he is descended of honest parents, though but of a mean condition; he had been entertained by one of the admiralty of *Utrecht*, as his servant for three years: after that he served the *Heer Waerkendam* (one of the States General, who was sent ambassador into Denmark), other three years; and when he left his service, he had a certificate of his faithful service, signed by his lady, himself being then from home,

bearing date the third of May, 1679. From thence he went to serve *Jacob Cohan*, and staid with him nine months, and had from him a certificate of his faithful service, two days after he left him.

There has been very great enquiry made concerning him in Holland, and all people there give a good character of him. He being in the same house with her, addressed himself to her as a suitor for marriage, which she for some months rejected, but at last gave him some encouragement, though no promise nor assurance; and indeed intended them no more but to make use of his kindness to her, so far as to be conveyed by his means into some place of safety, where she might without danger profess herself a Christian. Upon this he left her brother's service, and resolved to go for some time into France, and went on his way as far as *Brussels*.

She was daily in fear of her life, and the rather, because her mother had said to her, that Mr. *Honslaier*, a minister at *Delft*, had been with her to demand her from her, because he understood she had an inclination to turn Christian. This we have learned from Holland was not true, but only pretended by her mother; and it is probable was said by her, that she might by that artifice draw from her daughter the discovery of a correspondence she suspected might be between the minister and her. These things made her desirous to be out of their hands; so having contrived the way of her escape, she got out of her mother's house in the end of May; and knowing by a letter that Mr. *Verboon* wrote to her, that he was still at *Brussels*, she went thither. But being more concerned to preserve her life, and save her soul, than careful how to live, she did not so much as carry away the jewels that were in her own possession: so far was she from robbing her mother, or giving the rest of the family any ground to lay those actions on her, by which they hoped to have ruined her; though a parcel of very fair jewels, that were her mother's, lay open to her very eye, that she could have easily carried them away if she had designed it.

When she saw that the Christians at *Brussels* worshipped images, and hearing that Christians in France were generally guilty of the same idolatry; she resolved rather to come to England, and be baptized in a Christian church that was not defiled with such abominations; and Mr. *Verboon* having been bred a Protestant, and making her understand the difference between the two churches, she chose to join herself to a Protestant church. So they went to *Newport*, and from thence to England in July, and took lodgings in Mr. *Peter Lavigne's* house, a French taylor in *Bedford-bury*. She carried herself there very decently and virtuously; the people of the house knew that she went off to prayers. Mr. *Verboon* and she lived like brother and sister together: sometimes they went to the Dutch church in London. The meanwhile she went to the Countess of Arlington, to desire her to help her to a service: but that good lady knew not how to recommend her till she had a further account of her from other hands.

On the 27th of July, *Moses Cohan*, her youngest brother, and *Samuel Pandersee*, her cousin german, to whom, as it is said, her mother intended to marry her, found her out, and took lodgings in the same house. This made Mr. *Verboon* more pressing to have her marry him, fearing they might either by force or persuasion, prevail with her to return.

S. J. B*****.

(To be continued.)

ENCOURAGEMENT TO FAINTING
CHRISTIANS.

AWAKE! ye saints, speed on your way,
'Tis highly dang'rous to delay,

For Satan's at his post;

Your sword, and buckler, haste, resume,
No more your precious hours consume,

But make of them the most.

Hark! 'tis Emanuel bids you wield,
Against the foe, faith's mighty shield.

Bend! bend your knees, implore his grace,
To aid you in your heav'nly race,

And reach the destin'd goal;

Pour out your hearts before the Lord,
And he relief will sure afford,

To strengthen and control.

Trust all your wants to Jesus' care,
Secure that he will hear your prayer.

What! though it be a rugged way,
Your Saviour bids you watch and pray,

That you may overcome;

Stand! stand undaunted!—faithful be,
And Satan shall before you flee,

Your foes aghast and dumb!

Cry for more strength, that you may fight,
Walk more by faith and less by sight.

Think of the martyrs, how they fought,
Think of the wonders which they wrought,

God's just cause to subserve;

Think of the wheel, the stake, and pyre:
The martyrs sung amidst the fire,

From truth they would not swerve.

Think of the Triune pow'r on high,
Engag'd your wants to satisfy.

Think of the promises, so great,

Think of the bliss, so consummate,
And praise and bless the Lord;

Think of immaculate heaven's train,

Think of the Lamb who there doth reign,
And who hath us restor'd.

Think of the end of all thy strife,

Yea! think of everlasting life.

W. R. S.

A THOUGHT OF HEAVEN.

PURE state of holy bliss and love,
Where troubles ever cease;

And angels sing in harmony:—

The realm of endless peace.

How vain are earthly things to heaven;

They leave a sting behind;

Here are but flattering dreams of bliss,
Which cheat our fickle mind.

Our weary spirits long for rest,

Yet cannot find it here:

The thought of heaven alone can give,
A balm our hearts to cheer.

Whilst lying on the bed of death,

We think of heaven above,

Whose atmosphere is happiness,
Light and eternal love.

O may our hearts, when death is near

And tells us we must die,

Arise to quit this world of grief,
And to the Saviour fly.

H'alsworth.

E. B.

EDUCATION OF FEMALE PRISONERS IN
NEWGATE.

MR. EDITOR,—Sunday School Teachers are most deeply interested in forming the principles and characters of those under their tuition; and the mention of one fact, in relation to female prisoners in Newgate, will supply materials for the most serious reflections. Conversing a few days ago with Mrs. Fry and Mrs. Alderman Pirie, on their experience as to the intellectual condition of female prisoners, those ladies assured me that there were then *ninety* female prisoners in Newgate, and only very few (I think they said only *four*) who could not read!

Surely, thought I, this is a state of things which ought to be deeply pondered by the *female* teachers in our Sunday Schools around London—and also among our *male* teachers.

"Instruction in the art of reading," Mrs. Pirie remarked, "is far from being sufficient to form the mind and character to virtue. Religious instruction is indispensable, as this only can reasonably be expected to be effectual in making individuals truly Christian."

These remarks I forward for insertion in the *Christian's Penny Magazine*, in the hope of their meeting the eyes of many who will derive motives from them to aid in various ways, by their labours and their prayers, the progress of the doctrine of Christ, as this only, under the blessing of God, can sanctify and save the souls of men. ALLETHEIA.

THE WAY TO TRUE WISDOM.—The lesson given to us by St. John, as to the wisdom of this world, is to crucify our own wills to the lusts of the eyes, lusts of the flesh, and pride of life; to become as little children, who desire nothing but the supply of their necessities, and without contract, bargain, or regret, do what their father bids them. As a reward of their resigned obedience, they know no perplexing cares, forecasting fears, crafty excuses, neither dissimulation nor malice; but have a calm, serene face, a peaceable, contented mind, a cheerful, innocent behaviour, while awake; and when they lie down, fall sweetly asleep! When men have once lost all sense of the necessity of being inwardly, invisibly, and secretly supported, assisted, guided, and blessed, by communications and impressions from God upon the inmost spirit of the soul, it signifies not much what religion they profess; for religion has no reality in it, but so far as it introduces the life, power, and presence of God into the soul.

"A CHURCHMAN," (dated Birmingham) shall be noticed next week.

The Third Volume of the *Christian's Penny Magazine* is now published, price 5s. 6d. bound in cloth. Vols. I and II may be had at the Publishers', or any particular Parts or Numbers to complete Sets.

THE CHRISTIAN'S PENNY MAGAZINE may be delivered weekly in the Towns of the United Kingdom, by those Booksellers and Newsmen to whom Subscribers address their orders. Being unstamped, it cannot be transmitted by post as a newspaper: but for the convenience of our country friends and others, who cannot obtain the publication weekly, it is published every *four* weeks in parts, each including four numbers; excepting in June and December, in each of which a part is published containing six numbers. No extra charge is made for the wrapper: so that the whole annual expense of the twelve parts is 4s. 4d.

London: Printed and Published by C. WOOD AND SON, Popple's Court, Fleet Street; to whom all Communications for the Editor (post paid) should be addressed;—and sold by all Booksellers and Newsmen in the United Kingdom.

THE CHRISTIAN'S PENNY MAGAZINE.

N^o 151.

PUBLISHED EVERY SATURDAY.

APRIL 25, 1835.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POPPIN'S COURT, FLEET STREET, LONDON.



ELSTOW CHURCH, BEDFORDSHIRE.

ELSTOW, or Elvestow, is a village about a mile distant from the town of Bedford. Before the Reformation there was a celebrated abbey of Benedictine nuns at Elstow, whose founder was Judith, a niece of William the Conqueror, wife of Waltheof, Earl of Huntingdon. This religious house was dedicated to the Holy Trinity, the Blessed Virgin, and Helena, the wife of Constantine the Great. Its annual revenues were reckoned at 234*l.* at the dissolution by Henry VIII.

Elstow Church is a plain handsome structure, with a detached tower at the north-west. The north-door is beautifully ornamented in the zig-zag manner. Several shields of stone, charged with the cross, probably the abbey arms, are within the church; besides other emblems of the passion of our Saviour.

Elstow is generally spoken of as more celebrated an account of its having been the birth-place of John Bunyan: the Pilgrim's Progress could not fail to give celebrity to town and county which gave birth to its author; of whom we intend to give a biographical sketch at an early period in the Christian's Penny Magazine.

VOL. IV.

MORAL AND RELIGIOUS STATE OF THE BRITISH METROPOLIS.

BY THE HON. AND REV. BAPTIST W. NOEL, M. A.

LONDON contains within itself every class and descriptions of character, from the most hardened impious villain, to the most benevolent benefactor of mankind, the most holy saint of God. Those of the latter class, we believe, are increasing; and the power of moral and religious principle is, we are persuaded, augmenting; but it is awfully apparent, that irreligion and ungodliness prevail to an alarming extent in the metropolis of Christian Britain.

Pious zeal is happily awake in London; and the "Christian Instruction Society," formed by the ministers and churches of the Congregational denomination, has proved a blessing to thousands of the inhabitants of the most wretched districts, where its agents have an organized system of visiting the families in the lanes and courts, distributing religious tracts by weekly loans, and establishing prayer-meetings, preaching places, and Sunday schools.

S

This invaluable society is reported to have upwards of *sixty* associations, nearly *two thousand* visitors, and about *one hundred* stations for prayer and reading the Scriptures; upwards of 30,000 families are constantly visited, and these, amounting to more than 150,000 individuals, are furnished with religious tracts.

These efforts, however, are very far from being at all commensurate with the spiritual wants of the metropolis, in which there are not many more than 400 places of worship of all denominations, including those of the established church; and, admitting that 1,500 persons belong to each, this would give 600,000 souls, as more or less connected with these places of worship, leaving about 800,000 individuals practical atheists, living together corrupting each other by their irreligion and infidelity! This view of the metropolis presents a moral picture most fearful to every Christian.

Deeply impressed with the consideration of the dreadful moral condition of the population in our metropolis, the Hon. and Rev. Baptist Noel has written a most powerful appeal to the present Bishop of London, to devise means for their evangelization. Our readers will be delighted with the faithfulness and pious earnestness of this appeal, some extracts of which we shall give, as indicating a far better state of things, under the blessing of God.

Having made various statistical calculations, this excellent clergyman says:—

"Thus, finally, we arrive at the total number of those in the metropolis who do not wholly neglect the worship of God. The orthodox worshippers are 864,491; the unorthodox are 58,800: the whole number of those who more or less regularly worship God in public, is 923,291. And thus, the population of the metropolis without the city being 1,460,141, when 923,291, the number of worshippers, is subtracted, there remain 536,850 persons who are living in neglect of all public acknowledgment of God.

"Hence we may obtain the following tabular view of the state of the metropolis with respect to public worship:—

Regular worshippers in the Establishment	247,039
Ditto of other orthodox denominations.....	89,000
Regular orthodox worshippers	336,039
Members of church-going families	201,624
Regular orthodox worshippers and their families.....	537,663
Occasional worshippers in the Establishment.....	282,328
Ditto of other orthodox denominations.....	44,500
Occasional orthodox worshippers.....	326,828
Whole number of orthodox worshippers.....	864,491
Unorthodox worshippers.....	58,800
Whole number of worshippers.....	923,291
Population of the metropolis without the city.....	1,460,141
Remainder neglecting Public Worship.....	536,850

"I fear that the real number of worshippers in the Establishment is *very far* less than that here supposed; but I was willing, with a view to avoid all exaggeration of our social evils, to assume the highest possible numbers; and it thus appears, that, at the very least, 536,000 are living without any Christian instruction, and without any public acknowledgment of God.

"In 1831 the population of the six counties of Bedford, Cambridge, Hereford, Huntingdon, Rut-

land, and Westmoreland, amounted to, 477,889. The population of the metropolis entirely destitute of Christian instruction, is therefore more than equal to that of six entire counties of England. If the unprovided part of the population of this metropolis, instead of being compressed into one mass of heathenism, were to be spread over an agricultural district, still remaining under your care, and in their present state of moral destitution, your Lordship would preside over a diocese equal in extent and population to six counties, comprising hundreds of hamlets, villages, and towns, without one church, or minister, or school for religious instruction; more untaught in Divine truth than the New Zealanders, more unregarded than the Chinese.

"If there were only one minister to each 2,000 of this destitute population, they would have 268 ministers—they have none! 268 ministers might employ all their time and faculties—nay, wear themselves speedily out—in pastoral labours among them, leaving much still undone; and, instead of occupying the exclusive regard of 268 ministers, they have no one to care for their souls! England sends out her missionaries to the coasts of Guiana, to the tribes of Southern Africa, to the islands of the South Pacific, to North and South India, to Malacca and Canton: but 536,000 souls in the metropolis, within reach of hundreds of Christian ministers, and of thousands of intelligent Christian laymen with wealth and leisure, are almost entirely overlooked!"

INTEMPERANCE IN LONDON.

Intemperance is a vice prevalent in London, thus portrayed by this intelligent clergyman:—

"These crowded gin-shops, dens of debauch, manufactories of disease and pauperism, lead me to another feature of the wickedness of the metropolis—namely, the amount of spirit-drinking. Among other destructive vices, this is pre-eminently fatal. It impairs the health of its victim, extracting the colour from his cheek, and stealing the vigour from his limbs. It makes him despondent, delirious, insane. By the waste of his money, the consumption of his time, the destruction of his energies, and the ruin of his character, it conducts him, by a sure road, to destitution. Thus it robs his house of its furniture, his children of their food, and, inspiring him with ferocious malice against the unhappy mother who complains of his unnatural selfishness, thus tears up by the root the last flower of domestic happiness. It leads him, further, to avoid all the means of grace, and renounce the very semblance of religion, as inconsistent with his chosen habits, by which he is excluded from all that would lead him to repentance. And, finally, having thus reduced him to destitution, created a fiery appetite which he has no means to gratify, and destroyed the moral sense, it stimulates him to an artificial hardihood in the execution of the most atrocious designs. Thus is it the source of guilt, disgrace, and misery. It destroys the body, the mind, the heart, and the soul. It makes its slave unfit for earth or heaven; and nothing but the prevalence of this vice is wanted, to make a community poor, profligate, and miserable.

"Whether this vice is more or less prevalent in London than formerly, I do not know, but it prevails sufficiently to do incalculable mischief to the population. The number of public-houses and gin-shops in the metropolis is 4,073, besides 1,182 beer-

shops, and great numbers of coffee-shops, many of which are said to be, at present, worse than the worst public-houses, as schools of profligacy. Hence we may judge of the numbers infected. Not long since, the following numbers were observed to enter two principal shops—one in Holborn and the other in Cheapside—in one day :—

	Men.	Women.	Children.	Total.
Holborn Shop...	2,880	1,855	289	5,024
Cheapside Do.	3,146	2,186	686	6,018

"The following numbers were also observed to enter fourteen principal gin-shops, in one week :

	Men.	Women.	Children.	Total.
	142,453	108,593	18,391	269,437

"As it is improbable that the observers recognized individuals who entered more than once, I will suppose that these were the whole number of visits to the shops in that week, and that each person visited it once a day: then the number of persons visiting those shops would be 269,437 divided by 7, or 38,491.

Thirty-eight thousand four hundred and ninety-one persons—the women and children being nearly equal to the men—habitually attend these fourteen shops: how many, then, must contribute to the support of the other 4,059 shops with which the metropolis is disgraced! Either immense multitudes must be infected with this vice; or else, those who are infected must be ruinously devoted to its indulgence. It is well known how it grows upon those who yield to it; and some idea of the degree in which it prevails in London may be formed from the fact, that above 23,000 persons are annually taken up, by the police, for drunkenness alone. A circumstance which renders this amount of drunkenness still more appalling is, that it, for the most part, is so indulged as that it excludes the drunkard from all the means of grace on the Sabbath-day. Labourers and artisans, being paid their wages on Saturday, devote that evening to revelry. The public-houses in Lambeth, Spitalfields, Whitechapel, St. Giles's, and Covent Garden, are filled with persons drinking, till a late hour on Saturday night. Early on Sunday morning they fill again (some having been open all night); and just before eleven o'clock turnout their disgusting herds, to roll along the streets, or lie in the gutter till they are picked up by the police. Saturday night and Sunday morning, in those low neighbourhoods, are the scenes of drunken frays and revolting vice. Men fight with men, and women with women, till the clothes are torn from their backs; defy and insult the police; and then spend their Sabbaths in the watch-house.

(To be concluded in our next.)

PROSPECTS OF INDIA, FROM BISHOP WILSON.

DR. WILSON, Bishop of Calcutta, in a communication to the "Society for Propagating the Gospel in Foreign Parts," speaking of the prospects of India, says, "All India seems now waiting for the doctrine of salvation. Europe is overwhelming Asia with her commerce, her arts, her literature. Hindooism and Mahomedanism are crumbling under their own weight. They cannot bear, as they were

not designed to meet, the day. Education is bursting the barriers of ages. To pour in the tide of life over these dead and barren deserts—to prevent the turbid waters of deism and semi-infidelity from polluting and defiling the regions which they cannot fertilize—to make the transition from Idolatry and Superstition to Christianity direct and brief—to send the Missionary, the Bible, and the Sacraments and other Apostolical Institutions of our Church, wherever the Heathen Priesthood is discarded—to erect the modest Christian edifice on the ruins of the deserted mosque and pagoda—this is the high office of England, the only Protestant Nation amongst the dominant Powers of Europe, and which is now entrusted with the most magnificent empire ever appended to a Western Sceptre. May God be pleased to enable her, by means of the Venerable Society, and by all kindred Institutions, to fulfil this her first and highest duty!"

ON DIVINE INFLUENCE.

No. VI.

GENERAL OBSERVATIONS.

HAVING now brought before our readers such remarks on the character and nature of the Agent, through whom Divine Influence is bestowed, as appeared to me calculated to impress the mind with the supreme importance of the subject, I shall now proceed to make some general observations as to the nature of the blessing itself.

The best definition I can give of it is, "that it is that power by which God, through his Holy Spirit, creates in man those dispositions and habits which shall qualify him for existing happily in a future and sinless world." It would be useless as well as unprofitable to attempt an elucidation of the mysteries connected with this subject, further than as they are matters of experience or revelation, since any speculation about a theme so lofty and incomprehensible, would serve only to display the ignorance of the speculator; and I shall, therefore, endeavour to keep strictly within these limits in the present essay.

1. Divine Influence is universal. There never has been, and there never will be, a being on the face of this world who has not, at some period of his existence, been the subject of the Spirit's operation. It by no means follows that success has attended the gracious efforts of the Sanctifier; for the apostle had to lament the depravity of those who could receive the grace of God in vain, and to warn the irregularity of those who could grieve this Holy Being. Still we may fearlessly declare, that the trials and losses of this world, the sicknesses which have emaciated once healthy forms, and ruined once vigorous constitutions, the sorrows which have exhibited the vanity of earth, and the transitory nature of all sublunary joys,—have been made the instruments of producing some impression upon every heart; and though the power of sin, and the corrupt and debased habits of a sinful nature, have successfully resisted the invitation to repentance, yet has its force and its reasonableness been often felt by those who have not determined to lay hold on the hope set before them.

When my mind dwells upon the fact, that, except a man is born again, it shall never be his portion

to enter the realms of joy,—and when at the same time I contemplate the actual unregenerated state of the world around me,—my heart would soon be sick, and my spirit faint, did there dwell within me one doubt as to the universality of those gracious operations which are calculated to restore men to the path of duty. Impressed by the solemn and scriptural conviction that it would be as easy for the Ethiopian to change his skin, or the leopard his spots, as for those accustomed to do evil to adopt a better line of conduct through any moral power of their own, I am compelled to discard the idea that there dwells on this earth one being for whom the Creator has provided no means of moral restoration and renewal. Nay, more, I should be equally loath to harbour the cheerless insinuation, that there is sufficient grace for all *if they will seek it*, while experience tells me, that we love God from no innate propensity of our own, but because he first loved us; and that, on the same principle, we shall seek God only because he first has sought out us. There may, indeed, be doubts and difficulties started by those who, contemplating the boundless power of Jehovah, deem it impossible that he should ever appeal to his creatures in vain; but I shall not fear the efficacy of any of these arguments, while I can trace in the Bible the paths of a tender but rejected friendship, and the solemn assurance that many a time the yearnings of divine compassion so went forth over the sinners as to make God long to clasp them in his arms, as rescued and redeemed children, *but they would not*. True, indeed, this was a lamentation over Jerusalem; but I think I can discover in the case of every man as many efforts and as many warnings as are recorded of this favoured people, and am therefore entitled to make a universal application of this pathetic address of our Redeemer. I am quite sure that every individual, who would be content with me to take up his Bible and go into the world and study the dispensations of God there manifested, would soon discover innumerable proofs of the universality of those efforts to bring men to repentance, which I ascribe to the Holy Spirit's agency. He would then find out, that the sickness which followed dissoluteness and vice was not meant as a punishment merely, but as such a representation of the evil and folly of wickedness as would lead men to go and sin no more. He would read in the pale cheek and agitated frame of the robber, the inward workings of a power compelling the bad man to feel the infamy of crime; and if he went to the chamber of sickness, and lingered there till the last sad scene had closed upon a child of earth, he would find his own heart, as well as that of all around, impressed by the solemnity of the occurrence, and compelled to think of the time when they too should lie on the bed of death, and finish the pilgrimage of a wearisome world, and stand at the bar of their Maker and their Judge. I readily admit that this influence, powerful as it is, by no means effects the great change which is requisite, but at least it is calculated to induce the heart to seek those further supplies of grace which will be sufficient. And this is all that I mean by the universality of Divine Influence.

2. It is gradual. It produces the effects which are the subjects of its agency in a long series of years, and by steps which are not always perceptible, nay, which are seldom to be traced in a short time, although a comparison with more distant periods of life will adequately prove their sufficiency

and reality. This is a most interesting feature, and one to which enthusiasm has done much injustice. Although I am quite willing to admit the reality of various instances in which God has been pleased to change the heart of a man, as it were, in a day, I hold it to be true, as a general proposition, that the road by which men are led to holiness is slow and circuitous, like the march of the Israelites through the wilderness to the land of promise. It might not be difficult, in many cases of sudden conversion, to show that there was, in fact, a preparation being made for the event for some time previous to its occurrence, which has been overlooked by the individual himself, while contemplating the mighty importance of his new and pleasing situation. From some degree of attention which I have bestowed on the practical part of the subject now before me, I am convinced of the truth of these opinions, and feel that the anxious researches of many an hour have qualified me to correct those erroneous impressions, which I, in common with others, once entertained about sanctification. I have learnt the utter fallacy of the notion, that God for a while allows us to continue in sin, and then, at some more advanced period of life, *begins* the work of regenerating our hearts. I have learnt that the truth is, that we have been left unto God ever since we were born; and that he who took us out of our mother's womb has followed us with increased solicitude through every moment of life; in every circumstance and event of our career still plying us with inducements to turn unto him; and that, in fact, conversion is not the commencement of the agency of the Spirit, but one link in a great chain of efforts which God has been making upon us all our life long.

Thus much for the assertion that Divine Influence is gradual *before* that part of its manifestation occurs which we designate conversion. I shall need very little argument to convince the Christian, that the same observation applies to its progress *after* this event takes place. The process by which the corrupt habits of the body, and the unholy affections and desires of the mind, are brought into subjection to the law of the spirit of life in Christ Jesus, is often very slow, and also of necessity very painful. We all know that many a prayer, and many a resolution, are often insufficient to check the progress of sin, or exterminate its fatal and ever-renewing seeds. And doubtless, when the pilgrimage is over, it will appear to every renewed mind a perfectly progressive system, and by no means a sudden or instantaneous one.

It can hardly be needful to call in the aid of Scripture to illustrate a topic, concerning which not one of our readers, who are the subjects of Divine Influence, can entertain a doubt. Yet it is well to remember, that Jesus compared the life of God in the soul of man to a seed, which being cast into the ground sprang up, and grew in such a way as to escape the observation of a diligent and careful inspector. And this illustration confirms both parts of my assertion; for of course much of the vegetation of the seed went on underground before it sprang up; and after it did appear its progress was such as could not be measured, although the fact was indisputably clear. And, in the same way, many of our Lord's parables bear directly on this subject, as also did the sentiments of Paul, who, forgetting the things that were behind, stretched forward to those still before him.

B. Z.

(To be continued).

FRANCE ADMIRING THE ABOLITION OF NEGRO SLAVERY BY GREAT BRITAIN.

CHRISTIAN philanthropy in Britain has gloriously triumphed over iron-hearted oppression in all its advocates, by the extinction of Colonial slavery. Gloomy apprehensions were cherished respecting the result of that act of justice and mercy, and dreadful predictions were uttered, that the emancipated captives would seek the destruction of their former taskmasters. Divine Providence, however, has honoured the ministry of his faithful servants the Missionaries, and their Christian instructions and example have been the means of preserving order and peace, almost to a miracle, through the West Indies.

France has beheld the scene of wonder in the moral transformation; and it now rising like Great Britain to extinguish slavery in her dominions. A society has been formed in Paris, to seek the complete abolition of Slavery in the French Colonies, and it numbers amongst its most zealous supporters many of the most influential members of the Legislature. The following are extracts from a petition, which is in a course of signature in Paris, praying the Legislature to follow the example of Great Britain.

"The great Social Act, which political men of every party have demanded as a sage measure, while Christians of every denomination have prayed for it as a deed of justice and humanity, is at this day accomplished in the Colonies of Great Britain. The class of Slaves has ceased to exist, because a generous law has given liberty to them.

"The opposers of Emancipation would have had us to believe, that the ships charged to bear the news of the carrying into effect of the Act of Parliament could not fail to bring also the recital of the most frightful excesses. The Bill, they said, was equivalent to a provocation to murder and incendiarism; but these sinister predictions have not been realized. Instead of refusing to work, and delivering themselves to those excesses which were represented as certain, the Negroes have, in general, given proofs of their desire to show themselves worthy of liberty, by their industry and spirit of subordination. In most of the Colonies, they have publicly consecrated the day of their enfranchisement to prayer and thanksgiving. Every day consolidates the transformation, which is brought about without resistance and without concussion; and England prepares for herself, in the place of a miserable caste, in the midst of which Slavery kept up a constant irritation, an intelligent and peaceable population.

"Shall France be unwilling—can she be unable—to perform, what England has been willing and able to accomplish? How can it be supposed, that she will tolerate in her code the shameful page, which another people has torn from the book of her laws? Consent, then, to signalize the first session of the French chambers, after the Abolition of Slavery in the English Colonies, by a solemn vote, which, while it will testify that the Chambers are impressed with the consideration of a great duty, may serve to guarantee a great benefit."

French Slave Colonies.—The following is supposed to be the population of the French slave colonies:—That of Martinique consists of 34,493 free persons, and 79,767 slaves, being a total of 114,260 persons; that of Guadalupe is 25,810 free persons,

and 99,039 slaves, together 124,849 persons; that of French Guiana consists of 4,330 free persons, and 18,201 slaves; that of Bourbon is 28,247 free persons, and 70,458 slaves, in addition to which there are 2,404 free Indians; thus forming in the whole 95,284 free persons and 267,465 slaves; a grand total of 362,749 souls.

FEMALE INFLUENCE ILLUSTRATED IN THE PIETY AND ZEAL OF AN AMERICAN CHEROKEE INDIAN WOMAN.

CHRISTIAN experience is the same all over the world; and female influence, unless counteracted by some unfavourable causes, is the same in all nations. These will be both illustrated in the following interesting incidents, related by the Rev. C. Washburn, American Missionary to the Cherokee Indians.

Writing to the American Bible Society, he says, "The next Sabbath after our last Bible-Society Meeting, I went out into a neighbouring settlement, where I have a stated appointment to preach to the Cherokee Indians. Most of my auditory were members of the Bible Society. They had just received their books; and you might see each one furnished with a copy of Matthew, the Acts, and a Hymn-Book, and each regarding these books as a most precious treasure.

"I was particularly interested with one Cherokee woman. She had her Matthew, Acts, and Hymn-Book, very carefully wrapped in a new silk handkerchief. Before the exercises commenced, she would carefully unfold the handkerchief—read a verse or two in the Book of Life—then carefully fold up the books and press them to her breast, while tears of gratitude for the invaluable treasure bedewed her sable cheeks.

"When the text, which was Matt. iv, 18—22, was announced, all of them took their books, and turned to the passage. Never did I address a more deeply-interested company. Amongst them were several consistent professors of religion, who are members of the Mission Church. At the close, sixteen others publicly expressed a determination to forsake all, and *straightway* to follow Christ.

"When I had mounted my horse, to return home, the woman alluded to came out and detained me. Her face was bathed with tears; but her eyes beamed with thankful joy. She said, 'Have you made the paper (meaning this letter) to the Society of good people in New York, who are helping us to get the word of God?' When I told her I had not, but should do so soon, she said, 'Do not forget to tell them, that my heart is glad for the books which I have obtained, and is full of love and thankfulness to them. Tell them,' said she, 'I cannot speak how much we are all glad and thankful; and we pray much for those good people every day.' So you see, my dear brother, *the blessing of many who were ready to perish* is come upon your Society.

"This woman is an instance of the rich grace of God. Her first serious impressions were produced by reading the word of God in her own language; these impressions resulted, as we had the best reasons to hope, in her conversion to God; and she was, three years since, received into the Mission Church. At the time of her conversion, she was living in a state of widowhood; subsequently, she was married to one of the chiefs, who was much opposed to re-

ligion, and grossly intemperate: her example and exhortations, joined to her prayers, were the means of his hopeful conversion, and of a revival of religion in the neighbourhood, which resulted in the conversion of thirteen individuals. She is again a widow, is poor, and is in very feeble health, but is rapidly growing in grace. She is one of the most faithful Christians in the Church. She lets no opportunity for benefiting the souls of her people pass unimproved: when she goes to a neighbour's house, or when a visitor calls on her, religion is almost her only subject of conversation; and every interview is closed with prayer, unless her visitors refuse, and in that case they are the subject of her earnest cries to God in secret. I attribute the prevailing attention to religion, in the neighbourhood where she now resides, in a great measure, to her instrumentality. How grateful it is to put into such hands the Word of Life!"

SURPRISING PROGRESS OF GLASGOW.

Commerce and manufactures have been made, under Divine Providence, the means of the national elevation of Great Britain. Illustrations of these remarks might be found, not only in the history of our favoured country, but they might be supplied in a great degree by the progress of our principal provincial towns. Birmingham, Manchester, Liverpool, and Glasgow, a century and a half ago, did not either of them contain 10,000 inhabitants: but, at the last census, in 1831, Birmingham contained 146,986 souls; Manchester 270,960; Liverpool 185,175, and Glasgow 202,426.

Intelligence has advanced with the increase of the population; and vital godliness has delightfully progressed; but not, perhaps, in proportion to the increase of the people. "Home Missions," "Christian Instruction," and "District Visiting" Societies are indispensable; and it is to be hoped that the friends of the gospel will show their zeal, in a manner corresponding with the calls for their Christian charity.

The following remarks, on the "Progress of Glasgow," from the new edition of the "Encyclopædia Britannica," will be read with interest by many of our friends.

In 1712 the population was 13,832; in 1831, 202,426. In 1712, the rental amounted to 7,840*l.*; in 1831, in royalty, without the suburbs, to 219,372*l.* In 1712 there were only 202 shops, at from 5*l.* to 10*l.*; in 1831, 3,184 shops, at from about 250*l.* to about 5*l.* In 1740 the dwelling-houses of the higher classes of citizens contained only one public-room, a dining-room, and even that was only used when they had company, the family at other times eating in a bed-room. Entertainments were few and simple; and the dinner hour was one o'clock. The husband went to his business after dinner, and the wife gave tea at four o'clock to her female friends. Shopkeepers locked their shops during the breakfast and dinner hours. At this period the people were in general religious, and particularly strict in the observance of the Sabbath; some of them indeed, to an extent that was considered by others extravagant and fanatical. There were families who did not sweep or dust their houses, did not make the beds, nor allow any food to be dressed on Sundays. The magistrates employed what they called *compurgators*, to perambulate the streets during divine service, and to seize all persons whom they

found strolling about. At this period the houses, with few exceptions, were covered with thatch. Entertainments are now given more frequently, and the mode of giving them is materially changed. The value of the table service, and the style of the furniture, in the houses of a great number of the Glasgow merchants, are inferior to none in the land.

MY SCRAP BOOK.

LEAF LIX.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—*SERVICIA*.

CONVERSION AND PERSECUTION OF MRS. VERBOON.

(Continued from p. 126.)

So on the 29th of July they went to Knightsbridge, with two witnesses, and were married there, according to the form of the church of England. *Levi* was not ashamed to say, before the lord mayor, that she was within six weeks of her time; yet she having been now ten weeks married, appears not to have been with child till after her marriage, of which she has since miscarried by fright, as shall be told afterwards: and her husband with a solemn oath declared to bishop *Lloyd*, that she kept him at a due distance ever till they were married.

Her brother brought her a letter from her mother, in which she charges her with no dishonest or unhandsome thing, but with many fair offers and promises, persuades her to abandon *Verboon*, and return home again.

Vandersee did, by many impious blasphemies against the person of our blessed Saviour, endeavour to divert her from her resolution of becoming a Christian. But seeing all these ways were ineffectual, they resolved to betake themselves to more desperate and mischievous ones. And for this end they consulted with *Michael Levi*, the former mentioned solicitor for the Jews; who laid the train artificially enough to have spirited her away. He came often to the house where they lodged, and dealt with *Miss Lacy* to help him to speak with *Miss Verboon*; he offered her a present, and made her promises of large rewards, both of gold and silver, if she would persuade her to go back to her mother: but as *Miss Verboon* could not see him, so *Miss Lacy* worthily rejected all his offers, though he came four times to her, hoping by such importunities and bribes to overcome her at last. They intended first to have arrested *Mr. Verboon*, hoping if he were once put out of the way, they might deal with his wife more effectually; but when the bailiffs were brought about the house, he was, by his landladies care, conveyed out at the window. It is plain they have no just ground of action against him, for two days after he left her brother's house, he had a discharge of his service under his hand and seal, bearing date the 17th of May, 1680.

When those two Jews had been five weeks in the same house with her, and perceived all the ways of persuasion and bribery were unsuccessful, they then betook themselves to other courses, in which they hoped they should succeed. *Michael Levi* found out two fit tools for their purpose, one *Holland*, a Middlesex bailiff, and one *Hammond*, a serjeant belonging to the Poultry Counter; the former of these came sometimes into the house where they lodged,

as a porter, carrying Jewish meat to *Cohan* and *Vandersee*; by these means he was not suspected, and so found an opportunity to execute a warrant upon Mrs. *Verboon*, under the name of *Ese Cohan*, on the first of September, for forty pound, at the suit of her mother. There was bail presently offered by the procurement of the landlord and his wife. The bailiff seemed willing to accept it, but *Hammond* had learned his lesson better; and pretended he must needs carry her to the under-sheriff's office in *Hatton Garden*, and so hurried her into a coach, into which *Hammond* went with him; but *Mistria Lavigne* thrust herself also in with them, to see what should be done with *Mistria Verboon*: and those who offered to bail her, followed them to the sheriff's office.

All the while that this was doing, *Levi*, the principal contriver, was standing at some distance, to see the issue of the plot he had so skillfully laid, and carried himself as if he had known nothing of it, but asked one, for what was that disturbance? The woman he spake to, perceiving he was a Jew, treated him with the indignation that such a provocation seemed almost to justify; and he fearing some violent effects of it, ran away. But *Holland* the bailiff, instead of carrying his prisoner to the sheriff's office, where those that went to be bail staid some hours in vain expecting them, ordered the coachman to drive within the liberties of London, and then discharged her of the arrest he had her under, and immediately *Hammond* took out his mace, and arrested her for 2000*l.* at her mother's suit, and so carried her into London. It was in vain to tell them that, she being married, and under covert-barr, was liable to no arrest for debts; for though the certificate of the marriage was shewed them, they, who had other instructions from *Levi*, resolved to finish the project he had laid; which, as *Hammond* then declared, was for carrying her away to *Holland*. And *Levi* confessed afterward before the Chief Justice *Scrogs*, that he had employed *Hammond* to arrest her. When the coachman had driven to the Rose tavern near the Poultry Counter, *Hammond* had a mind to make Mrs. *Verboon* to go up two pair of stairs; but she was in such a fright, and trembled so, that she sat down in the first floor; and there *Mistria Lavigne* began to open the business to some company that was in the room: but *Hammond*, in a great rage, called the drawer, and made him drag her out of the room; and then going up one pair of stairs higher, he went about to persuade her to be contented and go home in quiet, for, said he, *Mistria Verboon* shall not go to prison, but lodge in this house, where she shall be well used: and he told her that *Levi* had employed him in this business, who never undertook any affair in which he did not succeed.

But finding she still persisted in her resolution of assisting *Mistria Verboon*, and of bringing some to bail her, he threatened her that she should never be paid what was owing her, and that she and her husband both, should come into great trouble and danger, by meddling further in it; but if she would make no more noise, she should not only be paid, but well rewarded. All these had no effect on her, so a person she had sent for coming to them, he forced *Hammond* to carry her to the Counter; for they well knew the design of carrying her to the serjeant's house was, only that she might be conveyed away more secretly.

She being lodged in the prison, Master *Lavigne* fearing that the Jews might have taken her out of prison, set some to keep constant watch before the

Counter gate; and after two days entered an action of 500*l.* against her, so that she might not come out without his knowledge; and lest the Jews should have brought some to have bailed her out, so that they might get her into their power, he continued his watch there (employing some on whom he knew their bribes would have no influence) several nights before the Counter gate. There was need of all this caution, when the Jews were so cruelly set on the poor woman's destruction; and had found out such fit instruments for their ends. She knew what she was to expect if she fell into their hands, for *Vandersee* had told her, that if she proved with child in their hands, she should see it when delivered of it, but never more: but she had reason to look for further effects of their enraged cruelty, if they had her once in their power. And that those, whose ancestors in unbelief, had with so bloody a malice crucified our blessed Saviour, would have spared no invention of mischief to execute their revenge on one that was now resolved to believe in him.

But so zealous was *Hammond* to serve the Jews in this plot, that seeing *Mistria Lavigne* was like to raise a great stir about it, and that neither promises, nor threatnings, nor violence, could work on her; for he found the calling of her *Witch*, *B—*, and such other base names, and the beating her, and pulling her by the hair of her head, could not deliver him from her importunities; he thereupon contrived another way to frighten her, or to have her torn in pieces by the people.

It is probable that *Levi* contrived this also, for both he and the other Jews came off and drank with *Hammond* at the Rose tavern: but whosoever contrived it, this way *Hammond* took. The next time he saw her, he cried out, "*A Papiſh B—, a harbourer of Jews!*" though it is notoriously known that both she and her husband have always been good Protestants: with this outcry, he brought many together; who, if her sister had not been there, and brought some friends to rescue her out of their hands, had very probably done her much mischief.

S. J. B****.

(To be continued.)

BENEVOLENCE.

THE happiness which every generous and truly noble-minded man feels in being instrumental to the comfort, and in alleviating the misfortunes of an afflicted fellow creature, is too refined in its nature to admit of description, and must be experienced ere it can be conceived. The gratitude or ingratitude of the sufferer cannot affect his pleasurable sensations, for they approach too near the sublimity of heaven to be heightened by professions, which might not proceed from the heart. Nor can they be alloyed by any worthlessness or indifference evinced by the object of protection.

JOY OF SALVATION.—In all other instances whatever, the miraculousness of an escape adds to the pleasure and joy of it, and is always remembered with a kind of ecstasy in the relation. Salvation is the only instance in which men demur on the means, and are unwilling to receive the mercy, because they cannot understand the methods of obtaining it. In any other case, a man would be thought beside himself, who should act in the same manner.—*Sherlock.*

A HOME EVERYWHERE.

BY S. GRAHAM.

HEAVE, mighty ocean, heave,
 And blow, thou boisterous wind;
 Onward we swiftly glide, and leave
 Our home and friends behind.
 Away, away we steer
 Upon the ocean's breast;
 And dim the distant heights appear,
 Like clouds along the west.
 There is a loneliness
 Upon the mighty deep;
 And hurried thoughts upon us press,
 As onward we sweep.
 Our home — O heavens! that word!
 A name without a thing!
 We are e'en as a lonely bird,
 Whose home is on the wing.
 My wife and little one
 Are with me as I go;
 And they are all, beneath the sun,
 I have of weal or woe.
 With them, upon the sea,
 Or land, where'er I roam,
 My all on earth is still with me,
 And I am still at home.
 Heave, mighty ocean, heave,
 And blow, thou boisterous wind;
 Where'er we go we cannot leave
 Our home and friends behind.
 Then come, my lovely bride,
 And come, my child of woe;
 Since we have nought on earth beside,
 What matters where we go?
 We heed not earthly powers,
 We heed not wind nor weather;
 For, come what will, this joy is ours —
 We share it still together.
 And if the storms are wild,
 And we sink in the sea,
 We'll clasp each other and our child:
 One grave shall hold the three.
 And neither shall remain
 To meet and bear alone,
 The cares, the injuries, the pain,
 That we, my love, have known.
 And there's a sweeter joy;
 Wherever we may be,
 Danger nor death can e'er destroy
 Our trust, O God, in thee.
 Then wherefore should we grieve?
 Or what have we to fear?
 Though home, and friends, and life we leave,
 Our God is ever near.
 If He who made all things,
 And rules them, is our own,
 Then every grief and trial brings
 Us nearer to his throne.
 Then come, my gentle bride,
 And come, my child of love:
 What if we've nought on earth beside?
 Our portion is above.
 Sweep, mighty ocean, sweep,
 Ye winds blow foul or fair:
 Our God is with us on the deep,
 OUR HOME IS EVERYWHERE.

From the American Poets.

REPLY OF THE EDITOR TO A BIRMINGHAM CORRESPONDENT.

"An Original Subscriber to the Christian's Penny Magazine," in Birmingham, signing himself "A Churchman," has sent us a communication, complaining of our "departure from the broad principles of the Reformation," and that our Periodical is not now conducted on the basis of "Bible, Gospel Christianity."

Now although these charges, which, as the writer states, he gives without adducing any "one particular to substantiate his assertion," are directly made against us, we rejoice that there appears a spirit of piety breathing in the letter, especially at its close, in which he promises always to "pray for a blessing on our labours." We therefore, for his satisfaction, reply,—

First. The conducting of the Magazine is in the same hands as it has been from the beginning.

Secondly. Orthodox, pious conformists and non-conformists have been from the first harmoniously contributing to enrich its pages.

Thirdly. Sectarian peculiarities have studiously been avoided, according to the original Prospectus: even the mention of them, except in some cases of historical and biographical facts, and then only as matters of record, not to exhibit them as subjects of controversy or discussion.

Fourthly. No ecclesiastical peculiarity, excepting the antichristian claims of the papacy, has ever been condemned, or censured, or commended, in any page of the Christian's Penny Magazine.

Fifthly. Protestant Christianity, as generally held by the Continental and British Reformers, and as it still forms the essential doctrine of the church of England, the church of Scotland, and the several bodies of protestant, evangelical nonconformists, is held sacred and uniformly throughout the pages of the Christian's Penny Magazine. And though *lynx-eyed* critics might doubtless find many expressions that it would be easy to pervert to a meaning not intended by the writers,—for men "wrest the Scriptures,"—we believe that no material deviation from what the martyrs for Christ have confessed to be the truth of the gospel of Jesus, will be found in this Periodical.

Sixthly. Christian charity, as we may confidently appeal to every reader, characterizes every page of our Magazine. We have never indulged on any occasion a party spirit; and, assured that the people of God are found among all denominations who hold the Scriptures to be the inspired Word of God, it has been our constant aim, irrespective of the several existing forms of church polity, to cherish the spirit of the apostle, and to pray, "Grace be with all them that love our Lord Jesus Christ in sincerity."

Lastly. We have continued to enjoy the testified approbation of Christians of different denominations as to the catholic spirit of our Magazine; and that expressed approbation has recently been rather increased than diminished.

While we cannot discover any deviation from the true Protestant principles at first and uniformly avowed, we must persevere in looking up for the succours of the Holy Spirit, that our labours may be continually blessed, and be made a blessing, especially to the people of God in Britain.

London: Printed and Published by C. WOOD AND SON, Poppen's Court, Fleet Street; to whom all Communications for the Editor (post paid) should be addressed;—and sold by all Booksellers and Newsmen in the United Kingdom.

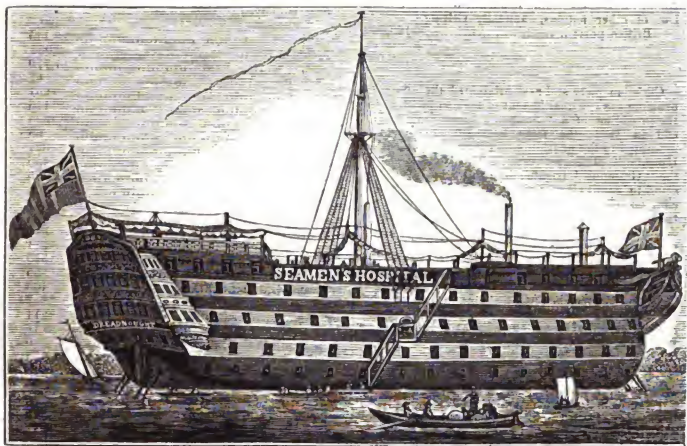
THE CHRISTIAN'S PENNY MAGAZINE.

No 152.

PUBLISHED EVERY SATURDAY.

MAY 2, 1835.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POPPIN'S COURT, FLEET STREET.



SEAMEN'S FLOATING HOSPITAL.

BRITAIN'S imperial glory may no less justly than piously be said to depend solely upon the favour and blessing of the God of Britain. Her prodigious resources of internal wealth—the inexhaustible treasures of her mines—the incalculable riches of her corn and wool, and other innumerable productions—are all the munificent gifts of our bountiful Creator.

Britain's unexampled commerce with the whole world, and her unparalleled colonial possessions in Europe, Asia, Africa, and America, have been placed in her power by the wise and righteous disposal of His providence. These various elements of the greatness of the British empire have doubtless been designed not for her mere aggrandizement, but for the benefit of the millions who acknowledge her sovereignty, and that she might be the chosen and honoured instrument of diffusing among all nations the saving blessings of pure Christianity.

Britain's imperial greatness, however dependent on the smiles and benediction of Him who rules over all nations and appoints their destiny, has been made to depend in an incalculable degree on the labours and skill of her maritime population; and this numerous division of our adventurous self-de-

nying countrymen forms a totally distinct class of society. What is more, they are exposed to innumerable temptations and dangers both by land and by sea peculiar to themselves; and their sacrifices and disadvantages are incalculable, being separated in a great degree from the regular administration of the saving ordinances of our Lord Jesus Christ.

British Christians, however, have, in a measure, awakened to a sense of their obligations to this numerous class of their sea-going fellow-men, and various institutions have been formed, with a view to promote their temporal and spiritual welfare. Among these, the earliest which sought their spiritual benefit was the Port of London Society, formed in 1818, in which year a ship chapel was fitted up and moored in the river Thames, to which the seamen of that port were specially invited, to join in the worship of God on board, and to hear the Gospel preached. This novelty of a "Floating-chapel—a Bethel," became a pattern to Christians in the ports of Bristol, Liverpool, Dublin, Hull, and other places, and the plan was soon adopted by the churches in America. This Floating Chapel, having served its benevolent purpose, and become unfit for use as a place of public worship, has recently been sold to

T

VOL. IV.

be broken up, but its fittings have been placed in a "Sailor's Chapel" on shore, and the institution still continues, under the title of "The British and Foreign Sailors' Society," whose labours appear to be eminently crowned with the approbation and blessing of God.

Intelligent persons, who have made computations of the number of our maritime population, have given the following results:—

Sailors in the British Merchant Service ...	220,000
Do. in the Royal Navy.....	30,000
Do. in the various fishing departments.....	30,000
Do. of other nations, annually visiting British ports.....	100,000
	380,000

Christian piety and zeal originated the efforts to promote the spiritual benefit of seamen in 1818, by the providing of a "Seamen's Floating Chapel," and in 1821, the same heaven-born principles prompted to the providing of a "Seamen's Floating Hospital." The first vessel of this latter kind was the "Grampus" frigate; but this was found too small to admit all who made application for relief, and, on this representation, the Government generously granted the "DREADNOUGHT," a "three decker." Our engraving represents this magnificent vessel, which is fitted up to receive *four hundred* patients, who are received, irrespective of name, colour, or nation, with this only and merciful qualification—that they are SICK SEAMEN!

British benevolence will be happily illustrated by the following interesting reports, respecting those seamen of different nations who have received the benefits of this excellent institution.

Number of men received into the Seaman's Hospital, from its first formation in March, 1821, to January, 1832.

	March 1821, to Jan. 1831.	Feb. 1831, to Jan. 1832.
Number received.....	14,328	2,017
Under cure and convalescent.....	181	
	Total 2,198	

Of which,		
Discharged at their own request, cured.....	5,992	828
Fit for duty.....	450	6
Convalescent.....	941	354
Not cured.....	199	27
Absent, from Surgeon's leave.....	340	56
Discharged to ships, cured ...	4,250	311
Fit for duty.....	196	7
Convalescent.....	219	208
Not cured.....	35	14
To ships found them by the Society.....	474	32
Conveyed to their homes.....	117	5
Without certificates of good conduct.....	101	2
Expelled.....	62	14
Died.....	771	141
Under cure, and convalescent	181	193

Total 14,328 2,198

Admitted as out-patients..... 3,029 954

March 1821, Feb. 1831, to
to Jan. 1831. Jan. 1832.

Completely clothed, after being cured.....	587	97
Supplied with shoes and stockings only.....	1,516	220
Total since the commencement.....	16,345	

Number of patients received on board the Seaman's Hospital Ships, *Grampus* and *Dreadnought*, from the 24th of October, 1821, to the 31st January, 1832, shewing the different nations to which they belong, and the last service in which they have been employed.

	No.
Englishmen	9,145
Scotchmen	2,054
Irishmen	1,779
Frenchmen	67
Germans	261
Russians	116
Prussians	326
Dutchmen	65
Danes	321
Swedes and Norwegians	456
Italians.....	95
Portuguese.....	142
Spaniards.....	59
East Indians	94
West Indians	341
British Americans	211
United States	319
South Americans	55
Africans.....	103
Turks.....	7
Greeks.....	11
New Zealanders	17
New South Wales	6
South Sea Islanders.....	74
Chinese	12
Born at Sea.....	38

Total number received on board 16,174

IN WHAT SERVICE EMPLOYED.

His Majesty's Navy.....	1,234
Honourable East India Company's Service.....	1,441
Merchant vessels of different nations	13,499

16,174

Relieved at the Establishment at Stepney, previous to the ship being ready..... 171

Total...16,345

DEEDS OF CONVEYANCE, ANCIENT AND MODERN.

DEEDS of conveyance of various property in modern times are often complained of as being both tediously long and dreadfully expensive. Perhaps it will be amusing to our readers to peruse an ancient deed of conveyance of the two lordships of Sutton and Potton in Bedfordshire, granted by the famous John of Gaunt, to Roger Burgoyne; it is as follows:

"I, John of Gaunt,
Do give and do grant
To Roger Burgoyne,
And the heirs of his loyn,
Sutton and Potton,
Until the world's rotten."

MORAL AND RELIGIOUS STATE OF THE BRITISH METROPOLIS.

BY THE HON. AND REV. BAPTIST NOEL, M.A.

(Continued from p. 129.)

GAMBLING IN LONDON.

GAMBLING, Mr. Noel thus describes:—

"As the desire of obtaining the greatest quantity of money with the least trouble, leads some to beg, so it incites others to gamble; and if mendicancy demoralize, gambling is destructive. 'The gaming-table,' says an able writer, 'is the cradle of the thief and of the murderer.' Whoever frequents it, is speedily bereft of all virtuous principle. His sense of honor is perverted; his domestic affections are quenched; a moral jaundice takes possession of his soul; and he regards all around him as plunderers, or as prey. When his passions want their accustomed food, he has recourse to other modes of excitement, only one degree less hurtful. Reckless of futurity, he never pauses for an instant, even on the margin of destruction; and his death is a benefit to society, whether it come by his own hand or by the executioner. Such is the dismal truth with respect to confirmed gamblers, even in the higher walks of society; but in regard to the little tradesman, the attorney's clerk, the apprentice, the working mechanic, the gentleman's servant, and a host of others, no language of ours can adequately depict the terrible consequences of a love of play. The shopman pilfers the till, and the butler purloins his master's plate; the little sinner picks a pocket, and the great one forges a bill; trustees and guardians defraud their wards, and husbands and fathers consign their families to beggary, under that demoniacal intoxication of mind which the vice we are considering engenders. Fixedly eyeing the possibility of splendid success, they are blind to the possibility of ruinous failure. All varieties of fraud and robbery, from cowardly filching to fierce marauding, are perpetrated by those, to whose very existence the stimulus of play has become necessary. To gambling-houses, so fitly denominated hell, the gallows owes its goodliest victims; and many a dying felon has acknowledged himself induced to commit the dishonesty for which his life is forfeited, by the hope of obtaining, through a fortunate turn of the die, before his crime should be discovered, the means of replacing what he had embezzled.

"Twenty years ago there were, according to Colquhoun, forty-three gaming-houses in London, to which 8,000 persons were subscribers; some of whom won, and the rest therefore lost, 7,225,000*l.* annually. If these houses are now reduced in number, by consolidation into large establishments, the amount of gambling is not thought to have diminished. The profits of one house in St. James's Street, during only one season, are supposed to have amounted (when the expenses of the establishment were paid) to 150,000*l.* Within these hells, as they are termed by their inmates, protected in some cases from the intrusion of the officers of justice by a triple line of bolted and guarded iron doors, our young men of fortune (whose miserable education leaves them with little culture of the understanding, and with scarcely any moral principle, to be overwhelmed by the temptations which large wealth too early placed at their command, swells into a resistless torrent) complete the ruin of their characters. But it were well if the evil were confined

to that class: mechanics and tradesmen may be found, nearly at all hours, engaged at cards and dice in public-houses; and even little children are occasionally apprehended for the same offence."

NEED OF INCREASED EVANGELICAL EXERTIONS IN LONDON.

Mr. Noel thus appeals to the Bishop:—

"There is something, my Lord, unspeakably painful in the contemplation of this mass of immortal beings, in such close juxtaposition with ourselves, living, as we have reason to fear, without God and without hope. 500,000 Sabbath-breakers, at the very least, in total neglect of the restraints of religion, communicate the plague of ungodliness to all around them. 10,000 of these are devoted to play; above 20,000 are addicted to beggary; 30,000 are living by theft and fraud; 23,000 are annually picked up drunk in the streets; above 100,000 are habitual gin-drinkers; and, probably, 100,000 more have yielded themselves to systematic and abandoned profligacy.

"For this unhappy part of the population what can be effected? I need not remind your Lordship that the State has provided the Clergy of the Establishment for this very end, that there may be no part of the population without its pastor. The incumbents of St. Leonard's, St. Luke's, and St. Pancras, for instance, are not pastors to the 2,000 persons merely, who may be in attendance at their respective churches, but to the 68,000, the 46,000, and the 103,000, who inhabit their several parishes. If the State has thus committed, to three pastors, the charge of instructing a population more than enough to demand all the time and strength of seventy-two, it has made them responsible, not indeed to communicate instruction to them all, but, at least, to provide it for as many as possible. If the inhabitants of every part of the parish are made by law to contribute to their support, the inhabitants of every part have advantages to claim in return. If their ecclesiastical rights extend over the whole parish, the ministerial duties, for the discharge of which those rights were created, should be co-extensive. You are thus called, my Lord, by your elevated station, to superintend your clergy, not only in their care of their congregations, but in the care of their parishes; and to see how far they are providing Christian instruction, according to their means, for the whole. You have ecclesiastical superintendence, not only over the many thousands who worship in our churches, but also over the 500,000 persons in the metropolis who worship nowhere—all of whom, by their spiritual destitution, if not by their words and by their wishes, demand from the Ministers of the Establishment, and from your Lordship as their head, all the Christian instruction which it is in your power to render."

REMEDY FOR THE DEFICIENCY OF EVANGELICAL INSTRUCTION IN THE METROPOLIS.

Mr. Noel proposes, as a remedy for the present deficiency of evangelical instruction,

1. A multiplication of Sunday services in our churches: he proposes *six* on each Lord's day, commencing at *seven, nine, eleven, half-past one, four, and seven o'clock.*

2. A thorough sub-division of metropolitan parishes.

3. A multiplication of churches or chapels, built by subscription; here he animadvert on the existing Church Building Act, as tending to hinder the progress of Christianity.

4. Licensing of rooms as temporary places of worship, as adopted by the Christian Instruction Society.

5. Employing pious laymen as preachers, instead of maintaining 200 or 300 curates. In closing his answer to objectors, he says, "If such visitors are not expert controversialists, the probability is that they will be warm-hearted Christians; and that theology will be deep enough which leads their hearers, like themselves, to love God."

6. Out-door preaching. Mr. Noel employs the argument of the Bishop, "*The Gospel must be preached.*" He says,

"This great truth your Lordship has, in a manner becoming a Christian Bishop, lately brought before your clergy; for, in offering a tribute to the zeal of the Methodist preachers, in your last charge, you say, 'I know not why we should hesitate to acknowledge the good which they have done to the cause which the Church has in hand, by their zealous and laborious exertions, as teachers of Gospel truth, in many parts of the kingdom, where the Church afforded no sufficient provision for the spiritual wants of a rapidly accumulated population. IT WAS NECESSARY THAT CHRIST SHOULD BE PREACHED THERE; and if we did not possess the means of doing so within ourselves, we have reason to rejoice that it was faithfully, though irregularly, done by others.' It is necessary that Christ be preached; and whether it be by Methodists, Baptists, or Independents, I rejoice, with your Lordship, that He is preached to those who, without such preaching, would be totally ignorant of their need of salvation through his blood. But if none of these, however zealous, meet the wants of the population, so that, after all their labours, 500,000 persons in the metropolis remain utterly untaught, the responsibility of meeting their wants to the utmost still rests upon the Ministers of the Establishment; and if we cannot attract them to our churches, we must seek for them wherever they are congregated; if we have not buildings within which to gather them, we must preach to them in the open air."

The pious and zealous minister of St. John's refers to the practice of our Lord in justification of his plan, and to that of the Apostles, of Wycliffe, the English reformers, the French Protestants, Whitfield, Rowland Hill, and others, besides some evidence before the Lord's Day Committee of the House of Commons.

"After this evidence," Mr. Noel remarks, "it would be difficult to disprove the utility of out-door preaching, and impossible to deny that it is practicable. Within a circuit of a few miles, thousands of our fellow-creatures are injuring society, dishonouring their Maker, and destroying themselves by ungodliness and vice, within an hour's walk of hundreds of the ministers of Christ, who have mornings to devote to literature and evenings to spare for society. The only remedy for all their sin and misery is the knowledge of Christ. That knowledge we are capable of imparting; and we withhold it, in full view of the proofs that they will listen, that they can feel, and that they may be reclaimed."

Appealing to his Lordship to summon his clergy to this work, he asks,

"What minister of Christ will arrest those messengers, and leave those wanderers to perish? Our

Lord made it the characteristic proof of his Divine mission, that the Gospel was preached to the poor; which of his ministers will argue, that it should be preached exclusively to the rich? When he was on earth, he wept over the fate of sinners; David wept for them; Jeremiah wept for them; Paul wept for them; and can we see them perishing around us, without virtue, happiness, or hope, because without God, and know that, within thirty years, multitudes of them will be irrecoverably lost—leaving their miserable children the sad inheritance of their crimes and wretchedness—and still do nothing to save them? The Prophet was punished because he shrank from going, alone and unprotected, to proclaim, in the midst of hundreds of thousands of idolaters (who were unacquainted with his creed, and would, as he thought, despise his message), the vengeance of God upon them and their heathen king; and we, certainly, shall not be held guiltless, if we refuse to publish to the myriads around us, immersed in heathenish ignorance, the Gospel of salvation; protected, as we are, by the laws, and encouraged by signal instances of success."

Objections are anticipated against this mode, "It may be said to be inconsistent with the dignity of clergymen, or be denounced as irregular.

"With respect to the first of these objections, it may be asked, What is the value of that dignity which must be maintained at a cost so enormous as the ruin of multitudes? The loss of a soul is a catastrophe beyond expression; and here are myriads in the most imminent danger. It has been said—whether in the tone of friendly apprehension or of exulting contempt, I know not—that the Church of England will 'die of dignity.' If any thing could justify such an anticipation, it would be the fact, that her alleged dignity prevents her from applying any mode of instruction to millions of our civic population throughout England, now unprovided with the means of grace. The true dignity of a minister consists in saving souls; and that Christian body is the most dignified, which most abounds in ministers and members who are anxious to save them."

Mr. Noel illustrates the necessity of vigorous efforts on the part of the clergy of the establishment, from a consideration of the mental food which is furnished by six unstamped publications, which have been "circulated largely among the Sabbath-breakers and gin-drinkers of the metropolis." We rejoice, believing that our humble labours in the Christian's Penny Magazine have been honoured by Divine Providence to counteract the impious and anti-social principles of those publications, and we think that every Christian patriot is interested in strengthening our hands in the prosecution of our endeavours for the good of our country and the Church of God.

MR. NOEL'S APPEAL TO THE BISHOP OF LONDON.

Reviewing the various and appalling facts enumerated in his letter, the apostolic clergyman makes the following eloquent appeal to his Lordship:—

"With these facts before us, can we leave myriads of our fellow-creatures, in our immediate neighbourhood, in their present condition? As philanthropists, as patriots, as Christians, can we? To recal a sentiment already quoted from your Lordship's Charge, 'It is necessary that Christ be preached to them.' I do not insist on the manner,

only let the thing be done. If any one can discover a better mode by which it may be effected, than those suggested in these pages, let them be entirely overlooked. But by these, or some other, let Christ be preached.

"Every denomination of Christians, as well as our own, is responsible to God for doing all that it can do to this end. Every single church, in every denomination, is under the same responsibility. Nay, every Christian in the metropolis, who has any influence, is bound to determine, that as far as in him lies it shall be done. The laity are responsible for the use of their leisure, their money, and their influence. Ministers, whose office calls them to devote all their energies to make the Gospel known, are still more responsible. And if any have a greater responsibility than others, it is the ministers of the Establishment, appointed by the State as evangelists to the uninstructed of their parishes; who have spontaneously assumed that office, and are paid for executing it. But, above all, you, my Lord, are placed, as I need not remind you, in a situation of pre-eminent responsibility. The welfare of thousands depends, under God, upon your determinations respecting them. There are many sincere Christians in London, both in and out of the Establishment; and if you call forth their zeal, ministers and people will warmly second your missionary efforts. Place yourself, then, my Lord, at the head of a Christian movement, which shall have for its object the securing of Christian instruction to all that population of your diocese which is now without it.

"If you carry through Parliament a Bill to facilitate the thorough subdivision of parishes, and then call upon the people to act upon it vigorously—if you get all restrictions upon the building of chapels removed, and stir up the laity to build, with or without parliamentary aid—you will effect such a multiplication of churches as will do incalculable good in the best way. If, myriads remaining still untaught, you call upon your clergy to do their duty, by providing curates to officiate in rooms, to be licensed for that purpose in every part of the metropolis, thousands more may be instructed. If this does not fully meet the evil, another experiment may be made (and since Christ must, if possible, be preached to all, no experiment by which we may hope to approximate to that end, should go untried), you may call forth from among the ministers of the Establishment other Whitfields and Hills, and may see the signal effects of their ministrations renewed in our own days. Should you fail to find them in the Establishment (which I do not in the least contemplate, and, for one, am ready, at your Lordship's command, to make the experiment myself), then necessity has no law—'Christ must be preached' to perishing sinners. Before this necessity, all forms, however venerable—all rules, however salutary, must give way; and I venture to entreat your Lordship to send forth among the people, Methodist or Congregational missionaries, or any good men, who may, with the blessing of God, be the means of saving their souls.

"If any idolaters of custom, who, treating religion itself as if it were a mere form, adhere to forms however inconvenient, as though they were the essence of religion, should censure your zeal, thousands would, I am persuaded, be ready to turn their objections on themselves. What substitute, they would be ready to say, do you propose for these missionary efforts which you forbid? 500,000 of your fellow-creatures immediately around you

are without the knowledge of Christ; multitudes of whom, exasperated by poverty, debased by vice, and stimulated by revolutionary journals, are involved in misery, menace their country with ruin, and are destitute of all the principles which can make life happy, or enable them to die with rational tranquillity: the means of reclaiming and of blessing them are set before you; and while you do absolutely nothing, yourselves, to reclaim and bless them, you prohibit those that would. If professed Ministers of Christ, bound, by your alleged commission, to diffuse as widely as possible the knowledge of the Gospel, why do you restrict it to the few who want it the least, and withhold it from the many who are perishing for want of it? What do you intend to do? If you cannot subdivide the parishes, will you hinder chapels being built? If you cannot raise chapels, will you prohibit worshippers from assembling in rooms? If you cannot gather them into rooms, will you forbid their hearing of Christ in the open air? Then you will be guilty of their death. You cannot teach them on the present system, and you will not allow them to be taught on any other, because it is not customary. Such an adherence to custom, when the eternal welfare of thousands demands the breach of it, is not a weakness, but a crime. Did it only manifest a hopeless density of understanding, impervious to the perception of the most demonstrable necessity, it might be pitied and over-looked; but since it proves a cold and unfeeling selfishness, it must be held up to merited reprobation. Either tell us how you mean to evangelize these multitudes, or leave us to do it, in the only practicable method we have been able to discover. The coolness with which you can consign to an interminable ignorance of the Gospel, those whom you are especially bound to make acquainted with it, seems too plainly to intimate that you know nothing of its character, and may justify us in applying to you the severe terms in which our Lord once denounced conduct which had the same practical effect as yours: 'Woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.'

We ardently hope that this spirit-stirring Letter will be the means of effecting the benevolent object of the excellent writer; and that his Lordship will arise in good earnest to the work; and, as Mr. Noel expresses it, "prove the first Bishop of London, since the time of the Reformation, who has poured the light of the Gospel upon the darkness of the lowest and the vilest haunts of the metropolis."

ANECDOTE.

A GODLY minister being in a consumption came to Ashby (near Fawsby, where Mr. Dod lived), for the benefit of Mr. Dod's counsel and conversation. He was much bowed down with doubts and fears, and a little before his death, asked Mr. Dod, "What will you say to me, who am going out of the world, and can find no spiritual comfort?" Mr. Dod answered, "And what will you say to Christ himself, who, when going out of the world, found no comfort, but cried out, 'My God, my God, why hast thou forsaken me!'" This speech much refreshed the dying minister, a little before he went to his heavenly inheritance.

DIVINE WISDOM AND GOODNESS IN THE EQUAL NUMBERS OF THE TWO SEXES.

DIVINE wisdom and goodness are manifest in all the works of creation and providence, just in proportion as they are understood. It has been an unaltering principle in the divine creation of human nature, that all mankind shall be of one blood and of one descent, with perpetually attaching sympathies thence arising toward each other; and therefore that both sexes shall be born from the same mother, and have the same father; although such an appointment required a most peculiar and complicated contrivance and creative sagacity, in order to carry it into universal and unceasing effect, through all the successions of the human duration.

Most special, indeed, must have been the devised provisions to ensure such a perpetual result. For that it might never fail, it has also been necessary that the two sexes should be kept alive in equal number, and therefore be born so as to preserve this mutual proportion with each other; a circumstance which the Creator made more difficult to himself by His laws of death, taking each away at all ages of their earthly existence, by his assigning them such different forms and offices of their bodily structure. It so happens in life, that from their more violent or consuming habits and occupations, the general mortality of males exceeds that of females. In order to prevent this consequence from altering their average equality, it became therefore expedient that rather more of the male sex should be born. By such an arrangement, the little inequalities of births and deaths would correct each other, and the balance be preserved between these two classes of the human population.

Now, on reference to the statistical tables of our own nation, and of Europe, on this subject, we find all these laws and provisions everywhere in effective operation. In England and Wales, and in our smaller adjacent isles, the two sexes come into existence in nearly equal numbers, and with the difference in favour of the male sex. In France, and elsewhere, we observe the same result. The calculations of the proportions of births, in various countries, present average numbers to us that differ in each, because the ratio of the deaths have similar variations. For we find that more males die within any particular period than females: although, on this point, from circumstances probably local, there are local diversities. But omit all the fluctuations, either in the nativity of human life, or in the departures from it, the existing numbers of the whole population in every civilized country where nature has her undisturbed operation, are as nearly upon a level as to each sex, as in such an ever-floating series of moveable incidents, an equality can be maintained.

Here, again, human sagacity is baffled in its attempts to discern, not only how it is that different sexes can proceed from the same parent, and that a maternal one; but likewise, by what more particular causation it is, that more males shall thus constantly be born because more die: and always as many more as shall everywhere maintain the general equalization constantly and universally, and yet no more than is necessary for this purpose.

This is another instance of a purpose, immense in its largeness and expanse of operation, and in its undeviating continuity unceasingly and most precisely accomplished. No science can trace the laws or means by which such results are effectuated; we can only perceive that a most nice adjustment of mil-

lions of millions of particular incidental circumstances must have been made and sustained, in order to produce them.

EUROPEAN STATISTICS OF THE PROPORTION OF MALES AND FEMALES.

Mr. Sharon Turner, in illustration of the wisdom of God in His providential arrangements in our world, has collected many instructive facts relative to the proportions of males and females, as recorded in the public registers of Great Britain and several European nations; from these the following are taken:—

In ENGLAND, during ten years, from 1821 to 1830, there were baptised 1,832,721 males, and 1,758,663 females.

In WALES, during the same time, 83,949 males, and 76,666 females.

In the BRITISH ISLES of Guernsey, Jersey, and the adjacent ones, 15,096 males, and 14,409 females.

In FRANCE, during fifteen years, from 1817 to 1831, there were born 7,490,931 males, and 7,041,247 females.

In DENMARK, in 1828, the boys born were 19,954, the girls 18,840.

In the PRUSSIAN PROVINCES on the Rhine, the proportions born in 1828 were 40,893 boys, and 38,348 girls.

At Brussels in 1833 the males born were 2,092, and the females 1,931.

The general proportion of the births of the different sexes in Europe has been thus calculated: For every 100 girls born, there have been born the following number of boys:—

In Russia, 109; Prussia, 107; in Sicily, Austria, Pomerania, Brandenburg, France, and Holland, 106; in Sweden, between 104 and 105; and in Great Britain, rather more than 104.

In ENGLAND, in the ten years from 1821 to 1830, there were buried 1,193,461 males, and 1,155,665 females. During the eighteen years from 1813 to 1830 were buried 1,899,694 males, and 1,848,043 females.

In both ENGLAND and WALES, taken together during the ten years from 1821 to 1830, there were buried 1,251,105 males, and 1,211,802 females.

In the British isles of Guernsey, Jersey, &c. the males buried during these ten years were 9,097, and 8,933 females.

In our METROPOLIS for these ten years, the burials were 160,242 males, and 152,250 females; and during the eighteen years from 1813 to 1830, there were buried 233,810 males, and 219,836 females.

In the Prussian Rhine provinces, 26,843 males died, and but 25,874 females.

In 1831 the numbers stood thus, in GREAT BRITAIN, 8,163,023 males, 8,376,296 females; making a slight preponderance of the latter on the whole of the existing population.

The same ratio appears in each of the separate kingdoms.

ENGLAND, 6,376,627 males, and 6,714,378 females.

Wales, 394,563 males, and 411,619 females.

Scotland, 1,114,816 males, 1,250,298 females.

In the Prussian provinces on the Rhine, in 1828, the population was 1,079,178 males, and 1,093,367 females.

These facts cannot fail to supply abundant materials for the most profitable reflections on the infinite wisdom and the overflowing goodness of Almighty God, our bountiful Creator.

MY SCRAP BOOK.

LEAF LX.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—*SARACA.*

CONVERSION AND PERSECUTION OF MRS. VERBOON.

(Continued from p. 134.)

BUT the poor prisoner, who now seemed in a forlorn state, was not forsaken of Him to whose service she was resolved to dedicate herself. Mistress Lavigne had brought *Dr. Du Veil** to her while she lay at her house, as the fittest person to instruct her, having been himself of that religion. He waited on her every day during her imprisonment, and comforted her much in her afflictions: for these were the pledges of her being to reign with Christ, since she now suffered for him. He took care also of providing such supplies as her necessities called for. And above all the rest of the good offices he did her, he acquainted the Lord Bishop of St. Asaph with the matter, in whose parish this prisoner was lodged, when she was so violently and fraudulently carried out of it. He had been out of town when she was taken, but coming to it the next day, he set about it with all that diligence and zeal which the occasion required.

* *DR. CAROLUS MARIA DU VEIL* was a man eminent in his day. He was born at Metz, in Lorraine, of Jewish parents, and was educated in that religion, in the rites and customs of which (as appears by his writings) he was thoroughly versed. By a diligent perusal, however, of the Prophetic parts of the *Old Testament*, and comparing them with the *New*, he became convinced that Jesus Christ was the promised Messiah, and immediately embraced Christianity. This so enraged his father, that with a drawn sword he attempted to kill him, and but for the prompt intervention of several persons present, he would have accomplished his purpose.

By his great abilities, he soon distinguished himself in the Gallican church; was advanced to considerable preferments in it; and became professor of divinity in the university of Anjou, where he proceeded Doctor.

In 1672, he published his commentary on the Gospels of Mark and Luke, which so advanced his reputation, that he was appointed to write against the Huguenots. This leading him to examine the controversies between the Papists and Protestants (to the principles of the latter of which he had hitherto been a stranger), and finding truth to be on the side of the Protestants, he abjured Popery; but fearing the consequences, he fled first into Holland, and afterwards into England; where he presently became acquainted with Drs. Stillingfleet, Sharp, Tillotson, Patrick, Lloyd, Compton, and other high dignitaries of the church, and was admitted into orders. In 1678, he revised his commentary, and in the preface gives an account of the alterations he had made in it, with a brief memoir of himself. This, in 1679, was followed by his literal explication of Solomon's Song: and in 1680, he published his literal exposition of the Minor Prophets, and dedicated it to Lord Chancellor Finch.

These works so strongly recommended him to the notice and favour of Dr. Compton, bishop of London, that he gave him all possible encouragement, and granted him free access at all times to his library. In this library, he for the first time met with some writings of the English Baptists, the reading of which, induced him to embrace their opinions, and of that body he continued an honourable member till his death. In 1684, he printed in Latin his literal explanation of the Acts of the Apostles; and in the following year translated it into English. With this piece, the famous Monsieur Claude was so pleased, that he wrote from France to the Doctor, a letter highly commendatory of it, which was afterwards printed. From his imperfect utterance of the English language, Dr. Du Veil was never popular as a preacher; he therefore with his ministerial functions united the practice of physic. For a further account of this remarkable and excellent person, see *Birk's Life of Archbishop Tillotson*; and *Crosby*, vols. iii. and iv.—S. J. B.

BUT now the Jews finding their prisoner was under such protection, betook themselves to more artificial methods; and knowing there was no ground either for the action of 40*l.* or of 2000*l.* let these fall the next court day, and brought two new actions, one of 500*l.* at the suit of *Vandersee*, and the other for 200*l.* for trover and provision, at her mother's suit, and they entertained the Lord Chief Justice *Scroggs* his son to be their counsel. A reverend divine had informed my Lord Chief Justice of the affair, who ordered a hearing of the business before himself at his house on the 10th of September: where because bishop Lloyd could not then attend, he sent Mr. *Tusser* to appear for Mistress Verboon. When they came thither, *Levi*, and *Vandersee*, with *Hammond*, being on one side, were called up stairs, for what end is not known: but, after a little stay, they came down, and soon after my Lord Chief Justice came out, and said he was in haste, and must go to Whitehall, and so could not hear it: but he very mildly said, "He saw the thing was a trick, and that Hammond had been abused; but he bad him go from him to the Judge of the Sherriff's Court, and tell him he perceived it was a cheat." This was all could be obtained from him. So the poor Christian complainants went away as much cast down as the Jews were lifted up with this great success.

On the 7th of September, the trial for *Vandersee*'s pretended debt was brought into the Sherriff's Court, when Mistress Verboon's attorney, Mr. Cross, of Wood Street, though he knew of her marriage, yet pleaded *non assumpti*. So the witnesses were ordered to be summoned to the next court day, which was the 9th, and then the trial was put off till Saturday. Then the Jews had obtained a *recess* for removing it to the Lord Mayor's Court, for a further delay; but the Lord Mayor being informed rightly of the matter by that worthy gentleman Mr. *Crisp*, the Common Serjeant, presently signed a *Remandetur*, by which the business was turned back to the Sherriff's court; for the Jews had such good acceptance with the Lord Chief Justice,* that they hoped now to have wearied the poor prisoner out with vexatious suits and delays.

The Common Serjeant did also most worthily bail her on the 11th of September: so being at liberty, she resolved to delay her profession of the Christian religion no longer, having been now as it were initiated into it by the cross which she had born so long. Yet the Bishop of St. Asaph resolved to delay it till he got a return to a letter he wrote to the minister of the English congregation at the *Hague*, desiring him and Mr. *Swanwick* (a learned advocate there with whom he had made an acquaintance when he waited on her highness the Princess of Orange into Holland) to inform themselves of as many particulars as they could learn concerning Mistress Verboon and her husband: and having received a long and full answer from the minister to whom he wrote, he perceived it had been known in *Deft*, by means of the music master, that this convert was inclined to be a Christian; that she had been sometimes at Church to

* Of this man, Bishop Burnet, in his "History of his own Time," gives the following character. "The Lord Chief Justice at that time was Sir William Scroggs, a man valued more for a good readiness in speaking well, than either for learning in his profession, or for any moral virtue. His life had been indecently scandalous, and his fortunes were very low. He was raised by the Earl of Danby's favour, first to be a Judge, and then to be the Chief Justice. And it was a melancholy thing to see so bad, so ignorant, and so poor a man raised up to that great post."—S. J. B.

hear sermons; that she used often to read the New Testament, and that her mother had treated her barbarously; but the ministers had not demanded her, as her mother had said to her. So that was a piece of her mother's craft, to fish out of her daughter what correspondence there might have been between them and her; and for Mr. Verboon, they had a good character given of him by all that knew him; only the angry mother accused him of some ill things; but the discharge of his service two days after he left the house, shews they were all calumnies. And in a word, the bishop found that every thing *Mistria Verboon* had told him, proved to be true. So having used this caution, which the many cheats of pretended converts had made more necessary, he resolved to baptize her into the Christian religion; and left the particular care of instructing her on *Dr. Du Veil*, who had of his own accord travelled much in it, and had followed all her concerns with a very tender care and assiduous zeal.

But though she was bailed out of prison, yet she was not delivered from the persecutions of her family. They knew well she had stolen nothing from her mother, and that she owed her nothing. On the contrary, her mother owes her portion, which by *Levy's* own account, will rise to above 2,500*l.* And he also said, that her mother had offered her to him with 3,000*l.* portion in present, and more after her own death.

Vandersee, when he was before my Lord Chief Justice, pretended that all he did was on the mother's account, and that *Mistria Verboon* was indebted to her so much in money. But now in the Sheriff's court, *Vandersee* sued for a debt pretended to be due to himself. Her marriage was proved in court by the oath of the minister, the clerk, and two witnesses; but all that went for nothing, the attorney having made another plea. But then for the pretended debt, no evidence was brought but her brother *Moses*; and he could speak no English, but as *Smith* his interpreter swore. He said upon his oath, that he saw *Vandersee* lend her four duceatons at *Mr. Lavigne's* house, which comes to about twenty shillings English money. So now all the actions for 40*l.* 2000*l.* 500*l.* and 200*l.* upon which they had so long vexed and imprisoned her, dwindled into this small debt; which the Jews knew, if it had been due, they could have had it any time for the asking. But so impartially did the jury proceed in this verdict, that upon this single evidence, and he manifestly a party in the conspiracy, and swearing on an *English Bible*, which they count a prophane book, and on the back side of it too, which *Dr. Du Veil* told them was no oath by the Jews doctrine, yet upon this evidence they cast *Mistria Verboon*: so that after all other rigours, costs of the suit were to come on her, according to our law; which the judge of the court set at forty shillings.

S. J. B*****.

(To be continued).

The Son of God, bearing the punishment of sin in our nature, tells us what is the enormity of sin, more than can be told by the torments of wicked men and fallen angels through all eternity.

There is no honour, like a relation to Christ; no riches, like the grace of Christ; no learning, like the knowledge of Christ; and there are no companions, like the friends of Christ.

FRIENDSHIP WITH DEATH.

BY BISHOP KEN.

WHEN I on Death approaching think,
My soul begins to shrink:
My powers would fain that thought postpone
Till towards my dying groan:
Belshazzar's tremblings on me seize,
And I together smite my knees.

Soul! thou infallibly art sure
That death I must endure;
Thou canst not set the time descry,
But know'st that it is nigh.
Since, then, I shortly Death must see,
Why should we now such strangers be?

Blest Jesus deigns to taste for all,
Death's bitterness and gall;
And sweetens death to saints who tread
The footsteps where he led.
As faith and hope in votaries fail,
Death's terrors by degrees prevail.

When Jesus gain'd his throne on high,
Death itself seem'd to die;
His open'd grave shew'd how the saints
Shall force all death's restraints;
And open'd heaven assur'd their eyes,
Their bodies from the grave should rise.

In the expanse Jehovah plac'd
A pillar double fac'd,
Which through the sea the tribes should guide
Safe to the adverse side;
Which should appear to Israel bright,
And to Egyptians dismal night.

Thus double-faced, Death always flies,
Race human to surprise;
To th' impious, dreadful he appears,
Darting outrageous fears;
To souls to Jesus reconcil'd,
His looks inviting all, and mild.

The wicked at Death's look may quake,
Saints friendship with him make.
May I, when he draws near my bed,
Tow'rd Jesus raise my head;
And joyfully embrace my friend,
By whose kind dart I heav'n ascend.

ANNIVERSARIES TO BE HELD NEXT WEEK.

Monday, May 4.—Wesleyan Miss. Soc. Exeter Hall, at 11. Sailor's Home, Exeter Hall, 12. Brit. and For. Sailor's, City of London Tavern, 6 Ev. Church Miss. Serm. St. Bride's, half-past 6.

Tuesday.—Church Miss. Exeter Hall, at 11. Christian Instruction, Finsbury Chapel, 6 Ev.

Wednesday.—Brit. & For. Bible. Exeter Hall, at 11. Prayer Book and Homily, Serm. St. Dunstan's, Fleet Street, half-past 6 Ev.

Thursday.—Prayer Book and Homily, Exeter Hall, at 12. Lord's Day, Exeter Hall, 12. Sunday School Union, Exeter Hall, 6 Ev. Home Miss. Serm. Poultry Chapel, 6. London Society for promoting Christianity among the Jews, Serm. Episcopal Jews' Chapel, Cambridge Heath, half-past 6.

Friday.—London Society for promoting Christianity among the Jews, Exeter Hall, at 12. Aged Christians, Serm. Percy Chapel, half-past 6 Ev. London Hibernian, Serm. St. John's Chapel, Bedford Row, half past 6.

Saturday.—London Hibernian, Exeter Hall, at 11.

London: Printed and Published by C. WOOD AND SON, Popplin's Court, Fleet Street; to whom all Communications for the Editor (post paid), should be addressed;—and sold by all Booksellers and Newsmen in the United Kingdom.

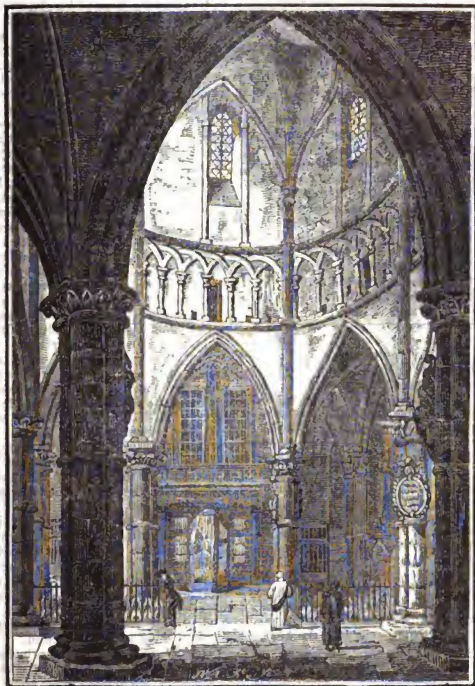
THE CHRISTIAN'S PENNY MAGAZINE.

No. 153.

PUBLISHED EVERY SATURDAY.

MAY 9, 1835.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POPPIN'S COURT, FLEET STREET, LONDON.



THE TEMPLE CHURCH, LONDON.

"THE TEMPLE CHURCH" AND "KNIGHTS TEMPLARS."

"THE Temple Church" London, is celebrated for its round tower, which was built by the "Knights Templars," in imitation of the "Church of the Holy Sepulchre" in Jerusalem. A few historical notices of this beautiful edifice, in connection with the origin and character of its founders, therefore, cannot fail to be interesting to all our readers, as they illustrate the nature and progress of superstition, and necessity of a sacred adherence to the es-

Vol. IV.

sential principle of Protestantism—the exclusive authority of the Holy Scriptures as the rule of faith and duty in Christians.

THE KNIGHTS TEMPLARS.

"TEMPLARS," "TEMPLERS," or "KNIGHTS OF THE TEMPLE," were originally a religious order, instituted at Jerusalem in the beginning of the *twelfth* century, from the soldiers among the Crusaders. They were a body of militia, formed for the protection of Christian pilgrims who visited the Holy Se-

U

pulchre, which they were appointed to defend. They were at first called "*The Poor of the Holy City*," but they assumed the appellation of "*Templars*," because the house in which they were quartered was supposed to be near the spot which had formerly been sanctified by the Temple of Solomon.

Baldwin II, King of Jerusalem, organized the Templars as a religious order, with the concurrence of Pope Honorius II, under the title of "*Knights of the Temple*." The principal articles of their rule were—"That they should hear the holy office throughout every day; or that when their military duties would not allow this, they should supply it by a certain number of Paternosters: that they should abstain from flesh four days in the week, and on Fridays from eggs and milk meats: that each knight might have three horses, and one equire, and that they should neither hunt nor fowl." They were required to wear a white habit, over which they threw a cross of red cloth.

Popish Christianity became still more corrupt at Jerusalem; and that *Christian kingdom* was ruined by the Mohammedans about the year 1186, when the Knights Templars spread themselves through France, Germany, England, and other countries, into which they were invited by the liberality of the Christians. Noblemen deemed it an honour to belong to this order, as the initiated and privileged brethren, and they erected "*temples*" in many cities of Europe, particularly in England, where their chief establishment was the "*Temple*" in London. In 1228, this order acquired stability by being confirmed in the council of Troyes, and subjected to a rule of discipline drawn up by the famous St. Bernard. In every country they had a particular governor, whom they styled *Master of the Temple*, or of the *Militia of the Temple*. This chief had his principal residence at Paris.

This religio-military order flourished for some time, acquiring, by the valour of its knights, immense riches, and an eminent degree of martial renown. Foreign ambassadors, noblemen, the pope's nuncio, and even the king himself, were entertained by the Templars in London; and parliaments and councils were held in their splendid apartments: but as their prosperity increased, their vices multiplied; and their arrogance, luxury, and cruelty, rose at last to such a monstrous height, that their privileges were revoked, as a matter of national policy, and their order suppressed with the most terrible circumstances of infamy and severity. Their accusers were two of their own body, and their chief prosecutor was Philip the Fair, of France, who addressed his complaints to Clement V. The pope, though at first unwilling to proceed against them, was under a necessity of complying with the king's desire; so that, in 1307, on an appointed day, and for some time afterwards, all the knights who were dispersed throughout Europe, were seized and imprisoned; and many of them, after trials for capital crimes, were convicted and put to death. In 1312 the whole order was suppressed by the council of Vienne. A part of the rich revenues which they possessed was bestowed upon the Knights of St. John, afterwards of Malta, and the rest confiscated to the respective treasures of the sovereign princes in whose dominions they held their possessions.

The Knights Templars in England shared the fate of their licentious brethren on the continent; and, in 1308, all of them in this country were apprehended and committed to prison; and in 1313, Edward II gave the establishment of the Templars, with all their possessions in the city, to Aimer de la

Valence, Earl of Pembroke. At his death it reverted to the crown, and in 1324, was given to the knights hospitaliers of the order of St. John of Jerusalem, who had their chief house in St. John's Square, Clerkenwell: These knights soon after let this edifice to the students of the common law, in whose possession it has ever since remained, forming one of the most celebrated Inns of Court.

THE TEMPLE CHURCH, LONDON.

"The Temple Church," London, was dedicated to God and the Blessed Virgin, in the year 1185, by Honorius, patriarch of the Church of the Holy Resurrection in Jerusalem. It is a very beautiful specimen of the early Gothic architecture; it has three aisles running east and west, and two cross aisles. The windows are lancet-shaped, very antique, and the western entrance, which answers to the nave in other churches, is a spacious round tower, in imitation of the church of the Holy Sepulchre (a peculiarity which distinguished all the churches of the Knights Templars). This is separated from the choir, not by close walls, but by a handsome screen, which, however, has the defect of obstructing the sight. It is supported by six pointed arches, each resting on four round pillars, bound together by a *fascia*. Above each arch is a window with a rounded top, with a gallery and rich Saxon arches intersecting each other. Withoutside of the pillars is a considerable space, preserving the circular form. On the lower part of the wall are small pilasters meeting in pointed arches at the top, and over each pillar a grotesque head.

The choir is a large building of the square form, evidently erected at another time. The roof is supported by slight pillars of what is usually called Sussex marble; and the windows on each side, which are three in number, are adorned with small pillars of the same. On the outside is a buttress between each. The entire floor is of flags of black and white marble. The length of the choir is eighty-three feet, the breadth sixty, and the height thirty-four: it is unencumbered with galleries. The height of the inside of the tower is forty-eight feet, its diameter on the floor fifty-one, and the circumference 160.

The pillars of the tower (six in number) are wainscoted with oak to the height of eight feet, and some have monuments placed against them, which injures the uniformity of the plan. It is singular that the small pillars, and the heads which ornament them, are not of stone, but a composition resembling coarse mortar, which is very rotten, and rendered the recent repairs absolutely necessary to preserve them from destruction.

The Temple Church is principally remarkable (excepting the fashion of the edifice itself, which has a very uncommon and noble aspect) for the tombs of eleven of the Knights Templars. Eight of these have the monumental effigies of armed knights; the rest are coped stones of grey marble.

The figures consist of two groups, out of which five are cross-legged; the remainder lie straight. Each group is environed by a spacious iron grate. In the first are four knights, each of them cross-legged, and three in complete mail, in plain helmets flatted at top, and with very long shields. One of these is known to have been Geoffrey de Magnaville, created Earl of Essex in 1148; the other figures cannot be identified either in this or the second group; but three of them are conjectured by Camden to commemorate William, earl of Pembroke,

who died in 1219, and his sons, William and Gilbert, likewise Earls of Pembroke and Marshals of England. One of the stone coffins also, of a ridged shape, is supposed by the same antiquary to be the tomb of William Plantagenet, fifth son of Henry III.

The dress and accoutrements of these knights are extremely singular: no two are alike, though all are armed in mail. Their position likewise is varied, and there is still sufficient expression in the faces to show that personal resemblance was aimed at, and in some degree successfully. One figure is in a spirited attitude, drawing a broad dagger; one leg rests on the tail of a cockatrice, the other is in the action of being drawn up, with the head of the monster beneath. Another is bare-headed and bald, his legs armed, his hands nailed, his mantle long; and round his neck a cowl, as if, according to the common superstition of those days, he had desired to be buried in the dress of a monk, lest the evil spirit should take possession of his body. On his shield is a fleur-de-lys. The Earl of Pembroke bears a lion on his shield, the arms of that great family. The helmets of all the knights are much alike, but two of them are mailed.

The Temple Church contains some few other ancient monuments, chiefly to the memory of eminent lawyers, as Plowden, Selden, Sir John Vaughan, &c. and one of a bishop in his episcopal dress, a mitre, and a crosier, well executed in stone.

ON DIVINE INFLUENCE.

No. VII.

GENERAL OBSERVATIONS.

(Continued from p. 132.)

3. THE agency of the Holy Spirit, as I have before observed, is not an object of the senses, or in other words something that can be seen or touched, but is to be traced only in the effects which it produces. In order to impress this feature on the minds of his hearers, our Lord had recourse to a familiar and very striking illustration. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth. So is every one that is born of the Spirit." The reception of this doctrine, in all its fullness and simplicity, strikes a death-blow at all superstitious enthusiasm, and overturns the claims of every professor, whose external immorality is at variance with his professions of high spiritual attainments. Men seem almost invariably to have been carried away into some strange errors with respect to Divine Influence; but a careful reader of the Bible will find that it contains no warrant for the wild and visionary schemes that have claimed its declarations for their corner-stone. To my own mind there is nothing more difficult or improbable in the growth of a soul in holiness, than in the growth of a tree or grass. Divine agency is equally necessary in both cases, and in both is equally unseen, and can be discerned no further than by the effects which it has produced. To the mere nominal Christian, who has been feeding himself up with high ideas of the spirituality of religion, and exhibited, at the same time, a melancholy defect in his daily walk and conversation, there is nothing agreeable in these observations; but it still becomes me to assure every one of our readers, that unless they can point out some effect produced through the Spirit of a practical

nature, it will be in vain to bring forward evidence of having been the subjects of strong mental impressions. In the latter case you may be deluded, in the former you cannot; for, since every tree is known by its fruits, and since a corrupt tree cannot bring forth good fruit, you will be authorized to decide as to the fact of your being a possessor of the Spirit, if it shall be found that the effects ascribed to his agency are exhibited in your behaviour.

4. Conscience is one of the mediums through which the operations of the Spirit are carried on. The phenomena discernible in every case of conversion will, I believe, on minute inspection, bear out this assertion. The great thing to be accomplished, in order to lead men to seek forgiveness for past sins, or assistance to check them in future, is to make them feel that they are sinners. Now it is only the internal monitor that ever speaks to man concerning his wickedness; and therefore, whatever may be the secondary causes through which a man is led to feel his sinfulness, whether it is approaching death, an exhibition of the Divine law, or the dread of eternal flame, it is still the voice of conscience which is heard, and no other voice. The truth of this view of the case seems to be confirmed alike by Scripture and experience. The apostle deemed it his daily duty to exercise himself so as to have a conscience void of offence before God and before men. This of course he would have regarded as a high degree of spiritual influence, and therefore we may ascribe every admonition of this sacred messenger of God to the impulse of the Divine Spirit.

We are all aware of the way in which conscience makes the sinner disposed, or at least desirous of forsaking sin. It produces uneasiness and restlessness of mind, disturbs every moment of life, embitters the most pleasing situations, and removes all joy from mere external gratifications. Of course such feelings as these are heart-rending, and the influence they possess must be mighty to induce men to forego any wicked gratification rather than increase a sting already too bitter and severe.

I derive the more pleasure from being able to ascribe to conscience the important office of being the medium of Divine Influence, because I thereby the more strongly confirm the fact of its universality. We acknowledge that such is the depravity of man, that he cannot think one good thought by himself; but to think that sin is a bitter thing, and obedience a desirable one, is a good thought, and therefore it is plain that some higher power than our own leads us into such reflections. The Bible speaks of no other agent than the Spirit as being able or likely to affect the heart; and therefore this view of the subject again confirms our opinion, that conscience is the language of the Spirit.

5. It may be allowed me here to add one general feature more, as a conclusion to these remarks. We have seen that Divine Influence is progressive, and now we assert that its progression will be endless, unless some act of our own interferes to stop it; or, in other words, God will never take away his Spirit, although it is in the power of men to drive him away. Spiritual declensions proceed on this principle and no other. They prove, that men may commit sins so obstinately as to induce God to remove the more visible inspiration of the Spirit from them, and at length entirely to withdraw it, if rebellion is persisted in. I shall have to refer much more fully to this branch of our subject in the course of my essays, and till then shall defer a

more explicit elucidation of the doctrine of the Bible on the subject.

Having thus presented you with such general remarks on this important topic as appeared to me calculated to enable us the better to pursue our inquiries, I shall now add one or two reflections as arising out of the present subject.

1. You are all sufferers. There will not be one among the many in our metropolis, and the more distant parts of our land, who will peruse these observations, who will not, at the very moment he is reading them, have upon his mind something of an oppressive character—some circumstance which makes him uneasy. The intensity of the suffering will no doubt vary in every case, but its existence cannot be doubted. But let me ask, why are you sufferers? Do you suppose that God has any pleasure in making you undergo pain or sorrow? Or are you endeavouring to soothe yourselves by some vague and inexplicable idea of an ultimate utility as derivable from the trial. Now allow me to assure you, that it is not a vague or uncertain purpose that is designed; that God, the Holy Spirit, is making use of every particle of agony that you undergo for the express purpose of working some good work in your heart. This good work is definite and discernible. Let it therefore be your utmost care to get a *specific* reply to the inquiry, *Why* am I thus troubled? and then set yourselves at once to co-operate with God in his gracious designs. Experience alone can teach you the immense utility of doing this.

2. Be not discouraged because you are not soon holy. Religion and virtue are not the works of a day, but of a life. You will certainly meet with many disappointments, and every day will serve only the more to disclose the weakness of your nature, and the boundless field which lies before you to advance upon. I know very well the impa-

tient feelings which often occupy the mind of a youthful Christian. When the first excitement of conversion is over, and the power of habit resumes its sway, the individual begins to feel that the conquest of his heart is far from complete, and that the march to Zion will be painful and troublesome. I am very desirous to mislead none of our young friends; and, much as I love to tell them of the boundless happiness of religious paths, and the mighty assistance ever held out for them, I am still honest enough to declare, that there is a struggle to be made which will last to the grave, and a conflict to be carried on with powerful enemies all through our earthly career. They will find that sin, far from instantly quitting its hold, clings to their very natures, and requires much time to eradicate; and they will also find that they must content themselves with very gradual advances in true religion. Let these words of caution, my dear young friends, be received into your hearts. To me you are of course unknown, but I trust it will not always be so. My sincere anxiety that each of you should become a possessor of the glories and happiness of heaven, leads me to hope that I may be privileged to meet you there. Let us, in the mean time, always remember, that heaven is our home, but that earth is a scene of warfare, toil, and vexation of spirit.

Finally, let all the world know that the influence of the Spirit is altogether *practical*; that it cannot exist without bearing fruit, and that of course the nature of the fruit will decide the degree of the influence possessed. Seek then, I implore you, more perfect resemblance to the virtues of your Saviour. To accomplish this is the whole work of the Spirit; and my prayer is, "that the God of peace may sanctify you *wholly*."

B. Z.

SCRIPTURE CONTRASTS AND CHARACTERS.

The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance.—Gal. v, 22, 23. The fruit of the Spirit, is in all goodness, and righteousness, and truth.—Ephes. v, 9.

They that are Christ's, have crucified the flesh, with the affections and lusts.—Gal. v, 24.

The gift of God is eternal life, through Jesus Christ our Lord.—Rom. vi, 23.

Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you.—Ez. xxxvi, 25, 26, 27.

If ye through the Spirit do mortify the deeds of the body, ye shall live.—Rom. viii, 13.

Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree.—Gal. iii, 13.

He that believeth on the Son, hath everlasting life.—John iii, 36.

The works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like.—Gal. v, 19, 20, 21.

They that are after the flesh, do mind the things of the flesh.—Rom. viii, 5.

The wages of sin is death.—Romans vi, 23.

Behold! I was shapen in iniquity, and in sin did my mother conceive me.—Psalm li, 5. The whole head is sick, and the whole heart faint. From the sole of the foot, even unto the head, there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, nor mollified with ointment.—Isaiah i, 5, 6.

If ye live after the flesh, ye shall die.—Rom. viii, 13.

As many as are of the works of the law, are under the curse; for it is written, Cursed is every one, that continueth not in all things that are written in the book of the law, to do them.—Gal. iii, 10.

He that believeth not the Son, shall not see life, but the wrath of God abideth on him.—John iii, 36.

BRITISH AND FOREIGN SAILORS' SOCIETY.

On Monday evening, May 4, this great and useful Institution for the promotion of the moral and religious improvement of seamen, held its General Meeting at the City of London Tavern, Right Hon. Lord Mountsandsford, President, in the chair.

Prayer having been offered by the Rev. C. Hyatt, for the Divine blessing to rest on the Society, the Acting Secretary, Rev. Thomas Timpson, read the Report of the Society's proceedings during the past year. This was a very interesting document, detailing the multifarious operations of the Society, not only in the port of London, but in provincial and foreign ports.

The Society's "SAILORS' CHAPEL," near the river Thames, in which Divine worship is held seven times a week, at which multitudes of sailors attend, was reported as distinguished by the blessing of God on the means used for diffusing the doctrines of Christ and benefiting seamen.

The AGENTS of the Society, besides the minister of the Sailors' Chapel and the Thames Missionary, are three English, and one Welsh minister, who preach and hold Bethel Prayer Meetings on board ships every evening in the week, have recently been increased, by the addition of seven new agents, so as to hold twenty meetings afloat every week instead of six; and the fruits of these operations were reported as of the most encouraging character.

Daily visiting the ships in the river Thames, to procure vessels for these services, appears to be very beneficial to the sailors, as thousands of Religious Tracts are on these occasions supplied to them, many of which are carried to the remotest regions of the globe, with the liveliest interest. Religious Tracts in different languages are thus distributed among the sailors.

LOAN LIBRARIES are supplied to ships going abroad, from the Sailors' Chapel Library, forming a useful branch of the Society's labours. The Report stated there were upwards of 100 Libraries on loan in ships abroad, from the Society, containing about 3,000 volumes of bound books of the choicest character for evangelical doctrine, besides fifty smaller Libraries furnished on loan to the fishing-smacks sailing from the river Thames, containing about 600 volumes. Besides, these books are lent from the Sailors' Library to individual seamen going on long voyages, to the number of 1,000 volumes.

THE DAY SCHOOLS for the children of sailors and watermen, containing about 170 boys and 80 girls, were reported as flourishing under the care of a resident master and mistress.

THE SABBATH SCHOOLS include about 190 children of the same class of persons.

AGENTS of the Society in provincial ports are aided in preaching to sailors, some with grants of religious books and tracts, and others with money, enabling them to prosecute their labours in Dublin, South Shields, Monkwearmouth, and Kirkcaldy.

FOREIGN AGENTS are labouring in connection with the Society, aided with grants of religious books and tracts, in New South Wales, Van Dieman's Land, Jamaica, and Memel in Prussia; and arrangements are making by the Society to increase the means of benefiting sailors in Hamburg, St. Petersburg, &c.

THE NAVIGATION CLASS of the Society, for the gratuitous instruction of mates, apprentices, and seamen in their important science, includes thirty pupils.

The COAST GUARD stations, amounting to 493 in number, and including 20,321 persons, are being

supplied with libraries of religious and useful books and in aid of this great work the Society has made a grant of 50*l*.; the whole number of volumes to be furnished, it is computed will amount to about 40,000.

THE PILOT, OR SAILOR'S MAGAZINE, a monthly publication of the Society, details its various operations, with a variety of interesting information.

The receipts of the Society, as submitted by one of the Treasurers, G. F. Angas, Esq. amounted during the past year to the sum of 1,663*l*. 8*s*. 10*d*., which, with 313*l*. 13*s*. 4*d*., the balance due to the Treasurer, made the total 1,977*l*. 2*s*. 2*d*.

The Report was long, but filled with the most interesting details of the increasing number of pious sailors, led to seek the way of salvation through the operations of the British and Foreign Sailors' Society, and other means of Christian instruction. It appeared to give the highest satisfaction to the very large and respectable meeting assembled on the occasion; and the resolutions were moved and seconded by the Rev. John Clayton, M.A., G. F. Young, Esq. M.P. for Tynemouth, Rev. Mr. Williams, Missionary from Tahiti, Rev. Professor Hoppus, Rev. J. Chapman, Sailors' Minister, Rev. Mr. Shennston, Secretary of the Baptist Board, Rev. C. Stovell, Rev. G. Evans, G. F. Angas, Esq., and Thomas Joplin, Esq.

Rev. T. Timpson, the Secretary, announced the receipt of 27*l*. with a letter from the Rev. Mr. Yate, Missionary of the Church Missionary Society, contributions from himself and fellow missionaries and friends at New Zealand, and James Busby, Esq. British resident. Particular engagements prevented him from being personally present to express his attachment to the Society. The Secretary also announced the receipt of a cheque from a gentleman present of 100*l*. in support of an agent to preach to sailors in the port of London; and of 27*l*. 10*s*. in aid of another in a provincial port. Rev. Mr. Williams detailed some most shocking instances of depravity exhibited by sailors in the South Sea, which we intend to give to the public in our pages. The most delightful spirit pervaded the Meeting, and the noble chairman expressed his attachment to the Society by a donation of 10*l*.

MY SCRAP BOOK.

LEAF LXI.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—SARACIA.

CONVERSION AND PERSECUTION OF MRS. VERBOON.

(Continued from p. 143.)

From all this it is apparent, that the whole business was a conspiracy of the Jews, of which *Levi* was the chief contriver, and Hammond the main instrument, though the Lord Chief Justice was so favourable to him as to say, he was abused in that matter and drawn into it. Both of these expressed their joy, not without some transport, when the jury gave their verdict. *Levi* said he would give 500*l*. on condition she had not been hauled. Hammond said to those who had depended much on the Bishop of St. Asaph's assistance, *Where is your Lord now?*

Mr. Verboon was advised to arrest Vandersee for the false imprisonment of his wife; and on the 4th of September he arrested him in an action of 200*l*. which was not out of reason, but very modest for one that had suffered so many arrests for such great sums, and all for nothing: but *Levi* soon hauled him; and so prevalent were the arts

and presents of the jews, that it was entered in the books but 20*l*. So that whether they are plaintiffs or complainants, they are resolved to shew their skill; and perhaps have a secret pleasure to let the world see how much their practices can work on those who are called Christians; even in a matter wherein the honour of Jesus Christ is so much concerned.

But the malice of the jews stopt not here, for perceiving that Mistris Verboon was by her marriage covered from all their suite, they resolved on another way, which looks like a design to destroy her.

Levi had said before my Lord Mayor, that she was within two months of her time, and therefore he could not but believe she was with child, and very capable of being frightened into a miscarriage. But it was a sure effect of their revenge on her husband, against whom Vandersee had expressed so much malice, that he often said he was resolved to kill him though he should be hanged for it. So on the second of October, Mr. Verboon was arrested in an action of 200*l*. and it appears that the bailiffs were again instructed to behave themselves with more than ordinary rudeness: one of them was *Benedict Helm*; there were others whose names are not known. They came at dinner time, when they might expect to find them at dinner together. They seized upon him at table, and dragged him forth with their utmost violence; which, when Mistris Lavigne saw, and withal took notice of a coach at the door, she immediately reflected on the trick that they had put on them before; and therefore ran to him and clasped her arms about his waist, to keep him from being thrust into the coach. The bailiffs, to be revenged on her, beat and bruised her head, breast, and body, with the greatest fury; of which the marks appear yet on her: her head was broke in three places, and she was thereby, as the chyrurgeon has certified under his hand, in great hazard of her life; yet she clogged them so that they could not get their prisoner into the coach; and the people beginning to come about them, they were fain to thrust him into an alehouse near at hand; from which she presently sent an advertisement to the Bishop of St. Asaph. Upon his coming, and offering the bailiffs bail, they saw it in vain to attempt any thing farther, and so accepted the bail. But though *Mrs. Lavigne* was forced to keep her bed some time, by the wounds and bruises she received, yet this had a more fatal effect on poor *Mrs. Verboon*; who when she saw the bailiffs dragging her husband, fell presently into a swoon; and being then young with child, was so disordered by the fright, that she has not yet recovered it; but on the 9th day after she miscarried. The midwife, and others that were with her, are ready to declare upon oath that the conception had been some days dead, and that it was not above eight or nine weeks old, though she had been eleven weeks married. So false was that imputation which Levi cast upon her before the Lord Mayor, that she was within two months of her time. How far the law will charge this on the bailiffs, or those who set them on to it, I do not know, but sure I am they are in a high degree guilty of murder before God.

When all these effects of the malice and industry of the jews had appeared so evidently, the Bishop of St. Asaph, who had before acquainted the Lord Mayor with the business, having received the answer formerly mentioned from Holland, did then with more assurance desire his assistance in this affair, in which the honour of the Christian reli-

gion and of the English nation was so much concerned. The Lord Mayor did thereupon send for Levi to hear what he could say for the defence of himself and of his countrymen, who made some pretended excuses for himself, as if he had not meddled in the matter at all; but he did not deny that he believed the design of the jews was to force *Mrs. Verboon* to go back to her mother, who he acknowledged was a severe and cruel woman. By his own story, the Lord Mayor perceived clearly what a malicious contrivance this whole prosecution of *Mrs. Verboon* and her husband had been; and told Levi very roundly, that they should soon see what a thing they had done, who finding shelter in a Christian country, and being so obnoxious to the law as they all were, durst offer such an affront to the religion and to the nation, as thus to endeavour to spirit away one to whose charge they lay nothing but her turning Christian. This he assured him should be carried so far as to reach their whole congregation. There was no way to redeem them from trouble, but for them to bring over her portion from her mother, and to satisfy her to the full for the costs and trouble to which they had put her; and if they did not do that, he assured him, he would carry the matter as far as the law would allow him against their whole sect: and though his time was near an end, yet he knew his successor would pursue it with the same vigour, with which he was resolved to begin. He gave also order to some to bring him an extract of the laws in force against the jews. And for *Hammond*, no doubt he will be made an example, for his impious conspiracy with the enemies of Christ, against one for turning to him, which was the only root of all the malice they bare her.

The matter being thus put in a fair way, the bishop resolved to receive her into the Christian church by baptism. He gave the Right Honourable *Sir Lionel Jenkins*, one of his Majesty's principal secretaries of state, an account of all the steps of this affair, and as he expressed in his whole life a true and sincere love to the Christian religion, to which he has been an ornament indeed by the gravity and strictness of his deportment in all those high employments in which he has behaved himself with so much honour; so he received the bishop's information of this conversion and persecution with that sense which might have been expected from so good and so great a man. He offered not only all the assistance which he could give her in his office, or at the council board, when the matter should be brought thither, but concerned himself so particularly in it, as to be her susceptor in baptism; and those two most religious and devout ladies, the Countesses of *Thanet* and *Clarendon*, very readily took upon themselves to be her godmothers. So on the 10th of October, after evening prayers, she was baptized in St. Martin's Church in the Fields. She has since said that she felt an unusual joy in her mind when she was initiated to Christianity, having now performed what she had long purposed and wished to do: and though she saw a few jews in the church, looking and laughing at her in the very time, this did not a whit disorder her. But as it may be supposed, her inward and vehement desire of baptism might have supported her till that was over; so the night after it, those frights and disorders she had been put in formerly, chiefly that last, when her husband was arrested, brought pains on her which ended in a miscarriage, as was formerly told.

S. J. B*****.

(To be concluded in my next.)

THE SACRED HISTORY OF THE WORLD,

Attempted to be Philosophically considered, in a Series of Letters to a Son. Vol. II. By Sharon Turner, F.S.A. and R.A.S.L. pp. x, 583. London, Longman and Co.

"SACRED History" must be supremely worthy of being "philosophically considered," and the deepest students of the works of the all-wise Creator happily acknowledge this, in an increasing number of admirers, possessing the most powerful and cultivated minds.

Science has, by very many, been considered as unfriendly to pure and Scriptural Christianity: as if the Gospel were, in reality, what the enemies of vital godliness charge it with being, "a cunningly devised fable," designed to impose upon the ignorant. Such suppositions could be entertained only by those who are in a great degree unacquainted with the evidences of Christianity; for those who have the most carefully studied its character, claims, and promises, have been most intelligently convinced of its truth and divinity, illustrating the wisdom and grace of Almighty God in its admirable adaptation to the chief necessities of man.

Mr. Turner has contributed largely to recommend and promote this study, by his two excellent volumes on the "SACRED HISTORY OF THE WORLD," the second volume of which we have great pleasure in introducing to our readers. In making this introduction, however, our limits will not allow us to give more than some brief hints as to the contents of this large mass of instructive matter, in *twenty-seven* Letters.

Referring to the subjects of the first volume, Mr. Turner says, "The former Letters were principally directed to consider the Sacred History of the World, in the formation and system of the material laws and structure of our globe, and in the various classes of organic and sentient life which appear upon it. The present correspondence carries on the investigation; but is more particularly applied to observe and delineate the Divine economy in its more special reference to mankind; and to exhibit the plans, and principles, and purposes, which seem to have been pursued with respect to them, and to the progression of human nature in their successive generations, and therefore in the conduct and history of human affairs, so far as the author has been able to perceive and to describe them."—P. vi.

Candour of a genuine character is thus happily exhibited:—

"His readers must determine for themselves, how far what is expressed in these Letters deserves their acceptance or assent. They must be his judges and their own instructors. They will coincide with him where they think him right; they will differ with him when they believe that he is wrong.

"This is what ought to take place. It is his earnest wish that nothing, which may be found erroneous in his ideas, should be adopted by any one.

"He therefore invites every one to exercise their own free and cautious deliberation; and with this care, what he has written may assist, instead of misleading them, on those more serious and sacred subjects of their private studies, which the mind, as it becomes enlightened by its intellectual investigations, will always find to be among its most pleasurable and most profitable occupations."—P. vii, viii.

Mr. Turner's leading principles are expressed with much felicity of language in the following paragraphs, worthy of a Christian philosopher:—

"Our knowledge of Divine things, and our study of them, ought to have a proportionate increase with our acquisitions of natural science. The relation between the Creator and the creation is indestructible. The one will be everlastingly the cause of the other, and that cannot but be the effect of His causation. No changes of mind in ourselves, no lapse of time, no accumulations of human experience, no extension of our mathematical or physiological investigations, can abolish this connection, nor preclude its consequences. As He lives and reigns, so He thinks and acts. He rules what He had made; and all that has been framed by Him are continually affected by His existence, His mind, and His government. It is therefore of unceasing importance to us to become as fully acquainted with Him as possible; and to learn His will and purposes, His wishes and ordinances, as far and as largely as we can attain to the perception of them.

"These acquisitions can be realized only from the sources which He has provided for this purpose to us, and these will always be His works, His ways, and His express communications. The study of these will constitute that branch of human knowledge which we may justly characterize as *DIVINE PHILOSOPHY*."—P. 4, 5.

"Hence it is our wisdom and our duty to be always self-mistrusting; never to make our individual opinion the standard of what is true or false; never to avert our eyes from what is better, because we dislike it; and reverentially to refrain from disregarding the sacred light that has been provided for us, or may bring with it some images or prospects that do not harmonize with our expectations or prepossessions. Let us then fix our determination to give a due portion of our leisure time to the study of the Divine Philosophy. Let us keep our mind in a candid and impartial state while we are pursuing it, and let us draw our principles of it from those venerated writings, which were composed and have been preserved to convey this knowledge to the human race, wherever the introduction of Christianity should carry these in its train, and present them to the contemplation of the inquiring and grateful intellect. For grateful it must be, if it does but perceive what a Cimmerian darkness of mind we should have been in on these momentous subjects, and on all the others which they have improved, if they had never been written or circulated. We should have been what the Gothic and Sarmatian Pagans would have made us, if these conquering invaders had not been Christianized. Can I then but be grateful for having been preserved, by what I am recommending, from being what I otherwise should have been, a savage worshipper and imitator of Thor and Odin, or of some other bloody and barbarous monstrosities of the same character and operation?"

Notwithstanding the immense mass of instruction contained in the volume, there are some sentiments seriously at variance with the doctrines of the *creation, and fall, and redemption* of man.

Speaking of Adam at his first creation, Mr. Turner says, "Left to his own will, *for want of moral training, he could not but act immorally*, until he had acquired the knowledge and habits which it produces. *This he would be always averse to receiving: and he would not, until after many deviations, and much suffering from their consequences,*

begin to act steadily, with a reasoning self-command, and a rightly directed spontaneous will."—"In all that constitutes a moral being, and that in due course of time educates us to be such, Adam *must have been in himself as imperfect as any of his descendants.*"

These are sentiments frequently repeated in Letters xiii and xiv, directly opposed to the doctrines of Scripture; and they account for the omission of all that is peculiar in Christianity, in this volume—especially the redemption of man by the atoning sacrifice of Christ—and the moral renovation of the soul by the gracious influence of the Holy Spirit. We sincerely regret, that, however intelligent Mr. Turner may be as a student of DIVINE PHILOSOPHY, he appears lamentably incorrect in his CHRISTIAN THEOLOGY.

THE CHURCH AT PHILIPPI;

Or, the Doctrine and Conduct of the Early Christians Illustrated: intended to serve as an Historical Commentary upon St. Paul's Epistle to the Philippians. With a Recommendatory Introduction by the Rev. John P. Smith, D.D. 12mo boards, pp. x, 236. London, Richard Groombridge, Paternoster Row.

DR. SMITH'S "recommendation" will be regarded as a sufficient guarantee for the value of any publication, by many among all denominations of Christians; and we quite agree with that learned and able divine as to this work, that it "contains much valuable information, particularly in the historical and literary appendix, and which is well calculated to advance 'godly edifying in love,' and in all the fruits of vital Christianity."

While it may be profitable to many readers of limited information, we think the "oversights in minute circumstances," and the "interpretation of the symbolical pictures of prophecy literally," will be noticed by many with disappointment and regret. We think Chapter IV, on "The Doctrines and Conduct of the Philippian Christians—Jesus Christ the object of faith and love," defective as review of this Epistle, though it fully admits the proper divinity and true humanity of Jesus Christ. Chapter X also, on the "Character of the first ministers of the Gospel," does not exhibit the great peculiarities of the Philippian ministers in their pastoral and diaconal character, which seems essentially necessary in a review of the Epistle.

The chapter on "their anticipation of the second advent of Christ," contains some sentiments and interpretations to which we could not subscribe. We trust, however, that the Author will have a second edition soon demanded, in which he will do well to prune and condense several parts, taking up every great principle contained in the Epistle to the Philippians, to make it worthy of its title as an Historical Commentary.

CHRISTIAN MISSIONS.

BY MRS. SIGOURNEY.

Light for the dreary vales
Of ice-bound Labrador!
Where the frost-king breathes on the slippery sails,
And the mariner wakes no more:
Lift high the lamp that never fails,
To that dark and sterile shore.

Light for the forest chiel!

An outcast though he be,
From the haunts where the sun of his childhood smil'd,
And the country of the free:
Pour the hope of heaven o'er his desert wild,
For what home on earth has he?

Light for the hills of Greece!

Light for that trampled clime,
Where the rage of the spoiler refus'd to cease
Ere it wreck'd the boast of time:
If the Moslem hath dealt the gift of peace,
Can ye grudge your boon sublime?

Light on the Hindoo shed!

On the maddening idol train:
The flame of the Suttie is dire and red,
And the Fakir faints with pain,
And the dying moan on their cheerless bed,
By the Ganges laved in vain.

Light for the Persian sky!

The Sophi's wisdom fades,
And the pearls of Ormus are poor to buy
Armour when death invades:
Hark! hark! 'tis the sainted Martyn's sigh
From Ararat's mournful shades.

Light for the Burman vales!

For the islands of the sea!
For the coast where the slave-ship fills its sails
With sighs of agony;
And her kidnapp'd babes the mother wails
'Neath the lone banana tree.

Light for the ancient race

Exil'd from Zion's rest!
Homeless they roam from place to place,
Benighted and oppress'd:
They shudder at Sinai's fearful base;
Guide them to Calvary's breast.

Light for the darken'd earth!

Ye blessed, its beams who shed,
Shrink not, till the day spring hath its birth,
Till wherever the footstep of man doth tread,
Salvation's banner, spread broadly forth,
Shall gild the dream of the cradle-bed,
And clear the tomb
From its lingering gloom,
For the aged to rest his weary head.

ANNIVERSARIES TO BE HELD NEXT WEEK.

Sunday, May 10.—Continental Society, Sermon, Percy Chapel, at 11.

Monday.—London Association in aid of Moravian Missions, Sermon, St. Clement Danes, at 11. British Reformation, Exeter Hall, 12. Brit. and For. School, Exeter Hall, 12. London Itinerant, Finsbury Chapel, 6 Ev.

Tuesday.—Religious Tract, Breakfast, City of London Tavern, 6 Morn. Naval and Military Bible, Freemasons' Hall, 12. Newfoundland School, Sermon, St. Bride's, half-past 6 Ev.

Wednesday.—London Missionary, Sermon, Surrey Chapel, at 10; Tabernacle, 6 Ev. Newfoundland School, Exeter Hall, 12. Irish Society of London, Hanover Square Rooms, 12; Sermon, for Ditto, Long Acre Chapel, half past 6 Ev.

Thursday.—London Missionary, Exeter Hall, at 10; Sermon, for Ditto, St. Bride's, 6 Ev. Guardian, Sermon, Fitzroy Chapel, half-past 6 Ev.

Friday.—London Missionary, Sermon, Craven Chapel, 12. Anti-Slavery, Exeter Hall, 12. Trinitarian Bible, Exeter Hall, 1.

Saturday.—Sunday School, for Ireland, Exeter Hall, 11. Protection of Civil and Religious Rights, City of London Tavern, 11.

London: Printed and Published by C. WOOD AND SON, Popple's Court, Fleet Street: to whom all Communications for the Editor (post paid) should be addressed;—and sold by all Booksellers and Newsmen in the United Kingdom.

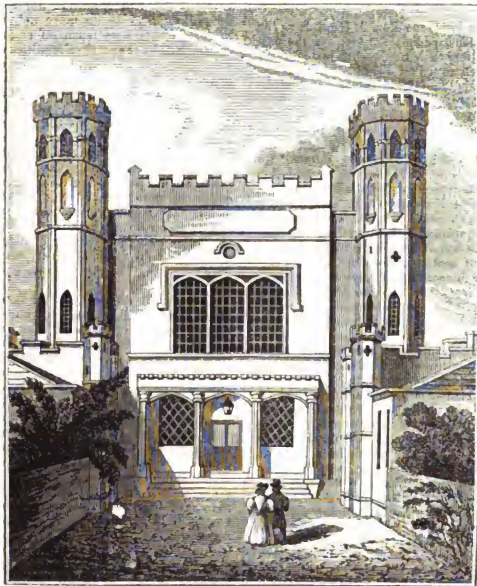
THE CHRISTIAN'S PENNY MAGAZINE.

No. 154.

PUBLISHED EVERY SATURDAY.

MAY 16, 1835.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POPPIN'S COURT, FLEET STREET, LONDON.



BRUNSWICK CHAPEL, MILE END.

BRUNSWICK CHAPEL, Mile End, London, will be interesting to many of our readers, as tracing the origin of its congregation we are led back to the ministry of its founder, the celebrated Dr. Thomas Goodwin, who was sometime one of the chaplains of the "Lord Protector," Oliver Cromwell.

Dr. Goodwin's "Christ set forth," a beautiful edition of which has been published by the Religious Tract Society, will happily exhibit the richly evangelical principles of that great divine, and to that valuable treatise we have pleasure in referring our readers.

Mr. W. Wilson's "History of Dissenting Churches," supplies the following particulars relating to this metropolitan place of worship, which began in Lime Street, in the City of London.

"*Paved Alley, Lime Street, Independent.* Paved Alley, of which, at present, no traces remain, was
VOL. IV.

situated at the upper end of Lime Street, towards Leadenhall Street, and the site has been many years covered by a wing of the East India House. The meeting-house, which was a large building, with three capacious galleries, was erected about the time of King Charles's indulgence, in 1672. The congregation that assembled in it was of early origin, being gathered by the celebrated Dr. Thomas Goodwin, soon after his return from Holland, at the beginning of the Long Parliament in 1640. Their first place of meeting was in the parish of St. Dunstan in the East, but the exact spot cannot be ascertained. Suffice it to say, that it was somewhere about Thames Street. The congregation was, for many years, very considerable, both for numbers and opulence. The church in Lime Street continued to flourish under a succession of valuable ministers, till Christmas 1755, when the East India Company

X

having purchased a large plot of ground, including the ground where the meeting-house stood, the congregation was compelled to quit. Soon after, it was taken down to make way for the enlargement of the Company's premises. Mr. Richardson, who was the pastor at that time, having relinquished his charge, the congregation divided into two branches. One of these went to Artillery Street, where Mr. Richardson resumed the pastoral office. The other branch removed to Miles's Lane, and chose for their pastor the Rev. William Porter, and is, at the present time, in a flourishing condition, under the pastoral care of the Rev. John Clayton, A.M. in the Poultry Chapel.

"About the year 1784, the Rev. J. Humphrys (on the death of Mr. Richardson) entered on the pastoral office at Artillery Street. During his ministry the church removed to a very small meeting-house in Red Lion Court, Spitalfields. Mr. Humphrys continued in the pastoral office until his death, in the year 1807. In March, 1808, the Rev. George Evans having accepted an invitation to become the pastor, the church removed to Church Street, Mile End New Town. Brunswick Chapel was opened for public worship in June, 1824, on which occasion three sermons were preached, by the Rev. William Jay, the Rev. Joseph Fletcher, D.D., and the Rev. Dr. Collyer. This chapel is situated in the front of Mile End Road, adjoining the Vintners' almshouses, and is a very substantial and convenient place of worship, capable of seating at least a thousand persons. The dimensions are sixty-five feet by forty-five; the height from the floor to the ceiling is twenty-seven feet. The school-rooms and vestry are under the same roof with the chapel; the former are occupied, on week days, by a school on the British system. The staircases ascend in the Gothic towers; the length of the whole building is ninety-five feet, by forty-five in width. The ground is leasehold, at a rent of 10s. per annum, held for the term of three hundred and forty-seven years, from the date of the trust-deed, which was executed in the year 1826. In the court-yard there are six Gothic almshouses, for female members of the congregation, above the age of sixty years. The almshouses, and also the school rooms, were erected by funds provided by the late Michael Pantin, Esq.

"The expense of building the chapel, including the vaults for funerals, was two thousand pounds. The architect and builder was James Little, Esq. of Whitechapel."

TOTAL FAMILIES IN GREAT BRITAIN AND IRELAND.

It appears from the population returns made up by Mr. Rickman, from the census of 1831, that the total of families in Great Britain is 3,414,175, of which there are employed in agriculture 961,134; in trade, manufactures, and handicraft, 1,434,878; other families, 1,018,168. In Ireland, the proportions of the classes exhibit a remarkable contrast; the total of families being 1,385,066; of whom are employed in agriculture 884,339; in trade, manufactures, and handicraft, 249,359; other families, 251,268. Thus the agricultural proportion of the population of Ireland is a quarter more than double, and the proportion of trades, &c. above a quarter less than half these proportions respectively in Great Britain. In England and Wales there are 117 families for 100 houses; in Scotland, 133; in Ireland, 110.

AN ADDRESS TO THE YOUNG.

THE rising generation must ever be a subject of the deepest interest to all the lovers of their country, for on them its hopes, its happiness, and prosperity are fixed. In a little while those who now occupy offices of trust and confidence will be succeeded by individuals selected from the more youthful members of the community, and therefore it is that on their education and virtue depends so much of the well-being of society. Hence it becomes a matter of imperative duty that the greatest attention should be bestowed upon the kind and degree of instruction communicated to children: nor can it be possible for philosophers to be more nobly employed than in devising the best means of calling forth and directing aright the embry faculties of the young and inexperienced. Much, however, will be found to depend on the disposition of the children themselves, whose docility or disobedience will affect most materially the progress that they may make, or can possibly expect to make, from the use of the means afforded to them. It is therefore my purpose now (contemplating, as I do, with heartfelt satisfaction the abundance of means furnished for the instruction of the youth of our population) to address myself in a few observations to them. I trust I shall not be to them as one that moetheth, but that they will attend patiently and prayerfully to such considerations as I shall now offer, in the hope of inducing them so to act, as that, in after life, they may be able to say with Obadiah, "I, thy servant, fear the Lord from my youth."

I. You will do well to bear in mind, that those who are advising you to give yourselves to God are older and more experienced than you, and certainly desire nothing but your good. What motive can induce so many to subscribe their money, and devote their time and talents to the work of teaching children the way to heaven, if it be not their own experience of the utility and propriety of so doing? Most of the errors into which young persons run will be found to spring from self-conceit, and the persuasion that they are more wise and prudent than the aged. I will freely own that, in many cases, and in none perhaps more than religion, it often happens that the child is a better Christian than his father, and knows much more about God and his salvation. But yet I address myself to those who avowedly have the means of grace set before them: and who, therefore, must be favoured and encouraged by the smile of many who are older than themselves. You are all aware, that in the hours of pasture and recreation, when you are doubting by what means most surely to pass your time pleasantly and happily, you would give much heed to the advice of one who was acquainted with the fields and the groves to which you might stray, and would most likely follow the path that he undertook to lead you in. Now believe that the same principle is applicable to life; believe that those who have pursued any course of conduct are the best calculated to advise you concerning it; and let their admonitions be most dutifully received. I know very well that the path of duty is often a trying one, and that the solicitations of parents seem harsh and unkind, because they are directed against many things which you cannot help thinking are both agreeable and proper. To you it may seem that the evening walk is pleasant and healthful, and the command which prohibits your enjoying it may appear unnecessarily severe; but it may be that the experienced eye of your parent foresees a coming

storm, against which he is striving to secure you. Many things may charm you by their beauty and apparent loveliness, but may be, after all, only deceitful and fatal allurements. Let those who have passed through life be deemed fittest to decide as to the conduct you ought to pursue, and hereby you will be saved from much perplexity.

2. But let me on this subject, which is after all one of experience and not of argument, request the young to look round on the actual state of that part of society with which they are acquainted, in order to discover for themselves what are the consequences which result from inattention to religion. You have schoolfellows and playmates with whose history you are to some extent at least familiar. They tell you the mode in which the hours of recreation are spent by them, and perhaps ask you to accompany them in their next expedition. Do you not find that those children who know and care nothing about God, uniformly adopt a bad course of conduct, and are at last reprov'd and punished by the master, and disliked by the virtuous part of the scholars? You have brothers and near relations in whose conduct you can trace the same effects, and discover that whenever they are disobedient they make themselves miserable, and excite the anger of their parents. You have heard of such places as prisons, and it may be that the sight of their high and gloomy walls has struck you with terror and dismay; but it is not needful for me to tell you, that within these wretched places are confined many children, whose rebellion against God has been the great and principal cause of their disgrace and sorrow. Nay, you know very well how murderers have been hanged—how thieves have been exiled from their home and family—how drunkards have ruined their health and their fortune, and bad men of all descriptions have been miserable and hated. Let me most affectionately tell you, that there was a time when the very worst man was a little child, as innocent as you are, and as capable of securing the friendship of God. But he would not; he preferred bad companions; he played on Sundays, and neglected his studies. You see the end. Can you then, with a knowledge of the end of rejecting God, dare to continue in such impiety? You are not too young to understand and see that sin in all its forms brings sorrow and punishment.

3. As another inducement to lead you at once to accept your Saviour, and follow his example, let me remind you of the solemn fact, that more than half of the people who are born into the world die before they become men. Now I dare say that you often think about the time when you shall be men, free from the authority of your parents or masters; in the possession of money of your own, and able to do as you like. Let me, however, beg that you will not deceive yourselves. I do not mean now to say any thing to you about the folly of many of the prospects and hopes with which you are amusing yourselves. I mean to make you know and feel, that probably, very likely, they will all be blasted by the hour of death. How do you know that you will live to the end of this year? Suppose now you were to be taken ill and die, what would become of you? You cannot expect that God will take you to heaven, if you have refused to do his will on earth. He must and will send you to the place of torments.

I do not want to frighten you, dear children, but I do want to awaken your attention. In a village at a distant part of our land there was once a kind and good clergyman, who used to spend part of his

time in trying to make the children of his congregation attentive to God. On one fine summer's day he sent them into the churchyard to learn and read the poetry on the tombstones, and after their work was done, and they were going away to their homes, he stopped them, and said three times in a solemn voice, "Children, where shall we be a hundred years hence?" Some of the children went home laughing and quarrelling as usual, and soon forgot their master's question. But one little girl could not do so. She thought about the certainty of her being dead before that time had passed, and always after that time tried so to conduct herself, that Jesus Christ might take her to heaven when she died. And what do you think was the end of this little girl? She soon died. She is dead now, and is certainly gone to heaven, to be with her Saviour.

Now I dare say some of you will soon forget all that I am now saying to you. But let me hope that you will not be so foolish. Remember the story of the little girl. She became a true Christian, and was very good—but she soon died: perhaps you will soon die—then, like her, believe on Christ and serve him, and you will see her, and be able to talk with her in heaven.

4. But perhaps you will not die; you may live to become old men; may pass through every stage of life; become rich, honourable, and celebrated. Yet let me assure you that this is no reason why you should neglect to fear the Lord in your youth. You will find very soon that there are a great many troubles and anxieties in this world, and that some of them are enough to oppress and weigh down the heart. I dare say you are not disposed to think that this is true; you foresee a great deal of pleasure, happiness, and ease, and you anticipate a large share of amusement and comfort when you are grown up. But let the voice of one who has felt something of the sorrows of life, and therefore feels competent to inform others about them, warn you from entertaining such delusive expectations. Oh! it makes my heart bleed whenever I look at an assembly of children, and contrast the smile, the artless smile, the hearty and sincere smile, which plays upon their healthful cheeks, with the furrows of time and the wrinkles of care, which I know will in a very little while have taken its place. And if my words could gain an entrance to the heart of but one of these little ones, I would not spend my opportunity in fruitless murmurings about sorrows I could not prevent, but would only strive to eradicate the error of supposing that life is all happiness, and at once direct the child to that Friend, who alone is competent to mitigate and soothe his distress. Then, my young friends, let me have this entrance to your heart. Believe me, when I assure you that life is an anxious and troublesome scene, and do not delude yourselves with dreams of bliss which can never be realized. B. Z.

(To be concluded in our next.)

SIMPLICITY OF MANNERS.

SOME Calmuc Tartars, being once questioned as to their code of laws, said, "They had very few laws, and did not desire the introduction of any new ones." "How then," they were asked, "have you attained such perfection in legislating, as to provide proper punishment for all crimes?" "We have," said they, "only one punishment: if one man puts another to death unjustly, he also must suffer death; for every other crime, we consider detection to be sufficient punishment."

MYSTERIOUS MURDER OF A YOUNG LADY IN FRANCE.

INFIDELITY in France, for many years after the Revolution, produced deeds of iniquity, the relation of which has filled the mind with the deepest horror. Much of those horrible proceedings has been published to the world: but many are the works of darkness, which will not be revealed until the secrets of all hearts shall be opened to view before the righteous tribunal of God in the day of judgment.

Christianity in France had been awfully debased by the priesthood, and, instead of its heavenly purity, the Romish impositions were substituted: these were seen to be irrational and delusive, and the men of reading and reflection denounced it as mere priestcraft; and with this priestcraft they anathematized Christianity, whose divine features they had never seen; hence the immorality of France.

The species of murder related in the following narrative was, we believe, sometimes perpetrated in the darkest ages of the Romish superstition, upon Nuns, who, after taking the veil, violated their professions, and escaped from the convent. We leave it, however, to our readers to form their own opinions upon the motives which could have led to the commission of a crime so eminently horrible.

Probably many will not give credit to the following shocking relation, which bears date only a short time subsequently to the boasted triumphs of atheism in France: however, enormities equally horrible we have heard related by a gentleman still living, who belonged to the royal household of Louis XVI, at the time of the Revolution.

This story was related by General Hulon in the winter of 1816-17, one evening at Sir Sidney Smith's in Paris. The general stated that he had it from Marshal Junot, Duke of Abrantes, who was governor of Paris at the time it happened, and must, therefore, necessarily have been acquainted with all the circumstances attending it.

In the year 1805, as a poor mason was returning one evening from his daily labours, he was met in an obscure street in Paris by a well-dressed man, whose face he never remembered to have seen before, but who stopped him, and inquired of him to what trade he belonged. On being answered that he was a mason, the man said, that if he would walk up a certain street, which would be shown to him, he should receive as his reward fifty louis d'ors. The stranger adlied, that he must submit to have his eyes covered, and to be carried in that state for a considerable distance. To this the mason readily consented, partly from curiosity, and partly from the greatness of the reward offered him for so inconsiderable a work. The stranger immediately placed a handkerchief over his eyes, and having led him by the hand for a few paces, they came to the spot where a carriage waited for them, into which they both got and it drove rapidly off. They soon got out of Paris, at least so the mason conjectured from the noise of the wheels going over the stones having ceased. After having proceeded thus for about two hours, the rattling of the stones returned, and they seemed to the mason to have entered another town; shortly after which they stopped, and the mason was taken out of the carriage, and led through several passages and up a flight of stairs, till they came to a place where he heard the sound of voices. Here his eyes were uncovered, and he found himself in a large room, the walls, roof, and floor of which were entirely hung with black cloth, except-

ing a niche on one side, which was left open. By the side of it were placed a considerable quantity of stones and mortar, together with all the tools necessary for the work upon which the mason was to be employed. There were also several men in the room, whose faces were covered with masks. One of these came up to the mason, and addressing himself to him, said, "Here are the fifty louis d'ors which we promised you; and there is only one condition to be exacted from you, which is, that you must never mention to any person what you may see or hear in this place." This the mason promised; and at this instant another man, who was masked, entered the room and demanded if all was ready. Upon being answered in the affirmative he went out, and returned again in a few minutes, with two other men, both masked, and one of whom, from the whiteness of his hair, the mason supposed to be an old man. These three dragged in with them a very beautiful young woman, with her hair dishevelled and her whole appearance betokening great disorder. They pushed her with great violence into the niche, into which they at length succeeded in forcing her, notwithstanding her struggles and resistance. During this time she never ceased uttering dreadful screams, and crying for mercy in the most piteous manner. Once she got loose from her persecutors, and immediately prostrated herself at the feet of the old man, and embracing his knees, besought him to kill her at once, and not to let her suffer a cruel and lingering death; but all in vain.

When the three men had forced her into the niche they held her there, and commanded the mason to commence his work and wall her up.

Upon witnessing this dreadful scene, the mason fell on his knees and intreated to be permitted to depart without being accessory to this act of cruelty. The men, however, told him that this was impossible. They menaced him, if he refused to perform his promise, with instant death: whereas, on the other hand, if he complied, they said he should receive an additional fifty louis d'ors when he had completed his work.

This united threat and promise had such an effect upon the mason that he did as he was commanded, and at last actually walled up the poor victim, so as to render her escape impossible. She was then left to perish by slow degrees, without light or sustenance. When the mason had finished he received the additional fifty louis d'ors; his eyes were again covered, he was led through various passages as on his arrival, and finally put into the carriage, which drove off as before. When he was again taken out of it his eyes were uncovered, and he found himself standing on the exact spot where he had first met the stranger. The same man now stood beside him, desired him not to stir from the place where he was then for five minutes, after which he was at liberty to return home; adding, that he was a dead man if he moved before the time prescribed. He then left him, and the mason, having waited the five minutes, proceeded straight to the police officers, to whom he told his story, and they carried him immediately to the Duke of Abrantes. The Duke at first imagined his account to be an invention, but, upon his producing the purse containing the hundred louis d'ors, he was compelled to believe it.

The strictest search was immediately made in and about Paris for the discovery of the perpetrators of this horrid murder, but in vain. The Emperor Napoleon immediately interested himself in it, and special orders were issued by him to the officers of the police, to leave no means untried to obtain their

object. Many houses were searched, in the hope of finding some place which had been lately walled up, and which answered to the account given by the mason, but, notwithstanding all these endeavours, nothing further ever transpired respecting this dreadful mystery.

WESLEYAN MISSIONARY SOCIETY.

ON Monday morning this valuable Society held its annual meeting in Exeter Hall, which was crowded to excess, and many sought admission in vain. John Hardy, Esq. M.P. took the chair at eleven o'clock; and, after the Rev. Joseph Taylor, chairman of the Conference, had opened the meeting with prayer, he urged the Society to renewed activity and diligence, encouraged by the example of Whitfield and Wesley.

Dr. Bunting read an abstract of the report, which detailed most important operations in various parts of the world.

Ireland has 24 missionaries, and six scripture readers; by whom 7,000 children are superintended in a course of daily instruction, in connection with their ministry of the gospel.

Sweden has received much benefit from the Society's missionaries, who labour under royal sanction.

Germany has several societies of Wesleyans.

France also has several societies, and they have several schools in Paris.

Spain has received some light from a Wesleyan missionary, whose labours appeared to have been principally directed to survey the moral wastes of that fine country. In Seville there are 90,000 Roman Catholics, of whom 70,000 attend neither mass nor confession, many of them taking refuge in deism rather than yield to the innumeries of popery. One Spanish prelate has distributed 3,000 Bibles in his district, and observes, that the battle is not now against Luther or Calvin, but against Antichrist.

The South Seas, particularly New Zealand and the Friendly Islands, are receiving astonishing benefits from the Missionaries, who, in connection with those of the London and Church Missionary Societies, had succeeded in the general establishment of Christianity.

Southern and Western Africa, the West Indies, and Ceylon, are important fields of missionary labour to this Society. In Ceylon it has 10 missionaries, who have 4,000 children under instruction, and in the West Indies it has 76 missionaries, labouring chiefly among the emancipated negroes.

The Report states the Society has 260 missionaries, divided among 170 missionary stations, in which there were 43,304 members, and 37,965 children educated. The amount of the year's revenue was 53,437*l.* 15*s.* 2*d.*, being an increase on the former year to the amount of 1,204*l.* 8*s.* 2*d.* This was exclusive of a splendid legacy of the late Horatio Cock, of Colchester, which was one-eighth of his whole fortune, and amounted to 5,274*l.*; this, with special contributions, raised the year's revenue to 60,865*l.* 15*s.*

Lord Mountsandsford, Rev. John Clayton, A.M. of London, Sir Andrew Agnew, Bart. M.P., Rev. Theodore Drury, Vicar of Keighley, Yorkshire, Rev. J. Dixon of Liverpool, Rev. Dr. Codman, representative of the American Board of Commissioners for Foreign Missions, Rev. Professor Tolock of Berlin, Rev. Mr. Williams, Missionary from the South Seas, Rev. Dr. Humphrey, President of Amherst

College, United States, Rev. W. O'Reilly of Dublin, Rev. R. Newton, Henry Pownall, Esq., W. G. Searth of Leeds, Thomas Palmer, Esq., Rev. J. McLean, Rev. R. Alder, and Rev. Mr. Wilson, were the speakers on this occasion. The meeting did not close till past five o'clock.

CHURCH MISSIONARY SOCIETY.

ON Tuesday, May 5, this great Society held its annual meeting in Exeter Hall; the chair was taken by the Earl of Chichester.

Rev. Mr. Jowett read a long statement of the proceedings of the Committee. The receipts of the past year were 57,816*l.*, which, with 11,766*l.* a legacy from the late Horatio Cock of Colchester, amounted to 69,582*l.*, being an increase over the last year of 4,790*l.*

The Report stated, that in almost every quarter success had attended the labours of the Society's missionaries. Preparations were being made, by the establishment of a separate fund, to provide for the religious education of the negroes since their emancipation from slavery in the West Indies. Arrangements have been made with the bishops of Jamaica and Barbadoes, to send missionaries to those islands from this Society.

China was contemplated also as a field of missionary labour, for which preparations were being made.

West Africa has six missions of this Society, at eight different places; and the total number of persons attending the schools and receiving religious instruction here is 3,000.

Malta enjoys the printing press, which is employed as the means of diffusing the knowledge of Christianity, among those who inhabit the shores of the Mediterranean, especially at Algiers, Constantinople, and the towns of Egypt.

Smyrna possesses Greek schools, which are flourishing.

Egypt continues much the same as last year, as regards the Society's agents.

India exhibits pleasing signs of prosperity, especially in regard to education.

North-west America also presents an interesting field of labour, which is yielding fruit to the praise and glory of the grace of God.

Success thus attending the labours of the Society was encouraging; yet, the Report stated, that none of the Mission stations supported themselves, and great efforts therefore were required to sustain this glorious work.

The Bishop of Chester, the Bishop of the Episcopal church in Ohio, the Bishop of Lichfield and Coventry, Thomas Fowell Buxton, Esq. M.P., the Earl of Galloway, the Marquis of Cholmondeley, Rev. Mr. Yate, Missionary from New Zealand, Captain Alager, and Rev. Hugh Stowell, of Manchester, severally addressed this overflowing meeting. Having sung a psalm, the meeting was closed by a few words from the noble Chairman.

Catherine, Empress of Russia.—The deputies summoned by her Majesty from all the nations of her empire to assist in forming a system of legislation, in their first address styled her "Great, wise, and the mother of her people;" titles which, with the exception of the last, she declined; at the same time saying, "None can be called great before death; none wise that are mortal: I hope I shall act as the mother of my people."

RESTORATION OF THE SABBATH.

From an American Paper.

PLAN OF OPERATIONS.

I. Let every Christian begin at home—regulate his own life and conduct, so as not to participate in this sin; and the better to secure this object, sign a pledge, specifying what things he will not do on that day. The church, of course, will feel under obligation to call to account any of their number who desecrate the Sabbath. Those who do not profess the religion of the gospel, but love the Sabbath, are invited to unite with them by signing the same pledge—a form of which is here proposed.

Believing that all attention on the first day of the week to worldly business, except such as is required by works of piety and mercy, or in promotion of our spiritual good and that of others, is a violation of the Divine will, and injurious to the civil, social, and religious interests of man, we therefore agree that we will not participate in this sin,—

1. By travelling on business or for pleasure.
2. By making or receiving visits.
3. By going or sending to the post office.
4. By holding stock in boats, cars, stages, or other establishments, which are employed in violating the Sabbath.
5. By worldly conversation or secular reading.
6. By allowing our household, or strangers, when within our gates, to profane holy time.

II. "The earth was without form and void," until "God said, let there be light, and there was light;" and Sabbath breaking will exist, and increase, until there is more light on the subject.—This light must emanate from the pulpit, the press, and through the instrumentality of travelling agents.

III. Let merchants, manufacturers, and travelling gentlemen, who value the Sabbath, and the blessings which accompany it, by thousands, sign the following declaration, *viz.*

We, the subscribers, believing that the command

to remember the Sabbath day to keep it holy, extends to all men; and wishing not only to enjoy the rest of that day ourselves, but to allow the privilege to others, do hereby express our willingness and desire to have our business, in all respects, so transacted, as not to require the attention or labour of any man on the Christian Sabbath.

IV. Then invite all who do business on the Sabbath, or cause it to be done, to make such arrangements as will not interfere with the sacred rest of that institution. And I have every reason to believe the invitation will be joyfully received and promptly complied with. During all this process, the only means to bring about so desirable a change are—moral suasion—the presentment of facts—truth pressed home upon the conscience—light; "Let there be light."

Such an arrangement could injure no man: all our business would be transacted as it now is, with the exception of resting one day in seven; which every man, after six days of labour, needs, as also the weary animal which toils for our benefit. In this plan, no business man, or travelling gentleman, would have the advantage over his neighbour; for all would rest from secular employment, as often as the Sabbath dawned upon our land. Then, while we are at rest, our son and our daughter, our man-servant and our maid-servant, our cattle, and the stranger within our gates, might rest, as God has commanded, and as their constitution requires.

There is no more difficulty in closing our business when the Sabbath commences, than there is when enshrouded by the curtains of evening, or when driven from it by a storm of wind and hail, or the destruction and the pestilence.

The Divine arrangement is, that man and beast shall have one day in seven for rest; and the man who disregards the will of his Maker, the claims of our nature, and the good of the creatures which God has made, cannot be a philanthropist, a good member of society, a friend to his own best interest, or a Christian. A nation of Sabbath breakers is a nation of infidels.

SCRIPTURE CONTRASTS AND CHARACTERS.

There is therefore, now, no condemnation to them which are in Christ Jesus.—Rom. viii, 1.

God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.—1 Thess. v, 9.

There shall come in the last days, scoffers walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were, from the beginning of the creation.—2 Peter iii, 3, 4.

It is appointed unto man once to die.—Hebrews ix, 27.

For I know that thou wilt bring me to death, and to the house appointed for all living.—Job xxx, 23.

He that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God.—John iii, 18.

The wicked is reserved to the day of destruction, they shall be brought forth to the day of wrath.—Job xxi, 30.

The Lord is not slack concerning his promise, as some men count slackness, but is long suffering to usward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burnt up.—2 Peter iii, 9, 10.

We must all appear before the judgment-seat of Christ.—2 Cor. v, 10.

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame, and everlasting contempt.—Daniel xii, 2.

MY SCRAP BOOK.

LEAF LXII.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—*Seneca*.

CONVERSION AND PERSECUTION OF MRS. VERBOON.

(Concluded from p. 149.)

THIS recital was thought necessary, to let the nation see what sort of people these Jews are, whom we harbour so kindly among us; who, as they yet lie under the guilt of that innocent blood which their fathers wished might rest on them and their children; so continue not only in their obstinate infidelity, but do still thirst after the blood of such of their nation as believe in him whom their fathers crucified; and whom they in derision called often to this convert, *that hanged man*. He was indeed hanged on a tree by the Jews of his time, but they themselves knew then that he rose from the dead, and so triumphed over all that hell or hellish men had contrived: and though they hired the souldiers that first saw him rising out of the grave, to suppress this dreadful truth, as his resurrection must needs be to them, yet it broke out with such undeniable evidence, that not a few of those who had procured his death, came afterwards to believe in him: nor could they by the imprisonments, whippings, stonings, and all the other effects of their enraged cruelty, by which those first converts to Christianity suffered so much, fright them from publishing those things which they had seen and heard. One of whom, as he was one of the most violent persecutors of that way, so he was one of the most learned and zealous of their religion; was by such an irresistible force from heaven, both convinced and converted; so that he became, from the chief of sinners, the chief of the apostles of Christ.

According to the sage advice of Gamaliel, the event clearly proved that this doctrine was of God: for as of old, Dagon's falling before the ark of God was a proof of the weakness of the idol, and of the majesty of the living God, whose symbols the ark was; so their being driven out of their land, their temple being destroyed, by which all those expiations which that covenant afforded for sin can no longer be had; shew that the covenant with their fathers is dissolved, their ceremonies are ineffectual, and the whole *Mosaical* religion is determined long agoe. *Josephus*, the last of their writers to whom any credit is due in matters of history, has given a great, though short testimony to these things; and though he has not enlarged on our Saviour, as he has done on John the Baptist, or St. James the Lesser, the brother of our Lord, as he is commonly called, knowing how displeasing it would be to his countrymen to dwell much on such a subject; yet he was too faithful a writer, to have quite passed over a matter of such consequence.

I do not design* to inflame any to rage or fury against the Jews, nor do I desire to have any force put upon their consciences; for the *wrath of man worketh not out the righteousness of God*; but I have the rather written this, to provoke all that may be concerned in the sequel of this affair, to proceed in it as becomes truly zealous Christians, and to redeem the nation from the infamy that so base a con-

spiracy (if not severely punished) will bring on it; that so those enemies of Christ, if they are suffered to live among us, yet may not again dare to adventure such practices against those who forsake their blind superstition, and come to believe in the only Saviour of the world: and that those who are called Christians, may by the signal punishment of those instruments of wickedness whom they found among us, be so terrified, that they may no more, with *Judas*, for a little money, betray a member of Christ to be crucified among them.

An Ode on the melancholy condition of WILLIAM SMITH, who was executed at Tyburn, Sept. 1750, for Forgery.

WRITTEN BY HIMSELF.

Once could I tune the Sapphic lyre,
Or gently touch the rural reed;
Once could I soar with Pindar's fire,
Or round Aonia's mount could tread.
Ah! now, Mæonides, how dull thy flame;
Horace is mute; silent Euterpe's strain;
No more sweet Clio breathes her airs divine,
But Melpomene prompts the doleful line.

Seneca taught me how to live;
Oh! Lucan teach me how to die,
For while Pharsalia's laurels thrive,
The Bard expires without a sigh.
How could serenity invest thy brow,
When all thy vital blood was draining low?
How could the poet act the sage's part?
'Twas innocence — but guilt appals my heart.

Fear not, my soul, a gracious God
Can all thy latent purpose view;
Jehovah yet can stay the rod,
Can drop down mercy like the dew.
But, oh! presumptuous sinner, let thy crime
Condemn thee — Yes, all-gracious Lord of Time,
It does. Behold how penitential flow
These heartfelt numbers — Heaven alone can know.

Justice has ranked me with the dead;
I bow, and own the just decree:
Yet ere each sense, each thought is fled,
How shall I front the fatal tree!
Hope, Faith, the Christian Word, inform me how
With resignation to endure the blow:
But, ah! Eternity! Tremendous word!
There! there! I sink, I tremble; help me, Lord!

The virtuous precept, moral page,
Instructive fire, maturing youth:
Yet, oh! how vain, if ripper age
Neglects the sacred path of truth.
Brought up in plenty, and to pleasure bred,
Lo! here my wretched food, my dismal bed:
Sigh not, my soul, cease, cease the gushing tear,
Guilt merits justice, nor is mine severe.

Great God of mercy! while I bend
In supplication to thy throne,
Incline thine ear, thy grace extend,
Hear! hear my sigh, nor slight my groan.
Lord, if kind clemency preserve my breath,
Make me deserving of it. But if death
Call on me, oh! my struggling soul prepare;
Receive me, gracious God! — Lord, make me my
Redeemer's heir.

S. J. B*****.

* Whatever the "design" of the writer of this Narrative may have been, it is evident that his concluding remarks were dictated by any thing rather than the benign spirit of Christianity. — S. J. B.

NOTES ON THE GOSPELS:

Principally designed for the use of Sunday School Teachers and Bible Classes. By Albert Barnes, Luke and John Condensed from the American edition. 18mo. cloth, pp. 416. London, Religious Tract Society.

BARNES'S Notes on the Gospels of Matthew and Mark we introduced to our readers only a few weeks ago, with our cordial recommendation. Although we still think that for Sunday School Teachers and Bible Classes this work might have been somewhat more condensed, it cannot fail to be regarded as a treasure. Village preachers will find it truly valuable and helpful to them in their labours.

For the information of those who may not have seen this judicious work, we give them the following as a specimen.

"John i, 18. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

"'No man hath seen God at any time.' God is invisible. No human eyes have seen him. But Christ had a knowledge of God which might be expressed to our apprehension by saying that he saw him. He knew him intimately and completely, and was, therefore, fitted to make a fuller manifestation of him. See John v, 37; vi, 46; 1 John iv, 12; Ex. xxxiii, 20; John xiv, 9. This passage is not meant to deny that men had witnessed manifestations of God, as when he appeared to Moses and the prophets. Compare Numb. xii, 8; Isa. vi. But it is meant that no one had seen the essence of God, or had fully known God. 'The only begotten Son.' See on verse 14. 'In the bosom of the Father.' This expression is taken from the custom among the orientals of reclining at their meals. See note on Matt. xxiii, 6. It denotes intimacy, friendship, affection. Here it means that Jesus had such a knowledge of God as a friend has of a friend, a knowledge of his character, designs, and nature, which no one else possesses, and which renders him, therefore, qualified above all others to make him known. 'Hath declared him.' Hath fully revealed him, or made him known. Compare Heb. i, 1. By his word and Spirit he enlightens and guides us, and leads us to the true knowledge of God. And there is no true and full knowledge of God which is not obtained through his Son. Compare 1 John ii, 22, 23.

A MORNING HYMN.

ONCE more, my God, I wake to life,
Once more I see thy glories shine;
Another day of Christian strife,
Another precious day, is mine.

Oh! teach me daily Time to prize,
To watch each moment as it rolls;
They waft us far beyond the skies,
They waft us to the clime of souls.

To banish sensual sloth and ease,
To seize and sanctify each hour,
In every act that we may please,
Impart thine own almighty power.

So from the gross alloys of earth
Sublime and purify the mind;
Create a new, a heavenly birth,
By truth imbued, by grace refin'd.

Dublin.

JACOB.

INQUIRY OF KING JAMES I.

"CAN SHE SPIN?"

DOMESTIC economy is an essential branch of female education, and no acquisitions or accomplishments can possibly serve as a substitute, in qualifying a young lady for her dignified station as head of a family. Accomplishments, however, may be sought by young ladies, and even the knowledge of languages, Latin, and Greek, and even Hebrew, may be studied, to a profitable extent, by young ladies who have much leisure, instead of many things which uselessly or even perniciously occupy a large portion of their time.

Considering the improved facilities for acquiring a knowledge of languages, it seems probable that before the close of the present century, the original languages of the Holy Scriptures will form a part of the study of every well-educated child, especially of those whose parents are deeply imbued with the spirit of Christianity: there is, nevertheless, some point in the inquiry of King James, as related in the following anecdote.

"A young girl was presented to James I, who was a patron of learning, as an English prodigy, because she was deeply learned. The person who introduced her boasted of her proficiency in ancient languages. 'I can assure your Majesty,' said he, 'that she can both speak and write Latin, Greek, and Hebrew.' 'These are rare attainments for a damsel,' said James; 'but pray tell me, *can she spin?*'"

POPEERY DECLINING IN SPAIN AND PORTUGAL.

INFORMATION of a truly gratifying character is daily circulated from Spain and Portugal, relating to the progress of education, the advancement of the cause of the Bible, and the disposition towards religious liberty. Scriptural knowledge alone can annihilate Popery; and this is happily being effected, especially in the priest-ridden kingdom of Portugal.

Spain has taken one hundred years to double its number of inhabitants, and, with the exception of Russia, there is no country in Europe in which education is at so low an ebb, the proportion of students to the inhabitants being but as 1 in 346, and but 1 in 35 of the children receiving education. It is, however, gratifying to hear that the Spanish government has at last aroused from its lethargy, as appears from the presence of a commission now in this country, whose object is to make inquiry into the statistics of education.

As paper receives from the press letter for letter, as the wax receives from the seal print for print, or as the glass receives face for face, so do believers receive from Christ grace for grace: i. e. for every grace that there is in him, there is a measure of the same in them. — *Dyer*.

Seek to be pardoned through Christ; but, above all, seek to be beloved of Christ.

Communications for B. Z. and J. H. lie at the Publishers.

London: Printed and Published by C. WOOD AND SON, Poppin's Court, Fleet Street, to whom all Communications for the Editor (post paid) should be addressed; — and sold by all Booksellers and Newsmen in the United Kingdom.

THE CHRISTIAN'S PENNY MAGAZINE.

No. 155.

PUBLISHED EVERY SATURDAY.

MAY 23, 1835.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POPPIN'S COURT, FLEET STREET, LONDON.



COGGESHALL ABBEY, ESSEX.

Superstition has prevailed in every age, even under the forms of Christianity, exactly in proportion to the degree in which the Scriptures have been withdrawn from the use of the people. With this prevalence of ignorance and superstition, pure religion has necessarily been corrupted; still, from time to time, vigorous and powerful minds have arisen, aiming to produce a popular reformation.

Ecclesiastical history furnishes many examples of this kind; and our ancient abbeys and monasteries are monumental evidences of their labours; these, however, were productive of little else than an increase of monkish sects and various evils under which the people groaned, because they were directed only by the absurd dogmas and prescriptions of reformers and teachers, who were themselves ignorant of the Holy Scriptures.

Coggeshall Abbey was founded for monks of the Cistercian order, by King Stephen and his Queen Maud, in the year 1140, and dedicated to the Virgin Mary. William de Humbertane, with the king's licence, gave the manor of Fillinghame to these monks, for the finding of one wax light to burn before the altar at the time of high mass daily in the Abbey Church.

Dugdale estimates the revenue of this abbey, at
VOL. IV.

the time of the general suppression by Henry VIII, 251*l.* per annum, but it was valued at 290*l.* according to Speed.

That part of the remains of Coggeshall Abbey represented in our Engraving is now made use of as a barn; but is still, notwithstanding the undignified purpose to which it is applied, held in high estimation by the inhabitants of the town, as a relic of antiquity.

ORIGIN OF THE CISTERCIAN ORDER OF MONKS.

Clugni in France was most famous in the middle of the eleventh century for the supposed sanctity and virtues of its religious orders. Hence their discipline was universally respected, and their rules were adopted by the founders of new monasteries, and by the reformers of those that were in a state of decline. Worldly prosperity flowed in upon them, by valuable presents from all quarters; and their credit grew to such a height, that they were honoured with the title of a distinct order, as THE CONGREGATION OF CLUGNI.

Spiritual dominion succeeded, and all those monasteries which had received their discipline were called after their name and acknowledged their ju-

Y

risdition. Hugo, the sixth abbot of Clugni, was in high favour at the court of Rome; and, by his interest with several princes, he rose to the head of *five and thirty* of the principal monasteries in France. Many other of the smaller convents also acknowledged this abbot as their chief, styling him the "Arch-abbot." But this enormous increase of opulence and authority contributed in a high degree to the propagation of vices which dishonoured that age of superstition and licentiousness; and the monks of Clugni soon degenerated from their rigid rules, and were distinguished by nothing but the peculiarities of their discipline from the rest of the monastic orders.

Towards the conclusion of the eleventh century, Robert, abbot of Melme in Burgundy, having employed in vain his most zealous efforts to revive the decaying piety and discipline of his convent, and to oblige his monks to observe, with more exactness, the rule of St. Benedict, retired with about twenty monks, who had not been infected with the dissolute turn of their brethren, to a place called Cîteaux, in the diocese of Chalons. In this retreat, which was at that time a miserable desert, covered on all sides with brambles and thorns, but which bears at present a quite different aspect, Robert laid the foundations of the famous order or congregation of Cistercians, which, like that of Clugni, made a most rapid and astonishing progress, was propagated through the greatest part of Europe in the following century, and was not only enriched with the most liberal and splendid donations, but also acquired the form and privileges of a spiritual republic, and exercised a sort of dominion over all the monastic orders. The great and fundamental law of this new fraternity was the rule of St. Benedict, which was to be solemnly and rigorously observed; to this were added several other institutions and injunctions, which were designed to maintain the authority of this rule, to ensure its observance, and to defend it against the dangerous effects of opulence, and the restless efforts of human corruption to render the best establishments imperfect. These injunctions were excessively austere, grievous to nature, but pious and laudable in the esteem of a superstitious age. They did not, however, secure the sanctity of this holy congregation; since the seducing charms of opulence, that corrupted the monks of Clugni much sooner than was expected, produced the same effect among the Cistercians, whose zeal, in the rigorous observance of their rule, began gradually to diminish, and who, in process of time, grew as negligent and dissolute as the rest of the Benedictines.

ILLUSTRATION OF NUMBERS XXXIII, 55.

"Pricks in your eyes and thorns in your side." (2 Cor. xii, 7.) PEOPLE in the East, in consequence of their light clothing, of the exposed state of their feet, and the narrowness of the paths, have a great dread of thorns. Those who carry the palankeen, or who travel in groups, often cry aloud, "Mullu, mullu! a thorn, a thorn!" The sufferer soon throws himself on the earth, and some one, famous for his skill, extracts the thorn. Does a person see something of a distressing nature, he says, "that was a thorn in my eyes." A father says of his bad son, "He is to me as a thorn." "His vile expressions were like thorns in my body." A person going to live in an unhealthy place, or where there are quarrelsome people, is said "to be going to the thorny desert."—*Roberts's Oriental Illustrations.*

AN ADDRESS TO THE YOUNG.

(Continued from p. 155).

5. AGAIN let me remind you of the power and greatness of the Being to whose friendship I desire to introduce you. An anxious father having resolved to send a son, whom he tenderly loved, to sea, and having procured him a situation in a vessel, before he took his long farewell called his child aside, and urged him to cultivate the friendship and secure the favour of the captain, as the only means of performing his duty, and passing his time in comfort and peace. To you, then, I am anxious to recommend the very same kind of instruction. You must very soon enter on the business of that world, of which God is the Creator and the Governor. Consider, then, how supremely important and advantageous it must be to secure his favour and friendship. He can do what he likes. If you are in difficulty, or surrounded by enemies, who place such obstructions in your path as prevent your advancing, remember that God can overthrow every device; all the schemes of his creatures are contemptible and less than nothing in his eyes, when furnished with a view to oppose him. By a word he called every thing into being, and with equal care can accomplish any object that he deems desirable. Consider also the wisdom of God. Bad men act on their own advice, and are sure to be wrong in the end; but I want you to ask God's advice and direction before you do any thing, and then you will be sure to be right in the end. It is also the privilege of all who fear God to feel in the hour of affliction that the God who is sending their present distress cannot have made a mistake about it, and that, in a little while, they will be able to see its propriety and usefulness. I know not what words to use, so as to persuade you to think on your high privilege in having the offer of God for your friend. Compare his greatness with your own littleness, and I am sure you will feel that you ought to be very thankful for such an opportunity. Oh! do not neglect it. Such a gracious offer ought to be accepted without a moment's delay.

6. Perhaps you will say, "Ah! I am sure that such a great Being as God cannot care about my little troubles. He has got too much to do with others to attend to me. Or, if he does see me, he thinks nothing of the little foolish things that I am uncomfortable about." Now, in reply to this very improper speech, because it is one which calls the Bible a falsehood, let me remind you that Jesus Christ was once a child, as little as you are, and just the same as you are, only a great deal better. No doubt he had playmates and companions; nor need we fear to think that he joined in the healthful and innocent pastimes of the young. He knows what little children feel and what they want, and if you go and talk to him in prayer, he will understand you, and feel a great deal of pleasure in helping you. Do not be ashamed of going and telling him your faults. He knows them all without your telling, although he will not pardon them unless you do tell him of them, and feel sorry too that you have offended him. When the good and gracious God sent a Saviour into the world, he did not forget the little children; he took care that he should be as much a Saviour for the young as for the old. Therefore, I hope all of you will take your place under his banner, and having the Scriptures for your guide, begin to lead a new and

better life. You have got a very kind and sympathizing friend.

7. The last consideration which I present to you, is, the great glory and happiness which will be bestowed on all who love God. I suppose you sometimes think about dying. You hear of the death of great men, and perhaps some member of your own family is taken away, and you go into mourning for him. Now, at this time, you cannot help thinking that some day you must die, and be laid in the grave, and become corrupt and a mere skeleton. And does it never become a subject of anxiety with you as to where your soul will go when this solemn hour arrives? You have heard of a lake of fire in which the devil and his angels dwell, and where nothing is heard but cursing and groans of despair. You surely do not wish to go there. You have also heard of heaven, where God lives, where all the angels live, and where every one is wise, virtuous, and real lovers of God. Should you not like a place in this happy world when the hour of death removes you hence? Oh! my dear children, it is not your youth nor your inexperience which can be pleaded as an ample excuse for your melancholy indifference. You are not loath to exert yourself for the space of half a year at your schools, with a view to obtaining the prize of some book, or other gift, which is to be the reward of diligence. But you will not make an effort to obtain the crown of glory which fadeth not away; and yet there are more reasons why you should do the latter than the former. Only one out of twenty boys can get the prize, and those who lose it are by no means blamed or punished; but *all* who sincerely strive for heaven shall obtain it, and those who do not strive are destined to undergo the blackness of woe for ever. Make then a bold struggle, for your all depends upon your success.

I have thus endeavoured to show you that there are several reasons why you should fear the Lord from your youth. Those which I have set before you are, however, only a few out of a great number. Let me beg you to give them due weight. Do not neglect or forget them. You will find they do not tend to prevent you from advancing in your studies, they do not deprive you of any of the innocent and proper gratifications of youth, and will certainly afford you more peace and more happiness than the utmost amount of wealth and honour could procure for you.

I have only a few remarks more to offer as practical directions for you to observe.

1. The great question of course now is whether or not you are sure, or hope even that you do thus fear God. This is not a question which can be decided in a hurry. It is not a matter of course. You must examine yourselves. You must seriously think about the way in which you are usually acting, and whether or not you are aware of making it your business to please God. I am sure you will find a great many faults in your conduct; then are you endeavouring to correct them, or are you resting upon that foolish ascription of your friends, "he is a good boy." Oh! it is not your friends, but your God who will be your judge; and, unless he approves of you, it is of no avail that your friends and companions are fond of praising you. Then examine yourselves—do it sincerely—do it directly. The devil will tell you, "Oh, it is no use." Every child who hears or reads these words, and refuses or does not examine his heart and life, may be certain that the devil, the wicked one, has caused him to be so neglectful.

2. The next thing for you to attend carefully to is prayer. I suppose most of you *say* your prayers at least every day, but do any of you know what it is to *pray*? Do you feel that you are speaking to God, that you wish him to hear you? Do you feel the same anxiety as if you were asking your parents to give you something which they had promised? Why do you pray? Is it because your mother taught you, or because you feel your need of the things which you ask for, and have felt the use and benefit of asking for them? Now examine this, and, if necessary, amend it this evening.

3. Read your Bible every day. Perhaps you may not see that your schoolfellows do this, and may not like them to see you. Well, I have no reason to object to your reading it in private if you can, but at all events you must read it. Now you are not to read it merely for the sake of saying you have done so, but in order to find out what it says to you. It certainly should influence your behaviour, which it cannot do unless you understand and feel it; and that you cannot do except you pray for the help of the Holy Spirit.

4. Be very attentive when you are in the house of God; join sincerely in all the prayers; listen attentively to the Scriptures, and also to the explanations and exhortations of the preacher. You may either get a great deal of good or none at all in these public assemblies, according to your own feelings and determinations.

Finally, be ye therefore sober, and watch always; view carelessness and indifference about your danger as the very worst state of mind you can be in. All those enemies of your soul, who are seeking its destruction, are always on the watch. Will you then be asleep? Oh, no! you are young: your energies are yet unwasted; your health yet unimpaired. If you will devote your time and talents to the service of your Maker, you may be the means of effecting immense and boundless good to many of your fellow-creatures. All things may be yours. Life may be spent under the gracious smile of a Divine and all-sufficient Lord and Saviour, and eternity may be full of that glory which fadeth not away. Oh, then, fear the God of your fathers, and serve him with a perfect heart and with a willing mind.

B. Z.

ILLUSTRATION OF 1 KINGS XVIII, 42.

"He cast himself down upon the earth, and put his face between his knees."

MR. JOSEPH ROBERTS, in his volume of "Oriental Illustrations," composed from observations which he had made during *fourteen* years residence in India, asks,

"Who in the East has not seen the natives thus sitting on the earth, with their faces between their knees. *Those engaged in deep meditation, in a long train of reasonings, when revolving the past or anticipating the future, when in great sorrow or fatigue, as coolies after a journey, may be seen seated on the ground with the face between the knees.* This morning, as I passed the garden of Chinnan, I saw him on the ground, with his face between his knees. I wonder what plans he was forming: it must have been something very important to cause him thus to meditate. 'Kandan is sick or in trouble, for he has got his face between his knees.' 'The man threatens to trouble you.'—'He trouble me! I shall never put my face between my knees on his account.'—'Alas! poor woman, she must have a

cruel husband, for she has always her face between her knees."

"Elijah went to the top of Carmel to meditate on the past and the future: there he was after the display of God's majesty in the fire from heaven in the destruction of the priests, and in the certain anticipation of rain, with his face between his knees."

CHRISTIAN INSTRUCTION SOCIETY.

THIS most useful Institution held its *Tenth Anniversary* at Finsbury Chapel on Tuesday evening, May 5. That spacious place of worship was crowded on the occasion, and the Earl of CHICHESTER presided, business commencing with prayer and praise.

His lordship having presided in the morning at the Church Missionary Society's great meeting, expressed his delight at the privilege of presiding in a meeting of so many Christians of different denominations, all joining in the same work, and serving the same Master; especially when differences among professed and real Christians occasioned much separation. Here it was most edifying that they were brought together, and taught to look to their common Saviour, kneeling together at the same throne of grace; and he trusted they would become, in character, mind, and spirit, assimilated to each other by their union with their common Lord.

Rev. John Blackburn read the Report, which detailed various interesting labours of the Society's agents, especially the mission of Dr. Giustiniani to foreigners. It appears that 566 copies of the Holy Scriptures have been circulated during the year by this Society, 1,662 cases of distress relieved, and 2,976 children induced to attend at various schools. At the present time, 75 Metropolitan Associations exist in connection with this Society, having 1,630 visitors, attending 40,666 families, and holding 91 prayer meetings and preaching stations. To supply the increasing appetite for religious and moral books, apparent in the lower classes, the Committee had provided a series of Loan Libraries. They had 50 such libraries, each having 50 volumes, making 2,500 volumes. Various interesting facts were detailed relating to the Prayer Meetings, Loan Tracts, and Open-air Preaching, the Visiting of Jails and of Poor-houses.

Thomas Challis, Esq. Treasurer, read the statement of accounts, from which it appeared the balance due at the last Anniversary was 126*l.* 2*s.* 9*d.*: the total receipts during the year were 1,041*l.* 19*s.* 4*d.* the expenditure 1,024*l.* 0*s.* 1*d.*: leaving a balance now due to the Treasurer of 108*l.* 3*s.* 6*d.*

The Treasurer made an appeal to the Meeting for aid to the institution, as the Society could well employ *five or six* agents in superintending the different prayer-meeting and preaching stations around the metropolis.

The Meeting was successively addressed by Chas. Lushington, Esq. M.P., Rev. J. Leifchild, Rev. T. Binney, Rev. J. Burnett, Rev. C. Stovell, Rev. J. Williams, from the South Sea Islands, Henry Dun, Esq., Rev. T. Morell, and Rev. J. Blackburn.

His Lordship acknowledged the honour done to him that evening by the Society, and stated that he had been one of the visitors of the District Visiting Society. He urged the necessity of prayer before entering upon their labours, which could be undertaken effectually by no one, unless he cherished faith in the Son of God.

This interesting Meeting closed by singing the Doxology, and the benediction by Rev. A. Fletcher.

BRITISH AND FOREIGN BIBLE SOCIETY.

THIS most noble institution held its *thirty-first Anniversary Meeting*, at the Great Room, Exeter Hall, on Wednesday, May 6. Multitudes flocked to the Hall at an early period, and it was found necessary to open the lower room for their accommodation, and John Thornton, Esq. Treasurer of the Society, took the chair. By this means, after the Report had been read in the larger meeting, it was taken down and read to the assembly below; and the Meeting was addressed by the Hon. and Rev. Baptist Noel, Rev. Charles Daly, Rev. G. Clayton, Rev. Dr. Morrison, &c.

Lord Bexley, President of the Society, took the chair at eleven o'clock, and in a short speech opened the business of the Meeting, congratulating the assembly that nothing appeared in the proceedings of the Society during the past year, but what called for gratitude and praise.

Rev. A. Brandram, one of the Secretaries, read letters from the bishops of Chester and Winchester, expressing regret at their inability to attend the meeting, and then read an abstract of the Report. This document was full of deeply-interesting details too numerous to mention. It stated that the distribution of the Scriptures by different Societies had increased during the past year. A few particulars are as follow:—

The Paris Bible Society distributed	62,194 copies.
The Switzerland Bible Society, by two colporteurs	27,000
Dr. Pinkerton reports the distribution in the north of Europe of Scriptures in Hebrew, Greek, Latin, German, Polish, &c.	27,935
American Bible Society	180,000

Referring to the Negroes of the West Indies, the Report stated, that 73,695 copies of the Scriptures had been sent to them, as the first shipment. Of 60,000 Negroes emancipated in the Isle of France, not one in ten knew how to read; so that this department of the Society's labours was but imperfectly accomplished.

The receipts of the Society were the largest ever known in one year, being 107,926*l.* 1*s.* 0*d.* In that amount, however, there were two items, which could not be included in the permanent income of the Society; the first a legacy of 11,695*l.* 12*s.* 9*d.* from the late Horatio Cock, Esq., and the other 15,000*l.* for the Negro fund. The expenditure of the Society within the year amounted to 84,249*l.* 13*s.* 4*d.*, leaving a balance exceeding 23,000*l.*; but the engagements of the Society amount to 69,000*l.*

The distribution by the Society during the year, including those sent to the West Indies, amount to 653,600 Bibles and Testaments, and portions of the Scriptures.

The Report referred to the fact of this being the third centenary Anniversary of the printing of the English Bible, first at Zurich, under the care of the venerable translator Miles Coverdale: it was a small edition: but this Society, so prodigious were the demands for the Bible, had in one day, during the month of April, given orders for 365,000 copies of new editions!

Lord Teignmouth, the Bishop of Lichfield and Coventry, the Bishop of the Episcopal church in Ohio (Dr. McIlvaine), Rev. Dr. Spring, Bishop of a Presbyterian church in New York, representative of the American Bible Society, Rev. J. Leifchild, of London (Independent), Rev. W. Yate, of the Church

Missionary Society, from New Zealand, Rev. J. Hannah, Wesleyan minister, Rev. Mr. Williams, of the London Missionary Society, from the South Seas, Rev. Hugh Stowell, of Manchester (clergyman), T. R. Guest, Esq. of Cardiff, Marquis Cholmondeley, and Rev. A. Brandram, addressed the Meeting with much interest. It is believed that there has never been a more delightful meeting held of the British and Foreign Bible Society.

SUNDAY SCHOOL UNION.

THIS very valuable Institution held its Anniversary Meeting on Thursday evening, May 7, at Exeter Hall. Thomas Challis, Esq. took the chair, apologizing for the unavoidable absence of Edward Baines, Esq. M.P.

Business commenced by singing the 117th Psalm, and prayer by Rev. E. Prout of Oundle. Mr. W. F. Lloyd read a very interesting Report, which represented the Sunday School system as advancing and prospering generally in our colonies, and in foreign countries. Negro Sunday Schools had been a great blessing in the West Indies.

Home proceedings of the Society were detailed at some length, and the Report stated that there are now in connection with the Union, about 1,500,000 Sunday scholars. The sale of publications at the

Depository during the past year, had amounted to 7,621*l.* 0*s.* 7*d.*

Rev. Professor Vaughan, of the London University, Rev. H. Townley, H. Dunn, Esq. Secretary to the British and Foreign School Society, Rev. J. Burnett, Rev. J. Williams, from the South Seas, Rev. J. E. Giles, and Rev. R. Baird, of Philadelphia, addressed the Meeting with great effect, and the cause of Sunday Schools appeared to be endeared to the hearts of all present. Nearly 150*l.* were collected on the occasion.

NEW DEPOSITORY FOR THE SUNDAY SCHOOL UNION.

Business having so greatly increased in the Sunday School Union, the Committee resolved on having more commodious premises for their use. These have been erected (in Paternoster Row); and on Wednesday, May 6, they were opened by a meeting of friends for special prayer, imploring the Divine blessing on the Establishment and Society.

This substantial building comprises a shop and warehouse, for the conducting of the Society's business, a convenient committee room, and a large apartment designed as a library and reading room, and for the convenience of lectures to Sunday School Teachers. May the Spirit be poured forth richly upon the officers and supporters of this institution, that Sunday Schools may be continually improving, until they shall become blessings to all nations.

SCRIPTURE CONTRASTS AND CHARACTERS.

Man goeth to his long home, and the mourners go about the street.—Eccles. xii, 5. If a man die shall he live again?—Job xiv, 14.

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.—1 Cor. ii, 9.

Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.—Matt. xxv, 34.

Who goeth a warfare any time at his own charges? I therefore so run, not as uncertainly; so fight I, not as one that beateth the air?—1 Cor. ix, 7, 26.

Let us hear the conclusion of the whole matter.—Eccles. xii, 13.

We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.—1 Cor. xv, 51, 52. And I saw the dead, small and great, stand before God. And the sea gave up the dead which were in it, and death, and hell, delivered up the dead which were in them, and they were judged every man according to their works.—Rev. xx, 12, 13.

Then he shall say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.—Matt. xxv, 41.

Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth.—Matt. xxv, 30.

Take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand.—Ephes. vi, 13.

Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.—Acts ii, 38. And the Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst, come; and whosoever will, let him take the water of life freely.—Rev. xxii, 17. Ho! every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk, without money and without price. Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you.—Isa. lv, 1, 2, 3. How shall we escape, if we neglect so great salvation?—Heb. ii, 3.

Death-Bed Testimonies.

COLLECTED BY THE LATE REV. WILLIAM BUTTON.

No. XXIV.

THE REV. AUGUSTUS MONTAGUE TOPLADY, B.A.

Rector of Broad Hembury, in Devonshire. Died in London, Aug. 11th, 1778, in the 38th year of his age.

The Rev. Augustus Montague Toplady was born at Farnham, in Surrey, on Nov. 4th, 1740. His father, Richard Toplady, Esq. a major in the army, died at the siege of Carthage soon after the birth of his son. Mrs. Toplady placed Augustus in Westminster school, where he received the first rudiments of his education; but it becoming necessary for her to take a journey to Ireland to pursue some claims to an estate in that kingdom, her son accompanied her thither, and was entered at Trinity College, in Dublin; at which seminary he took his degree of Bachelor of Arts. Being awakened to the knowledge of God and his own heart, he prosecuted his studies for the ministry of the gospel with the most indefatigable ardour. He received orders on June 6th, 1762; and after some time was inducted first into the living of Blagdon, in Somersetshire, and afterwards into that of Broad Hembury, in Devonshire. He had for some years occasionally visited, and spent some time in London; but in the year 1775, finding his constitution much impaired by the moist atmosphere of Devonshire, with which it never agreed, he, after some unsuccessful attempts to exchange his living for another of equivalent value in some of the middle counties, removed to London entirely. Here, by the solicitations of his numerous friends, and from a desire to be useful wherever the Divine providence might lead him, he engaged the chapel belonging to the French Reformed, near Leicester Fields, where he preached twice in the week, while his health permitted, and afterwards occasionally, as much as, or rather more than, he was properly able to do. In this ministration it pleased God to remove him by a slow consumption, from the church militant on earth, to the church triumphant in heaven, on Tuesday, August 11th, 1778.

Towards the close of his mortal life, the consolations of God in him were neither small nor few. He looked not only with composure, but with delight on the grave, and groaned earnestly for his heavenly habitation. In conversation with a gentleman of the faculty, he frequently disclaimed with abhorrence, the least dependence on his own righteousness, as any cause of his justification before God; and said, that he rejoiced only in the free, complete, and everlasting salvation of God's elect by Jesus Christ, through the sanctification of the Holy Spirit.

Conversing on the subject of election, he said, "That God's everlasting love to his chosen people, his eternal, particular, most free, and immutable choice of them in Christ Jesus, was without the least respect to any work or works of righteousness, wrought, or to be wrought, or that ever should be wrought in them, or by them: for God's election does not depend upon our sanctification, but our sanctification depends upon God's election and appointment of us to everlasting life." At another time he was so affected with a sense of God's everlasting love to his soul, that he could not refrain from bursting into tears. The more his bodily strength was impaired, the more vigorous, lively,

and rejoicing was his mind. His soul seemed to be constantly panting heavenward; and his desires increased the nearer his dissolution approached.

A few days preceding his dissolution, when sitting in his arm chair, he was asked if his consolations continued to abound as they had hitherto done; he quickly replied, "O my dear Sir, it is impossible to describe how good God is to me. Since I have been sitting in this chair this afternoon (glory be to his name) I have enjoyed such a season, such sweet communion with God, and such delightful manifestations of his presence with, and love to my soul, that it is impossible for language to express them. I have had peace and joy unutterable; and I fear not but that God's consolations and support will continue." But immediately recollecting himself, he added, "What have I said? God may be sure, as a sovereign, hide his face and his smiles from me; however, I believe he will not; and if he should, yet still will I trust in him; I know I am safe and secure, for his love and his covenant are everlasting."

To another friend, who in a conversation with him upon the subject of his principles, had asked him whether any doubt remained upon his mind respecting the truth of them; he answered, "*Doubt, Sir! Doubt!* pray use not that word when speaking of me; I cannot endure the term; at least while God continues to shine upon my soul in the gracious manner he now does: not but that I am sensible, that while in the body, if left of him, I am capable through the power of temptation of calling into question every truth of the gospel: but that is so far from being the case now, that the comforts and manifestations of his love are so abundant, as to render my state and condition the most desirable in the world. I would not exchange my condition with any one upon earth: and with respect to my *principles*; those blessed truths which I have been enabled in my poor measure to maintain, appear to me more than ever most gloriously indubitable. My own existence is not, in my apprehension, a greater certainty."

The same friend calling on him a day or two before his death, he said, with hands clasped, and his eyes lifted up and starting with tears of the most evident joy, "Oh! my dear Sir, I cannot tell you the comforts I feel in my soul, they are past expression. The consolations of God to such an unworthy wretch are so abundant, that he leaves me nothing to pray for but a continuance of them. I enjoy already a heaven in my soul. My prayers are all converted into praise."

All his conversations as he approached nearer and nearer his decease, seemed more and more happy and heavenly. He frequently called himself the happiest man in the world. "Oh! (said he) how this soul of mine longs to be gone! Like a bird imprisoned in a cage, it longs to take its flight. O that I had wings like a dove, then would I flee away to the realms of bliss, and be at rest for ever. O that some guardian angel might be commissioned, for I long to be absent from the body and to be with my Lord for ever."

When he drew near his end, waking from a slumber, he exclaimed, "*O what delights! Who can fathom the joys of the third heaven!*" and a little before his departure, he was blessing and praising God for continuing to him his understanding in clearness; but, added he, in a rapture, for what is most of all, his abiding presence, and the shining of his love upon my soul. "The sky (said he) is clear; there is no cloud; come Lord Jesus, come quickly!"

Within an hour of his death he called his friends and his servant, and asking them if they could give him up? Upon their answering in the affirmative, since it pleased the Lord to be so gracious to him, he replied, "O what a blessing it is you are made willing to give me up into the hands of my dear Redeemer. It will not be long before God takes me; *for no mortal can live* (bursting, while he said it, into tears of joy), *no mortal can live after experiencing such glories as God has manifested to my soul.*" Soon after this he closed his eyes, and found, as Milton expresses it,

"——— A death like sleep,
A gentle wafting to immortal life."

ON THE CLIMATE AND PRODUCTIONS OF SYRIA.

"IN the different regions of the globe which I have visited," says an intelligent traveller, "I have found no climate equally propitious to the natural state of man, as that which extends its mild influence over the southern parts of Syria. In the countries situate between the tropics, the rains fall almost incessantly during the summer months, while, on the contrary, the countries a few degrees without the tropics have but little rain, and that only in spring and autumn. In Syria, however, the summer six months are entirely exempted from rain, while in the succeeding period the cold is uniformly moderate, with many intervals of fine weather, equal to the most beautiful days in summer. As an undeniable evidence of this, a variety of grain springs and comes to maturity during the winter months, while the gardens continue to produce flowers and vegetables from November to the opening of summer. The particular situation of Syria contributes a great deal to the excellency of the climate; it is protected from the north wind by an extensive and lofty ridge of mountains; it is bounded on the west by the sea, and on the east by the arid deserts of Arabia, from whose parched and sandy soil little vapour can arise to produce rain. Among the productions of the country are those of hot as well as of cold climates; wheat, barley, cotton, the oak, the pine, and the sycamore, all grow to a great perfection. The vine, the fig, the apple, and other European trees, are no less common in the gardens and orchards, than the lemon, the orange, and the sugar cane. All the roots and vegetable productions of these two quarters of the globe are likewise found here in great abundance. The chief wealth of the country consists in the mulberry plantations, and such is the superior quality and high value of the silk, that the farmer obtains by his trees, at little expense or labour, a competent subsistence for his family. Wine, oil, and figs, are articles from which is also derived considerable emolument."

LAMECH'S ADDRESS TO HIS WIVES.

THE speech of Lamech (Gen. iv, 23, 24) is in hemistichs in the original, and it is very probable that it is the oldest piece of poetry in the world. The following is, as nearly as possible, a literal translation:—

"And Lamech said unto his wives,
Adah and Tzillah, hear ye my voice;
Wives of Lamech hearken to my speech:
For I have slain a man for wounding me;
And a young man for having bruised me.
If Cain shall be avenged seven-fold,
Also Lamech seventy and seven." T. L.

HEAVEN IN PROSPECT.

BY JAMES MONTGOMERY, ESQ.

PALMS of glory, raiment bright,
Crowns that never fade away,
Gird and deck the saints in light,
Priests and kings and conquerors they.

Yet the conquerors bring their palms
To the Lamb amid the throne,
And proclaim in joyful psalms
Victory through his cross alone.

Kings for harps their crowns resign,
Crying, as they strike the chords,
Take the kingdom, it is thine,
King of kings, and Lord of lords.

Round the altar, priests confess,
If their robes are white as snow,
'Twas the Saviour's righteousness
And his blood that made them so.

Who were these? — On earth they dwelt,
Sinners once of Adam's race;
Guilt, and fear, and suffering felt,
But were sav'd by sovereign grace.

They were mortal, too, like us:
Ah! when we, like them, shall die,
May our souls, translated thence,
Triumph, reign, and shine on high!

WATCH AND PRAY.

(From the New York Evangelist.)

MANY the tempting scenes around,
To draw our minds from heaven;
But to resist these flattering wiles,
This remedy is given:

To keep these powers of hell away,
Fly to the Saviour, — Watch and pray.

Youth, who have just commenc'd in years,
Whose life is in the bud,
Whilst blooming vigour doth impart
The power to live for God;
Improve thy time, seek wisdom's way,
To guard from evil, — Watch and pray.

Those who to manhood have attain'd,
Remember Christ the Lord,
And let your hopes and strength rely
On his all-powerful word;
Let every fleeting, passing day,
Witness that thou dost watch and pray.

Those who in full and lengthen'd age
Are tottering o'er the grave,
Put confidence in Him, whose arm
Is powerful to save;
And when temptation's powers assay
To drive thee hence, then watch and pray.

HORATIUS.

It is the work and providence of God's secret counsel, that the days of the elect should be troubled in their pilgrimage. This present life is the way to our long home: God therefore, in his secret wisdom, afflicts our travel with continual trouble, lest the delight of our journey might take away the desire of our journey's end. — *Gregory.*

THE YOUTH'S BOOK OF NATURAL THEOLOGY.

By the Rev. T. H. Gallaudet, late Principal of the American Asylum for the Deaf and Dumb. Reprinted from the original American edition. London: Edmund Fry, 4, Bishopsgate Street.

NATURAL THEOLOGY might be made a branch of study in every seminary, not excepting Infant Schools. In some of those early nurseries indeed it is pursued with the happiest effect, and the science might be simplified, so as for very much of it to be adapted to the youngest capacity. Mr. Gallaudet has shown how interesting this study may be made to children in this attractive volume.

Dialogue I commences with a conversation between little Robert and his Mother, about the child and his uncle making a kite. The illustration of *design* and *skill* in that humble performance is ingeniously improved by a description of the *Nautilus*, and the following extract from Dialogue II will exhibit the spirit and ingenuity of the author.

"Robert. I have thought a good deal, mother, about the nautilus. I want to see one very much.

Mother. If you should ever go on the ocean, in a ship, when you grow up to be a man, you will, probably, see many of them. But there are some things which you see every day, which are as curious as the nautilus is.

R. Mother, a chicken is a curious little animal.

M. Yes, my dear; and if you could look inside of a chicken, you would find a great many parts, quite as curious as the sail and paddles of the nautilus. And you would see as much wonderful design, in the way in which these parts are put together, and what they are made for. Look, too, at the outside of a chicken. Stroke its little feathers. How smooth, and light, and warm they are. What a good covering they are for the little creature. How many feathers there are, all lying one way, and every feather itself is very curious. The month of a chicken is very different from the mouth of a dog or of a cat. It has a long bill, made sharp, and opens so that it can pick up the corn and little seeds very easily, like a pair of nippers. It has claws too, just right for scratching in the ground to find its food, and for keeping fast hold of the branch of a tree when it grows older, and goes there to roost at night. I think a chicken has as many curious parts as the nautilus.

R. I do not know but it has, mother; and I think it would be a great deal more difficult for any body to make a little chicken, with wheels inside, so that it could walk, and scratch in the ground, and pick up corn and seeds, than it would be to make a nautilus that would sail.

M. It would be so, my son. But now I wish to explain something to you, that is more wonderful than any thing which I have yet told you about the nautilus or the chicken. Suppose your uncle John could make a nautilus, with so many new and curious wheels inside of it, that somehow or other these wheels would move, and by and by make another nautilus, just like the first. And suppose there should be wheels inside of this second one, that should move in the same way and make a third, and so on till a hundred were made.

R. Mother, you know that uncle John, or any body else, never could do that.

M. But only suppose that he could, my dear. Would you not think that his contrivance and skill

would be a thousand times more wonderful than if he made only one nautilus?

R. Certainly, mother, I should.

M. Well, Robert, there is something like this with regard to the little chicken. You know the hen lays eggs; she hatches them, and the little chickens come out of the eggs. When the chickens grow up, they lay eggs, and hatch more little chickens; and so they keep on, year after year.

R. How many years ago did the first hen live, mother?

M. Oh! a great, great many years ago. Do you not think that there was wonderful contrivance, and skill, and design, shown in that first hen?

R. I do indeed, mother: for that first hen laid eggs, and little chickens came out of them; and then these chickens grew up and laid more eggs, and more chickens came out of them; and so on, and so on, till what a wonderful number of chickens there have been in the world!

M. Yes, my son. You see that there is a great deal of contrivance and skill shown in a little chicken, and a great deal of design in the way in which all its parts are put together. You see too, that all this contrivance, and skill, and design, was shown still more wonderfully in the first hen. Now when you look at a kite, you know with what design it was made, and you see the contrivance and skill with which its parts are put together. You know that somebody must have made it, and have thought beforehand how to make it. The kite could not have made itself. So when you look at the curious little chicken, or the curious little nautilus, and see the wonderful design, and skill, and contrivance, which are shown in them, you know that some one must have made them, and have made the first hen and the first nautilus, and have thought beforehand how to make them.

It is your *spirit*, your *mind*, which thinks beforehand, which designs, and contrives, and directs your hands to be skilful, whenever you make a kite.

It is God, the GREAT SPIRIT, the ETERNAL MIND, who thought beforehand, who designed, contrived, and made every little chicken and nautilus, and the first hen and nautilus, and the first things and beings, and all things and beings."

This little volume will make a valuable addition to the Nursery Library.

"MY PEACE I GIVE UNTO YOU."

Who feels the worth of peace? He who has lost
Its gladdening light, when threatening clouds are
nigh;

He who has view'd the agony it cost
The Saviour of mankind that peace to buy.

Peace from the gull of sin, the dread of death,
From the world's evils and from Satan's power;
A mind serene as eve's departing breath,
That sinks to sleep the last sublimic hour.

"My peace I give:" what wondrous words are those!
Who knows their import, and their full increase?
None ever will, till this low life shall close,
And heaven reveals full, perfect, cloudless peace.

EDMESTON.

London: Printed and Published by C. WOOD AND SON, Poppin's Court, Fleet Street; to whom all Communications for the Editor (post paid) should be addressed;—and sold by all Booksellers and Newsmen in the United Kingdom.

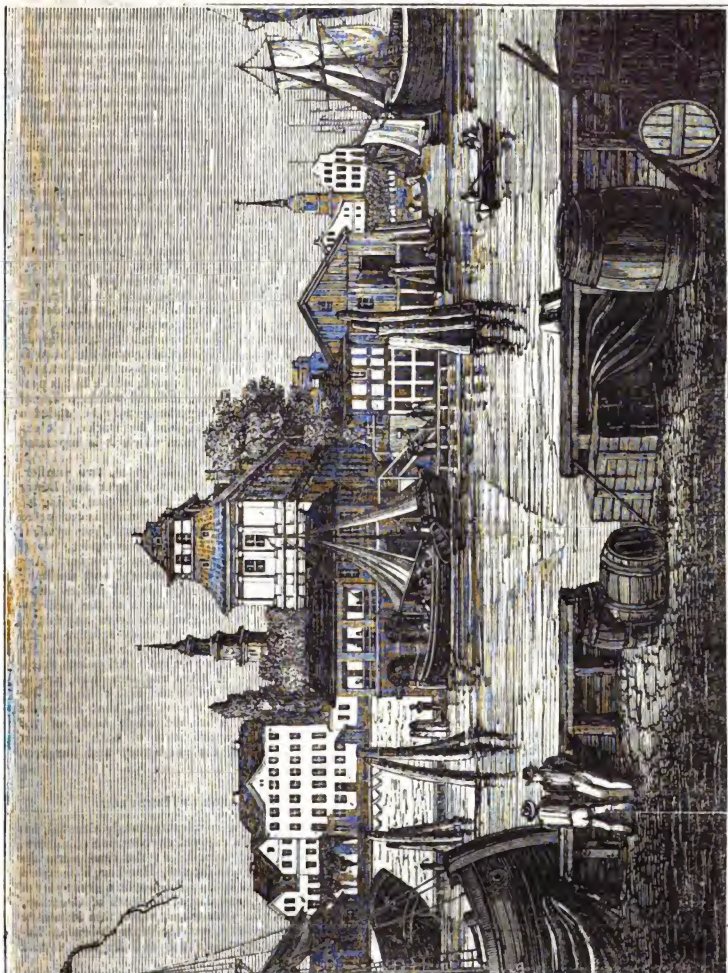
THE CHRISTIAN'S PENNY MAGAZINE.

Nº 156.

PUBLISHED EVERY SATURDAY.

MAY 30, 1835.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POPPIN'S COURT, FLEET STREET.



THE LANDING PLACE, HAMBURG.

ORIGIN OF THE GERMAN HANSEATIC TOWNS.

HAMBURGH and its greatness cannot be properly understood without some notices of the **HANSE TOWNS**, of which it remains the principal. These were confederated maritime cities, known in history for more than 600 years as forming the **HANSEATIC LEAGUE**.

Hanse, in the obsolete High Dutch, or Teutonic language, signified *Corporation, Alliance, Association, or League*, particularly of merchants; and hence the maritime cities of Germany, confederating for their mutual defence against feudal tyranny and to prevent anarchy, were denominated the **HANSEATIC LEAGUE**.

Bremen and Amsterdam were the first two to form this alliance, which commenced about the year 1169; it soon comprised 60 towns situated on the Rhine, and in 1226 this association was confirmed, comprehending 72 imperial cities, and at length there were no less than 90 included in the confederacy.

Almost every trading town in Europe was ambitious of becoming a member of this league: but it was a fixed principle to admit only those that were situated on a navigable river. The towns were divided into four classes, at the head of which were Lubeck, the capital of the league, Cologne, Brunswick, and Dantzic. This powerful association was in its most flourishing condition about the end of the 14th and the commencement of the 15th century, and it interfered to a great extent with the affairs of Europe. Though possessed of no territorial domains, their ships were often hired by sovereigns to assist them against their enemies, and Denmark felt the weight of their power. By them, Albert of Mecklenburg was seated on the throne of Sweden, and Norway and other states were held in subjection.

This commercial greatness necessarily excited the jealousy of the continental princes, who induced the merchants of their respective countries to withdraw from the league, which in a short time was so much reduced, as to comprehend only the five cities of Hamburg, Lubeck, Cologne, Brunswick, and Dantzic. In 1803, the only members of the league were, Hamburg, Lubeck, and Bremen; and during the last period of Napoleon's power, these cities were stripped of their independence, which they however again recovered by the expulsion of the French from Germany, and which was recognized by the congress of Vienna.

STATISTICS OF HAMBURGH.

HAMBURGH, one of the most celebrated commercial cities on the Continent, appears adapted to be the means of diffusing Christianity through Germany. It is situated in that part of Holstein called Stormar, on the northern bank of the river Elbe, about 75 British miles from the sea. Long. 9° 56' of Greenwich. The Elbe, which, including the sand bars and small islands, is here fully a German mile, or nearly five English miles broad, besides forming two spacious harbours, runs through most part of the city in canals, which being generally broad and deep, are of great convenience to the inhabitants. In these canals, as well as the river itself, even to the distance of 16 English miles above Hamburg, the tide ebbs and flows twice a day, which is also of great service to the inhabitants,

though not without the frequent and great inconvenience of inundations caused by the N. W. winds.

Hamburg is built partly on islands, and partly on the continent of the north bank of the river; and is divided by a river into the Old and New Town. Towards the East it is washed by the small river Bill; and towards the north by another small stream, the Alster, which forms a very spacious basin just without the town, and another about 1,000 feet square within the walls, after which it passes through different parts of the city, till it reaches the Elbe. The several islands formed by the Elbe and Alster, on which the town is built, communicate with each other by no less than 84 bridges: and the whole city is surrounded by a lofty rampart and a broad ditch. The streets are mostly very narrow and dark, especially in the Old Town; yet some of them make a grand appearance, being bordered with long and broad canals. The houses are chiefly built after the Dutch fashion, and very lofty, some of them being six and even seven stories high. Round the ramparts is two hours' easy walk: and the number of inhabitants within this circuit was estimated, before the destructive siege by the armies of Napoleon, at 130,000, exclusive of Jews; but according to others at 120,000; though they were reckoned but 96,000 by Playfair and Hoock.

The fortifications of Hamburg are in the old Dutch style: the moats being deep and wide, the ramparts lofty and planted with trees, and of such a breadth, that several carriages may go abreast. On these ramparts the inhabitants take the privilege of airing. The number of bastions round the town is twenty-four, along with some outworks, particularly the Steruchanze, and the Newark, which last is properly speaking a suburb, inclosed within a line of defence. The Hambergerberg may be styled a suburb, though not environed by works. It extends as far as Altona, from which it is separated only by a ditch.

Hamburg has four capital gates, two smaller, and two water gates, called the Upper and Lower Basin. Through the latter all ships pass, going to, or coming from, sea. The government is conducted by a senate of four burgomasters, four syndics, twenty-four aldermen, and four secretaries, two of whom act as prothonotary and recorder. Any person elected into the magistracy, and declining office, must depart the city. In all affairs of general concern the burghery assist at the deliberations; and in order to give validity to any motion made by the magistracy, in cases relative to the joint assembly of the magistracy and people, the consent of both sides is required. All points touching the imposition of taxes and new laws, are by the magistracy laid before the first college of the burghery, then before the second, next before the third, and lastly before the whole body of the people; and the approbation of both classes is termed a decree of the magistracy and burghers, or simply a recess.

COMMERCE OF HAMBURGH.

Hamburg, being so advantageously situated, has for many centuries enjoyed an extensive commerce, both foreign and inland. At the time when the Hanseatic league was formed, Hamburg became a principal member of it, and brought a great part of the Baltic trade, and that of the north of Germany, into its port. In after-times, when this Hanseatic confederacy declined, and the other nations of Europe, particularly the Dutch and English, carried

on a more extensive commerce, that of Hamburg decreased. But the political changes of the latter part of the eighteenth century, contributed vastly to the prosperity of Hamburg. As Amsterdam declined, this port became the depot of all the continental commerce; and numbers of merchants resorted thither from every part of Europe, carrying with them their property, as to a place free from military sway, and secure from the warlike commotions which were shaking to the very centre all the states of Europe.

To judge of the correctness of this representation, we have only to look at the state of Hamburg in 1798. Before that period, in 1791, the number of vessels which entered the port of Hamburg was 1,484; and the value of the imports for the year amounted to 112,554,026 livres, or 4,639,754l. sterling. After that period the number of ships which entered that port amounted annually from 1,900 to 2,000; and in 1798, the number of vessels increased to 2,148: and as to imports, in the article of coffee alone there were no less than 46,000,000 lbs, and in that of sugar 93,000,000 lbs.

The manufactures of the city were also in a flourishing condition. There were about twelve different establishments for printing cloth, employing 600 hands each; but their number has since declined, particularly from the establishment of similar manufactures in other parts of Germany, as Lelpsic and Berlin.

Sugar refining is another great branch of manufacture at Hamburg. So numerous are these establishments, that they are calculated to produce daily 700 small loaves of three pounds and a half each, and 400 large loaves of from six to seven pounds each; and to be the best in Europe. The raw sugar is procured chiefly from England, the purifying earth from Rouen, and great part of the manufactured article is exported to Russia. Besides these, there are manufactures of silk, stuffs, and woollens, cotton stockings, gold thread, and silk ribands, and their dyeing is considered the best in Germany.

CALAMITIES OF HAMBURG THROUGH THE FRENCH WARS.

France, by its various contests after the revolution, acquired vast military power, which was employed, not in maintaining the cause of liberty, as its ambitious rulers pretended, but in enslaving every state, whose means of defence were inadequate to oppose their designs. For a considerable time the liberties of Hamburg remained inviolate. It saw the south of Europe enslaved, but its own security seemed confirmed by the peace of Amiens. But when the flames of war again broke forth with increased violence, and Austria, Prussia, and Russia were successively humbled, Hamburg could not be overlooked. As it had long been the channel through which British manufactures and colonial produce had found their way into the Continent, Bonaparte determined to shut it up. The citizens were not only obliged to furnish him with forced loans, but all the British property in the city was also seized by a decree of the 15th of December, 1806; the blockade of the Elbe was rigidly enforced, all commerce with Great Britain interdicted; and finally, to consummate its commercial annihilation, it was deprived of its independence, and incorporated with France in 1810. Thus all that remained of its commerce was a small smuggling trade, carried on through the medium of the Danish ports of Husum and Tönningen.

Bonaparte's oppressions did not stop even here: he plundered its celebrated bank in 1813, the proceeds of which amounted to 19,000,000 livres, and levied, besides, a contribution of 48,000,000 livres, and a requisition of 40,000,000 livres, with other requisitions from May 1813 to May 1814, amounting to 18,700,000 livres more; so that from the time the city was evacuated by Tettelnborn, and seized by Davoust, till the peace of Paris, in May 1814, Hamburg had been subjected to pay the enormous sum of 127,500,000 livres, or 5,578,125l. sterling; to which, if we add 60,000,000, or 2,625,000l. sterling, paid to France up to its occupation by Tettelnborn, the total will amount to 8,283,125l. sterling, extorted by French rapacity. The public debt of Hamburg, in consequence of the above-named proceedings, now amounts to 52,000,000 marks banco, or 3,900,000l. sterling. The French government has restored part of the plunder of the bank, but this is altogether trifling when contrasted with the prodigious sums above stated, which the rapacity of Bonaparte's iron administration wrung out of this devoted city.

The income of the state of Hamburg is very large, partly composed of standing resources of revenue, and partly of occasional taxes granted by the community. Previous to the calamities of the late war, the established revenue was estimated at 3,300,000 marks, or 250,000 sterling.

RELIGIOUS STATISTICS OF HAMBURG.

Religion in Hamburg is far from being in a flourishing condition, though there are some indications which promise an improvement. Lutheranism is the established religion in Hamburg: and an English gentleman, who has resided there for many years, writes, "There are in this city *six* Lutheran places of worship; and the ministers connected with these places are *twenty-two*. A few of these are considered evangelical; but the greater part, I fear, are rationalists. There is one German Reformed church, with which *two* preachers are connected. There is one French Reformed Church, to which there is one minister. There are two English congregations. The one congregation is Episcopalian, the other Congregational; a Mr. Baker is the minister belonging to the English Episcopalian Church here; he is supported partly by the congregation, and partly by the British government. The congregation supply the half of his salary, and the government the rest. It is in contemplation to build a new church here, for the last-mentioned minister: it is said only to be delayed in its erection, until supplies can be furnished from the government in England.

"A Mr. Rheeder is over the English Congregational Church at Hamburg, whose elegant chapel is situated near the harbour, and consequently convenient for the attendance of seamen, and the British and Americans who frequent that port.

"There is also in this city the newly-formed Baptist Church, Mr. Oneker is the minister, who preaches in German; and although he has often been prohibited, yet he still continues his labours, and I am happy to say at present without molestation. This, I believe, arises from the leuity of the senator who is at the head of the police, who himself, I am inclined to think, is very favourable to the Gospel. And, if all were equally favourable, a very wide field of usefulness would be opened to the servants of Jesus Christ, amidst so great a population, and so much forgetfulness of God.

"You are aware that there is a Tract Society established here, the operations of which, I am happy to say, seem to enjoy the blessing of God. Our correspondence is exceedingly encouraging, furnishing many instances of the Tracts having been blessed in turning men from darkness to light, and from the power of Satan unto God. But, oh! how very much land remains to be possessed in Germany! The harvest is indeed great, but the labourers are few. How earnestly and unceasingly should we pray, that God would send forth more labourers into his harvest.

"As to the number of inhabitants in this city, I believe there are about 120,000. From 6,000 to 7,000 of these are Jews. Among the Jews there are three Missionaries, in the service of the Jews' Missionary Society in England. Mr. Moritz, Mr. West, and Mr. Manning: the last mentioned, I believe, soon will return to England. The Jews here are in a deplorable condition, in a religious point of view. It is lamentable to see their blindness and their unbelief. I fear the greater part of them are infidels, who do not believe what Moses in the law and the prophets have written, much less do they believe the gospel of Jesus."

Eleven places of worship only for 120,000 inhabitants, must be a most fearfully inadequate provision for the spiritual edification of such a population, even if they were well attended, and the ministers were truly evangelical in their principles, and devoted to their pastoral duties; but this appears to be far from being the case; and subtracting the three places which are English, whose congregations are probably not numerous, we may conclude that the population are deplorably ignorant of the glorious doctrines and inspiring hopes of pure Scriptural Christianity!

Admirers of architectural beauty, ignorant too frequently of the spirit and hopes of the gospel, have celebrated the nobleness of the sacred buildings—the work, as in most countries of Europe, of the Roman Catholics. The churches in Hamburg are mostly Gothic structures, having beautiful altars, large organs, and lofty spires, that of St. Michael exceeding 400 feet in height; and from which, of course, there is a most extensive prospect of the city and its environs. The spires are covered with copper, which make a splendid and glittering appearance during sunshine. The church of St. Catherine has a white marble pulpit, curiously carved, adorned with figures in alabaster, and ornamented with gold; and the organ is estimated to possess above 6,000 notes!

How Men ought to live.—If any one could show that we need not *always* act as in the Divine presence, that we need not consider and use *every thing* as the gift of God, that we need not *always* live by reason, and make religion the rule of *all* our actions, the same arguments would show that we need *never* act as in the presence of God, nor make religion and reason the measure of *any* of our actions. If, therefore, we are to live unto God at *any time*, or in *any place*, we are to live unto him at *all times* and at *all places*. If we are to use *any thing* as the gift of God, we are to use *every thing* as his gift. If we are to do *any thing* by strict rules of reason and piety, we ought to do *every thing* in the same manner; because reason, and wisdom, and piety, are as much the best things at *all times*, and in *all places*, as they are the best things at *any time* or in *any place*.—*Law's Serious Call.*

RELIGIOUS TRACT SOCIETY.

THE *Thirty-sixth* Anniversary of this important Institution was held at the City of London Tavern on Tuesday morning, May 12. Several hundreds assembled at five o'clock for breakfast, and the chair was taken at six by J. P. Plumptre, Esq. M.P.

Rev. Dr. Henderson offered prayer, and the Chairman made an interesting speech in commendation of the Society, and of its publications, as adapted to turn sinners to God, in which they had been eminently crowned with the Divine blessing.

Mr. W. Jones, one of the Secretaries of the Society, read a brief abstract of the Report, which detailed its vast and varied operations in almost every part of the world. India and China have received large supplies of its publications; and at Malacca, Penang, Batavia, and Burmah, great good is reported as having been accomplished by this means. Calcutta, Bombay, and Madras, with many of the cities and Missionary stations in those Presidencies, have been greatly benefited by this Society and its auxiliaries. Armenia, Georgia, and Persia, Australia, and Polynesia, have experienced the refreshing influence of these streams of divine truth. South Africa, St. Helena, and Madagascar, Spanish America, British America, and especially the West Indies, have received large assistance from the Society.

France, Belgium, Switzerland, Germany, Denmark, Norway, Sweden, Poland, Russia, and Ireland, Gibraltar, Malta, and many other countries, islands, and provinces, have been benefited in a surprising degree by the operations and grants of the Religious Tract Society.

Ireland, during the past year, has received from it no less than 326,570 of its publications for gratuitous distribution.

Grants for the following have been made during the past year:—For British emigrants 60,000 tracts: for soldiers and sailors, 60,000; for foreigners in England, 22,000; for London and its vicinity, including 125,000 voted to the Christian Instruction Society, upwards of 325,800 tracts and handbills.

Miscellaneous grants for different parts of England, 329,000. For the Coast Guard Stations, 1500. In the Society's publications have been granted, in aid of a fund for furnishing the 500 stations connected with the service with libraries. The Sub-Committee have granted 60 libraries at reduced prices.

The new publications of the past year are 180. The publications circulated during the year amount to the vast number of 16,241,341, being an increase this year of 2,269,148, without including the foreign circulation. The total of the Society's issues in different languages amount to 215,000,000!

The total benevolent income for the year is 4,966*l.* 2*s.* 11*d.* being an increase of 342*l.* 15*s.* 11*d.*

The gratuitous issue, without any charge for agency, amount to 5,926*l.* 5*s.* 4*d.*, being 960*l.* 2*s.* 5*d.* beyond the amount received from the public.

The sums received for the sales of the Society's publications during the past year, amount to the sum of 50,448*l.* 14*s.* 2*d.*, being an increase beyond the preceding year of 8,251*l.* 1*s.* 8*d.*

The total amount of the Society's receipts for the year is 56,370*l.* 5*s.* 7*d.*, being an increase of 8,070*l.* 17*s.* 3*d.*

The Meeting was addressed in behalf of the claims of the Society with great ability and with a manifestly devout spirit by the Rev. F. Cuning-

ham, Rev. Dr. Mattheson, of Durham, Rev. Dr. Spring, from America, Rev. Mr. Williams, Missionary from the South Seas, Rev. D. Wilson, Vicar of Islington, Rev. J. Leifchild, of Craven Chapel, London, Rev. G. Clayton, and Rev. G. H. Nolan, Independent Minister from Ireland.

LONDON MISSIONARY SOCIETY.

THIS noblest and most divinely honoured of all the Missionary Institutions, celebrated its *Forty-first Anniversary* at Exeter Hall, on Thursday, May 14th. Notwithstanding the extremely unfavourable state of the weather, such was the interest manifested on the occasion, that a second meeting was simultaneously held at Orange Street Chapel, by the great numbers who were unable to gain access to Exeter Hall.

William Alers Hankey, Esq. took the chair on the occasion; when, after singing a hymn, prayer was offered by the Rev. Dr. Redford, of Worcester.

The Chairman addressed the Meeting on the importance of the Institution, and the manner in which the Divine blessing had rested upon its varied operations, in the preaching of the Gospel, the establishment of Schools, and the translation of the Scriptures.

Rev. William Ellis, foreign Secretary, read an interesting Report, of which the following is an outline, as regards the statistics of the various stations.

	Stations and Out-Stations.	Missionaries.	Native Teachers.
South Seas	38	15	72
India beyond the Ganges	5	5	4
East-Indies	163	32	114
Russia	3	5	2
Mediterranean	2	2	0
South Africa	26	24	22
African Islands	5	4	3
West Indies	14	15	3
	256	102	220

Making, with upwards of 480 school-masters and assistants, more than 800 persons more or less dependent on the Society, exclusive of families.

The Directors have sent forth 17 Missionaries during the past year, chiefly to the East and West Indies.

The number of churches is 84, and that of communicants, 5,208; of schools the number is 478, and that of scholars 26,960.

From the Treasurer's accounts it appeared that the total receipts during the past year were 57,896*l.* 9*s.* 10*d.*

Rev. George Clayton, Hon. and Rev. Baptist Noel, M.A., Minister of St. John's Chapel, Bedford Row, Rev. Dr. Thaluck, Professor of Theology in the College of Ullah, in Germany, Rev. William Reeve, Missionary from India, Rev. Dr. Andrew Reed, one of the late deputation from the "Congregational Union of England and Wales" to America, Rev. Dr. Codman, representative of the American Missionary Society, Rev. F. Close, a Clergyman of Cheltenham, Rev. Richard Knill, Missionary from Petersburg, Rev. Dr. Morrison, Rev. J. Williams, Missionary from the South Seas, Rev. George Christie, Missionary from India, Rev. Dr. Humphrey, President of Amherst College, America, and a native of the Island of Rowtanga, in the South Seas,—severally addressed the Meeting.

The Meeting appeared to be most deeply affected

with the heart-stirring appeals of Messrs. Clayton, Noel, Knill, and Dr. Reed; and about 900*l.* were collected on the occasion. While, however, the Doxology was being sung, at the close of the Meeting, some hypocritical wretch—some depraved Judas—who had obtained access to the platform, stole the bag in which the papers of business and promissory notes had been placed. The nominal amount thus stolen was reported to be about 500*l.*; but it appears that the notes were only pencilled except about 30*l.* which was the actual amount of loss to the Society. Noble-minded friends, however, have generously resolved on making up all deficiency; and it is probable that this, like other wicked doings, will be overruled for the glory of God.

BRITISH AND FOREIGN SCHOOL SOCIETY.

THIS great Institution, for the promotion of Scriptural Education, held its *Thirtieth Anniversary Meeting* at Exeter Hall, on Monday, May 11. Lord Brougham presided on the occasion, instead of Lord John Russell, over a most crowded assembly in the great room.

After an eloquent and powerful speech on the importance of universal education, and the statement of various facts illustrative of the lamentable state of ignorance which prevails in many parts of the country, especially that of an overseer in the west of England, who "was unable to read, write, or cypher, but was obliged to sign his name with a mark, though he had 7,000*l.* of the parish money passing through his hands,"—the noble Lord called upon the Secretary to read the Report.

Henry Dunn, Esq. the Secretary, read the Report, which detailed the flourishing state of the Central Model Schools, in the Borough Road, Southwark, under the direction of Mr. Crosswell. The Society's premises during the past year have been greatly enlarged, to extend the business of the Institution. Many candidates have been received, trained, and appointed to schools during the past year. There have been 103 young persons, of reputable piety and respectable talents, thus stationed in different parts of the country the last year.

Persons of different Christian denominations, and members of the Established church, had availed themselves of the advantages of the Institution, and had manifested in their conduct that spirit towards each other, by which all the disciples of our Lord should be united in his service.

Since the last anniversary, Government had made a second grant of 20,000*l.* towards promoting education, which had been accompanied by a difference in the mode of distribution, so that the schools conducted on this system had obtained only 6,800*l.* of that grant; and the Committee felt that whatever was done should be on broad and general principles.

Grants of slates, lesson-books, and other materials, had been made to many schools during the past year; and 59 schools, educating 7,250 children, had been aided in that period.

The Society's foreign operations were then adverted to, particularly the West Indies, and the eager desire which was manifested by the Negroes for instruction, and the benefits which the Society had conferred upon the world by the assistance it afforded to the Missionaries of different Societies, in preparing for their labours in foreign countries.

William Allen, Esq. the Treasurer, read the statement of accounts for the year, from which it ap-

peared, that the total receipts were only 2,645*l.* 10*s.*; while the expenditure amounted to 3,482*l.* 7*s.* 1*d.*; showing a deficiency in the year of 836*l.* 17*s.* 1*d.*

The Meeting was addressed in powerful speeches by — Ainsworth, Esq. M. P.; Rev. G. Clayton; — Pease, Esq. M. P. for North Durham; Rev. J. Burnett; Rev. Dr. Humphreys, President of Amherst College, America; Henry Pownall, Esq.; Rev. J. Williams, Missionary from the South Seas; Rev. Robert Vaughan, Professor of History in the London University; Joseph Hume, Esq. M. P.; Charles Lushington, Esq. M. P.; and Rev. W. Broadfoot.

LORD'S DAY OBSERVANCE SOCIETY.

SIR OSWALD MOSELY, in the absence of Lord Chichester, presided at a meeting of this Society at Exeter Hall, on Thursday, May 7.

Mr. Wilson read the Report, which detailed various ways in which the Lord's day was desecrated throughout the country by traders, coach proprietors and drivers, tavern and tea-garden keepers, watermen, &c. One of the means of promoting the objects of the Society was the circulation of Tracts.

In certain places great improvement had taken place: the barges on the Mersey and Irwell canal no longer plied on the Sabbath; the bargemen on the Bridgewater canal had petitioned their employers for the same relief; and a meeting of London coach proprietors had been held on the subject of ceasing their business on the Lord's day.

The balance against the Society was 534*l.* The Committee had subscribed 350*l.* from a wish to clear off the debt; but a deficiency remained of 184*l.* The receipts of the year were 396*l.* 13*s.* 3*d.* and the expenses 384*l.* 11*s.* 5*d.*, leaving a balance of 12*l.* 1*s.* 10*d.*

The Meeting was addressed by the Bishop of Lichfield and Coventry; H. Fleetwood, Esq. M. P. Dr. M'Ilvaine, bishop of the episcopal church in Ohio; — Hardy, Esq. M. P.; Rev. E. Bickersteth; Sir Andrew Agnew; Rev. Mr. Meek, of Derby; Rev. Mr. Davies, of Worcester; and Mr. Plumtree.

LONDON ITINERANT SOCIETY.

THIS very useful Society, formed to establish Sunday schools and the preaching of the gospel in neglected villages, hamlets, and populous districts, within fifteen miles of London, held its *Thirty-second* Anniversary meeting on Monday evening, May 11th, in Finsbury Chapel.

Thomas Livesey, Esq. presided on the occasion, instead of Dr. Collyer, whose physician had prohibited his attendance on account of indisposition.

Rev. George Evans, Secretary, read the Report, detailing the various labours of the agents in numerous stations, most of which were represented as in a flourishing state.

Referring to the Hon. and Rev. Baptist Noel's Letter to the Bishop of London, on the Moral and Religious State of the Metropolis, there seems imperative need for this humble Institution.

Rev. Mr. Stortevant, of London; D. Wire, Esq.; A. Pellatt, Esq.; Mr. Higgins; Rev. John Brown, of Wareham; Rev. Mr. Bowden, of Sheffield; Rev. C. Hyatt; Rev. A. Fletcher; and Rev. J. Edwards, of Brighton, — severally addressed the Meeting on the claims of the Society.

CONSUMPTION OF PENS.

QUILL AND STEEL PENS.

LITERATURE and commerce in Great Britain, requiring such vast occupation in writing, must be attended with a prodigious consumption of pens. Probably there are but few persons who have a correct idea of the magnitude of that consumption, unless they have gained it from the Lecture on this subject recently delivered by Mr. Faraday, at the Royal Institution. The great object which that gentleman appeared to have in view was to compare and contrast the pens of ten years ago with those of the present time; his subject, therefore, was naturally divided into two parts, *viz.* the quill pen and the steel pen. The chief merits for the former were Russia and Polish Prussia. The extraordinary elasticity of quill and feather was illustrated by showing that a peacock's feather, crumpled and pressed together to the utmost degree, could be perfectly expanded and arranged by subjecting it to the heat of steam. All the operations necessary in pen-making were then shown. The average number of quills manufactured by some of the old established houses in the metropolis was 6,000,000 each annually. During the last seven years the imports of quills into London were —

In 1823	22,418,600
1829	23,119,800
1830	19,897,400
1831	23,670,300
1832	17,860,900
1833	23,876,600
1834	18,732,000

Mr. Faraday proceeded to notice the manufacture of steel pens by several makers, and stated some particulars respecting the present enormous production of pens, and referred to the establishment of Messrs. Gillat, of Birmingham, in which there are about three hundred hands constantly employed, and which consumes about forty tons of steel per annum in the manufacture of this article. One ton of steel can produce 1,935,360 pens, or nearly two millions. The whole production in England was supposed to be thrice that of Gillat's, or about 220,000,000 annually.

Steel pens have been made by Wyse above thirty years ago, yet the great trade has arisen within the last nine or ten; and although the quill pen trade has been somewhat affected by it, the consumption of such pens has diminished very little, and is now increasing. Hence it becomes a matter of curious speculation to consider what would have been the case had steel pens not been introduced; for, taking the importation of quills ten years ago as 22,000,000 or 23,000,000, there is now added to that amount a tenfold production of steel pens, or about 220,000,000.

In considering the manner in which these pens were disposed of, Mr. Faraday stated that many were exported. To account for the disposal of the rest, he took the population as having increased in the above period by one-fourth of its present number: he supposed that, from the diffusion of education, probably the proportion of persons who could write now, as compared with those who did so ten or fifteen years ago, was as *four to one*: or rather, that the proportion of writing was in that ratio.

Pious persons will speculate on the probable proportion of this multitude of pens which are employed in advancing the glory of God; and such

may be a profitable speculation, especially if it lead to prayer that literature and the press generally may be directed and influenced principally by those who are true believers on our Lord Jesus Christ, as it is declared by Dr. Spring from New York to be the happy case now in America.

MY SCRAP BOOK.

LEAF LXIII.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—SENECA.

A few days since, in turning over some of my old papers, I met with the following curious calculation.

THE BIBLE DISSECTED.

<i>In the Old Testament.</i>	<i>In the New.</i>	<i>Total.</i>
Books 39	27	66
Chapters... 929	260	1,189
Verses 23,214	7,959	31,173
Words 592,439	181,253	773,692
Letters 2,728,100	838,380	3,566,480

The middle chapter, and the least in the Bible, is Psalm cxvii.

The middle verse is the 8th of the cxviii Psalm. The word AND occurs in the Old Testament 35,543 times.

Ditto in the New Testament 10,684 times.

OLD TESTAMENT.

The middle book is Proverbs.

The middle chapter is Job xxix.

The middle verse would be 1 Chron. xx, between the 17th and 18th verses.

The least verse is 1 Chron. i, 25.

The 21st verse of the seventh chapter of Ezra has all the letters of the alphabet.

The sixth chapter of 2 Kings, and the xxxviii of Isaiah, are alike.

NEW TESTAMENT.

The middle book is 2d Thessalonians.

The middle chapter would be between the xliiith and xlvth of Romans.

The middle verse is Acts xvii, 17.

The least verse is John xi, 35.

ΑΠΟΥΡΥΘΑ.

Chapters	183
Verses	6,081
Words	152,185

ENIGMA I.

By the late Mr. Isaac James, of Bristol.

Of what antiquity am I,
Scripture itself can testify;
Though antiquarians believe
I'm not so ancient quite as Eve.
Down to the Flood I likewise own,
My family appears unknown.
Nor were we worthy of remark
Till Abraham the patriarch
Sent to procure his son a wife,
For then it seems I rose to life.
In courts I long have dash'd away,
And royal heads confess my sway,
Nor with my presence will dispense,
Close by the hall of audience.

Nay, a fam'd instance you may see
Of adoration paid to me!
Thus far my greatness I've display'd,
But now behold me in the shade.
When culprits at the gallows die,
They're hang'd in public—so am I.
Tuck'd up aloft, and senseless quite,
I'm gaz'd at both to left and right:
Nay, 'tis the cry of half the town,
That none but brutes would cut me down.
Hard case! But why? It may be said,
'Tis because human blood was shed,
Though not by me; yet for this action,
Poor I make public satisfaction.
Rebels are quarter'd: as for me,
If cut in two, you soon will see
How close I am to a sense allied,
And how I prove the lovely bride.
Again united, you are told
My size is little; but behold
My latter part so far extend,
It no beginning has, or end,
Nor can the eye discern its middle:
Should I say more, 'twill be no Riddle.

The solution of the above Enigma shall be given in a future Number.

MELANCHOLY CATASTROPHE AT PEN PARK HOLE IN GLOUCESTERSHIRE.

PEN PARK, the seat of John Harner, Esq., is situated five miles north from Bristol; near which is a remarkable cavern, called PEN PARK HOLE, noticed by many historians on account of its great depth. Some have said that it is unfathomable, and suppose it to have been a swallow hole through which the waters after the deluge descended into the great abyss: of this opinion was the Rev. Alexander Catcott, A.M., author of a Treatise on the Deluge; the author of the Life of John Bunce, Esq.: and several others.

Of this hole, some account, and a plate representing the inside of it, was published in No. 143 of *Philos. Trans.* It is situated in the corner of a field, and is encompassed for a small distance round with a hedge, to prevent cattle, &c. from falling into it. Within this hedge there are a few bushes growing; therefore those whose curiosity may tempt them to visit it, will do well to look cautiously about them, before they explore this frightful pit. Within this inclosure, which is but a few yards in circumference, a most horrid chasm presents itself to the eye, of no great depth at the opening, but a little lower it extends itself on every side, quite out of sight. If a stone be cast into this opening, it will be heard for a considerable time dashing against the protuberances of rock it meets with in falling, till the last sound that breaks upon the ear is a heavy plunge into a vast depth of water.

An awful accident which happened here on Friday the 17th of March 1775, was the cause of this place being more universally visited than heretofore, and was the reason of several persons venturing themselves down into it. The Rev. Mr. Newnham, one of the Minor Canons of Bristol cathedral, in company with another gentleman and two ladies, went with a line to examine its depth, and on approaching the mouth of the cavern, Mr. Newnham, for his greater safety, laid hold of a twig that sprang from the root of an ash growing over it; but his foot un-

* Having myself visited this fearful spot, I well know the great danger attending a neglect of this caution.—S. J. B.

happily slipping, the twig broke, and to the distress and horror of his friends, they beheld him instantly precipitated headlong down the dreadful gulph. A remarkable and an affecting circumstance connected with this fatal event was, that the Psalm in the morning service of that day, and read by him at Clifton church (where he officiated), contained so plaintive a description of his approaching catastrophe. "*Thou hast laid me in the lowest pit, in darkness, in the deeps.*" Psal. lxxxviii, 6.

Persons went down daily to search for the body, which was not found till thirty-nine days after the calamity, when it was at length discovered floating on the water.

S. J. B*****.

"ADAM, WHERE ART THOU?"

From "The Incarnation, and other Poems," by THO. RAGO, a converted infidel, and working Mechanic.

ADAM, where art thou? Monarch, where?
It is thy Maker calls;
What means that look of wild despair?
What anguish now enthralles?
Why in the wood's embowering shade
Dost thou attempt to hide
From Him whose hand thy kingdom made,
And all thy wants supplied?
Go, hide again, thou fallen one,
The crown has left thy brow;
The robe of purity is gone,
And thou art naked now.

Adam, where art thou? Monarch, where?
Assert thy high command;
Call forth the tiger from his lair,
To lick thy kingly hand;
Control the air, control the earth,
Control the foaming sea:
Thy own no more thy heavenly birth,
Or heaven-stamp'd royalty.
The brutes no longer will caress,
But share with thee thy reign;
For the sceptre of thy righteousness
Thy hands have snapp'd in twain.

Adam, where art thou? Monarch, where?
Thou wondrous thing of clay;
Ah! let the earth-worm now declare,
Who claims thee as his prey:
Thy mother, O thou mighty one,
For thee re-opes her womb;
Thou to the narrow house art gone,
Thy kingdom is thy tomb.
The truth from Godhead's lips that came,
There in thy darkness learn;
Of dust was form'd thy beauteous frame,
And shall to dust return.

Adam, where art thou? where! ah, where?
Behold him rais'd above,
An everlasting life to share
In the bright world of love.
The hand he once 'gainst Heaven could raise,
Another sceptre holds;
His brows, where new-born glories blaze,
Another crown enfolds.
Another robe's flung over him,
More fair than was his own;
And with the fire-tongued seraphim,
He dwells before the throne.

But whence could such a change proceed?
What power could raise him there?

So late by God's own voice decreed
Transgression's curse to bear.
Hark! hark! he tells,—a harp well strung
His grateful arms embrace;
Salvation is his deathless song,
And grace, abounding grace:
And sounds through all the upper sky
A strain with wonders rife,
That life hath given itself to die,
To bring death back to life.

INCREASE OF NATIONAL WEALTH IN BRITAIN.

A HIGHLY valuable and interesting paper was lately read before the London Statistical Society, by its Vice President, Lieut. Col. Sykes, "On the Increase of Wealth and Expenditure in the various Classes of Society, as indicated by the Returns made to the Tax Office, by Exports, Imports, and Savings Banks." By this paper it appears, that the estimate of capital employed in 1832, 1833, and 1834, in articles of luxury (which comprise only saddle and carriage horses, four-wheeled private carriages, male domestic servants, armorial bearings, game certificates, dogs, and race-horses, including keep as well as duty) is 406,953,000*l.*, being an increased capital of 61,667,000*l.* since 1820. The increased capital in trade Col. Sykes estimates at 87,837,997*l.*; the total capital thus employed in the three last years being estimated at 330,390,430*l.*

While British capital is so greatly increasing, it is delightful to reflect that the contributions to our religious and benevolent institutions are also increasing; a hopeful indication of the advancement of Christianity.

ILLUSTRATION OF EXODUS XXIII, 13.

"Make no mention of the name of other gods, neither let it be heard out of thy mouth."

THE heathen attach great importance to the mentioning of the names of their gods. They do not generally pray as we do; but in time of difficulty or danger repeat the name of their god, which is believed to have great power, carrying with it the nature of a charm which nothing can resist. To be able to articulate the name of Siva, in the hour of death, is believed to be the pass-word into heaven. "Let him but do this; then, as the lightning strikes the palmistah tree, so his sins, and the power of the metempsychosis, shall be destroyed. Nay, should he not be able to mention the names of his gods, let them but be whispered in his ears, and heaven is secure."

No wonder then that the Israelites should be forbidden to mention the names of other gods. — *Roberts's Oriental Illustrations.*

Dost thou fear poverty? Christ calls the poor man blessed. Art thou afraid of labour? Pains are the parents of a crown. Art thou hungry? Faith fears no famine. God, the generalissimo of the world, with his militia of angels, beholds thy combat, and prepares for thy laborious victory a crown of everlasting rest. — *Theron.*

London: Printed and Published by C. WOOD AND SON, Pulpit Court, Fleet Street; to whom all Communications for the Editor (post paid), should be addressed;—and sold by all Booksellers and News-men in the United Kingdom.

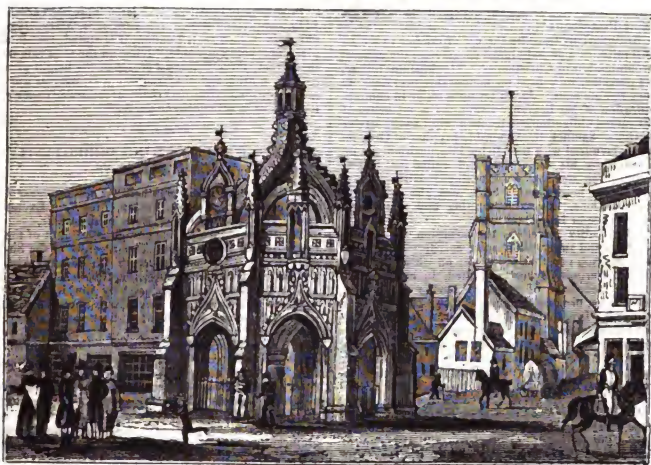
THE CHRISTIAN'S PENNY MAGAZINE.

Nº 157.

PUBLISHED EVERY SATURDAY.

JUNE 6, 1835.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POPPIN'S COURT, FLEET STREET, LONDON.



CHICHESTER MARKET CROSS.

"MARKET CROSSES" as originally erected in England were identified with the forms and spirit of Christianity, as practised in the dark ages of popery. These were only one class of crosses, but they were the most important, unless we except the "preaching crosses," which were especially used by the monks as the means of promoting the interests of their several orders among the people.

"MARKET CROSSES" are said to have had a *threefold* design; *first*, to serve as the means of administering to the comforts of monachism; *secondly*, as the means of inculcating the Catholic religion; and *thirdly*, as the means of promoting traffic. Tolls upon all articles that were sold at these crosses, particularly eggs, fowls, &c. were claimed by the monks, and paid by those who enjoyed the privileges of the market.

Chichester Cross is an elegant octangular structure, highly ornamented, and exhibiting a degree of elegance far surpassing any other of the kind existing in the United Kingdom.

Mr. Britton, in his *Architectural Antiquities of England and Wales*, remarks, on this beautiful structure, "The cross at Chichester, Sussex, according to an inscription on it, was built by E. Story, who was advanced from the See of Carlisle to this, by King Edward the Fourth in 1475. It was repaired in the time of Charles the Second; and again at the expense of Charles Duke of Richmond, Lenox Aubigny, with alterations, in 1746. The clock was given by Dame Elizabeth Faringdon, relict of Sir Edward Faringdon, and placed in its present situation in 1724.

"Though the exact time of building the Cross is not identified in the above inscriptions, or in Mr. Hay's History, we must be content to refer the style of building, and its ornaments, to Edward the Fourth's reign, and it will be readily allowed that it is an interesting specimen of that period. There is a degree of grandeur in the design, and elegance of execution in this Cross, superior to any other structure of the same class in England. The canopied arches, tracery on the surface, sculptured cornice and frieze, with the purged pinnacles, and flying buttresses, all evince considerable taste and science in the architect, and skill in the mason."

This nobleman was high-steward of the city, and the family has a handsome seat at Goodwood, about

four miles from Chichester; but Mr. Hay says that Bishop Story left an estate at Amberley, worth full 25*l.* per annum, to keep it in constant repair, which a few years afterwards the mayor and corporation sold, in order to purchase another of the same value nearer home.

ORIGIN OF MONUMENTAL CROSSES.

Monumental crosses are found, not only in ancient market-places, but connected with almost all buildings of antiquity. Churches especially abounded with this class of ornament: they still are used by the Roman Catholics with a superstitious veneration, and much regard is paid to them by many Protestants.

Antiquarians trace up the use of crosses to a high antiquity, to a period almost coeval with the general promulgation of Christianity. Monumental pillars, we perceive, were used on memorable occasions, in very remote ages. Jacob set up a pillar in commemoration of his heavenly vision, as a memento of his sacred obligations to devote himself to the service of God. Sannuel, the venerable prophet of God, on being favoured with the Divine interposition, set up a pillar as his memorial, and called it "Eben-ezer," *the stone of help*, saying, "Hitherto hath the Lord helped us." Such was the custom of most nations, in commemorating any remarkable deliverance or important event.

Christianity served as the occasion for a new symbol, and superstition soon corrupted our most holy religion; so that the cross, on which the most abhorred criminals were executed, in consequence of the Redeemer of mankind having suffered by this means, became the general token of confidence and zeal. Ignorance and ambition prevailing among the teachers of Christianity, the material emblem was commonly substituted as the object of regard, instead of the Divine sufferer, "who died the just for the unjust that he might bring us to God," accomplishing our redemption by the death of the cross.

On all occasions of danger or distress, the Christians, in the early ages, when superstition had corrupted the pure faith of Christ, made the sign of the cross on their bodies as a kind of charm. The teachers introduced this custom at infant baptism; and hence the practice of the Roman Catholics frequently crossing themselves, especially with "holy water" when entering their places of worship.

Christianity in its corrupted form being introduced into different countries, the new apostles were accustomed to erect stone pillars, inscribing them with a cross; and many in distress fled thither as to sanctuaries, visiting them even in the night with lighted torches.

Austin, the monk, who converted the Saxon kingdom of Kent in the latter part of the sixth century, used this symbol; and a cross was borne before him when he entered Canterbury at the head of his forty fellow-monks, singing a litany.

Crosses were erected by Christian kings before an anticipated great battle, that they with their armies might pray before it for success and victory. Oswald erected a large cross of wood, before he fought his great battle with Cadwallo. The king held it while his men hemmed it fast in the ground, and then, with all his soldiers, devoutly kneeled before it, praying for the destruction of their enemies.

Borlase, in his *History of Cornwall*, says, "This custom of crosses used as public sanctuaries, we can

trace through the fifth and sixth centuries even to the seventh, as will appear from the prohibition of several councils.

In Ireland, some of these stones-erect have crosses cut on them, which are supposed to have been done by Christians, out of compliance with Druid prejudices; that, when Druidism fell before the Gospel, the common people, who were not easily to be got off from their superstitious reverence for these stones, might pay a kind of justifiable adoration to them, when thus appropriated to the uses of Christian memorials. There are still remains of adoration paid to such stones, in the British Western Isles, even by the Christians.

In an original instrument, dated 25th November, 1449, concerning the church-yard of St. Mary Magdalen, in Milk Street, London, it is stated, that in a piece of "voide grounde," lying on the west side of that street, there "stode a crosse of the height of a man or more; and that the same crosse was worshipped by the parishioners there, as crosses be comonly worshipped in other churche-gardes."

SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

This important Institution held its *Twenty-seventh* Anniversary Meeting on Friday, May 8, at Exeter Hall. Sir Thomas Baring, Bart. in the Chair,

The Report gave an encouraging account of the operations of the Society. The receipts of the Society during the past year were 12,458*l.* 16*s.* 11*d.* and the expenditure 10,863*l.* 19*s.* 10*d.*

The Meeting was addressed by the Bishop of Lichfield and Coventry; Rev. Hugh Stowell; Rev. Charles Simeon; Rev. Edward Bickersteth; Rev. Professor Thurlock, of Berlin; J. Plumptre, Esq. M.P.; Rev. H. Beamish, Bishop of the Protestant Episcopal Church, Ohio; Rev. F. Cunningham; Rev. Thomas Woodroffe; and Rev. Joseph Wolf.

Mr. Wolf having just returned from Malta, after a Missionary tour of several years through many nations of the East, including Palestine, with a special view to excite a spirit of inquiry among his brethren of the Jewish nation, gave an interesting account of his various labours and sufferings.

HEBREW-CHRISTIAN CHURCH OF JERUSALEM.

Our blessed Saviour, in predicting the ruin of the guilty city, where he had been so bitterly and wickedly persecuted, and where his enemies were about to accomplish the guilty purposes of their conspiracy, in his murder, declared, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."—Luke xxi, 24. How far this prediction has been fulfilled hitherto, every one knows who is acquainted with the history of the Jews, and of their "holy city."

"Blindness in part has happened unto Israel," says the Apostle Paul, "until the fullness of the Gentiles be come in."—Rom. xi, 25. Missionary efforts are being manifestly succeeded by the blessing of God, through all nations, and the Jews' Society are directing special attention to the "Ancient People of God at Jerusalem." Moved to this noble project by many of their friends, and encouraged by "the signs of the times," the Committee have determined in the strength of God to prosecute this object; and for this purpose they have issued an "Appeal," inviting subscriptions in aid of their undertaking. From this "Appeal" we give the fol-

lowing extracts, praying that success may crown their efforts:—

"It is well known, that, for ages, various branches of the Christian Church have had their convents and their places of worship in Jerusalem. The Greek, the Roman Catholic, the Armenian, can each find brethren to receive him, and a House of Prayer in which to worship. In Jerusalem the Turk also has his mosque and the Jew his synagogue. The pure Christianity of the Reformation alone appears as a stranger: some of its professors have been seen there as travellers or antiquarians; and, within the last few years, as preachers of the Gospel; but the pure form of its worship has never yet been exhibited in all its simple majesty, so as practically to instruct the Jew, the Mahomedan, or the corrupt Christian.

"The vast importance of a place of public worship in such a city, where a large Jewish congregation constantly resides, and which is visited by devout Jews and Christians from every part of the world, must be felt by all who consider the effect which our public services in this country produce on the mass of the population. Many an one, from curiosity or some other similar motive, enters the House of Prayer, and sees and hears what is made effectual to his soul's salvation.

"If pure public worship be thus important where pure Christianity is the law of the land and professed by the people, how much more so in a city where false religion abounds!

"But how peculiarly important is it to exhibit pure Christianity to the devout Jews from every part of the world! The Jew comes to visit the city of his forefathers, naturally prejudiced against the Gentiles whom he finds there, and whom he must consider as intruders. The scenes, which he there beholds, not only confirm his prejudice, but direct its full tide against Christianity: he sees, as he supposes, Christians of every sect; and he finds them all worshippers of images, which the Mahomedan is not: coming from a principle of devotion himself, he supposes that the Christian pilgrims whom he sees come from the same motive; he supposes, therefore, that he sees the best specimen of Christians, and that the most devout among them are idolaters: a solitary Protestant Missionary may be there, to protest against this error; but many a devout Jew refuses to visit that Missionary; his idea of Christianity is already formed: what he sees is so decidedly contrary to the law of God, that he thinks all further inquiry superfluous. But let a Protestant temple there erect its holy front—let a verse from the Hebrew Bible, engraven on its walls, attract the attention of the wandering Jew—he will draw near to see what this great sight is: let him enter, and see a house undefiled with idolatry; let him hear the pure prayers of our Church, offered up in the sacred tongue—the Psalms repeated—the law and the prophets read—and he will begin to think that it is holy ground. He will ask, "Who are these?" and, hearing that they are Christians, may be led to inquire further into the nature of Christianity; and will certainly carry to his own country the strange news, that there is a sect of Christians who are not idolaters, but who worship the God of Israel in the holy tongue.

"Such a place of worship at Jerusalem would do more to attract the attention of devout Jews, and to remove their prejudices, than the solitary declarations of isolated Missionaries. The prejudice of the Jew is against Christianity as a system, as a form of worship; and the only way whereby this preju-

dice can be overcome generally, is by exhibiting Christian worship in its purity. The Liturgy in Hebrew would tend to remove the other part of the prejudice, that Christianity is a Gentile system, and, as such, must be at once rejected. Of course, it is not meant that these means will, of themselves, convert a single soul; but it is hoped, that, as they are Scriptural, and agreeable to the spirit of St. Paul, who to the Jews became a Jew that he might win the Jews, that they will have God's blessing, and thus be rendered effectual in rousing the attention of the Jewish nation.

"Some friends of the London Society, to whom these thoughts have been communicated, have been so impressed with their importance, that they have at once entered into liberal subscriptions to erect or prepare a Hebrew Church in Jerusalem. Several letters on the subject have been addressed to the Committee, who have, in consequence, determined, if it please God, to open a place of worship in the Holy City, according to the forms and liturgy of the Church of England. The plan would be, to have public worship, as the Jews have in their Synagogue, every morning and evening through the week, in Hebrew; and, on Sunday, to have the same service in Italian, English, or Modern Greek, so as not altogether to exclude Christians from the benefit of the Service."

HIBERNIAN SOCIETY,

To promote the Scriptural Education of the Poor in Ireland, by Day, Sunday, and Adult Schools, and Scripture Readers.

THIS valuable Society to Ireland held its *Twenty-ninth* Anniversary Meeting on Saturday, May 9, in Exeter Hall, the Marquis of Cholmondeley in the Chair.

The Report states, that every county in Ireland is now more or less occupied by the seminaries of this Institution. How far this Society may have served as an antidote to the miseries of unhappy Ireland, may be in a measure conceived from the following statements:—

"The total number of schools is 1,945, and of scholars 114,486; being an increase of 65 schools and 6,300 scholars. The number of day schools has amounted to 994, and the scholars to 77,141; of whom 47,512 were Protestants, and 29,629 Roman Catholics; being an addition, under this head, of 119 schools and 7,953 pupils. The Sunday schools are 526, containing 28,166 scholars; of whom 16,029 have also been in attendance on the day schools: the adult schools have been 418, containing 8,655 scholars: there have also been connected with the Society seven exclusively Irish adult schools and 186 pupils; and 348 children, forming the Irish classes in the day schools: so that there has been a diminution of 54 Sunday and Adult Schools, chiefly of the adult, and 1,640 scholars. With reference to this decrease, your Committee have to observe, that they do not attempt the formation of Sunday Schools where the Sunday-School Society for Ireland is in operation; and that with respect to the adult pupils, they must be expected to diminish as education advances among the population."

"*Payment for Scholars.*—The following classification of the schools shows an increased effort on the part of Ireland to educate her own poor; and, consequently, to relieve this Institution from the great pressure on its funds arising from the qua-

terly payments to the teachers, and which has amounted this year to the large sum of 3,986*l.* 18*s.* 2*d.*, or more than a half of the whole income.

Of the 994 day schools,

75 were at one shilling per pupil per quarter—

251 ninepence ditto ditto

338 sixpence ditto ditto

330 received only books, and inspection; so that the Society is not charged with the teacher's salary for about one-third of its schools; while a portion of the expense attending the others is borne by the local patrons and friends."

These schools are under the superintendence of noblemen, ladies, gentlemen, clergymen, and ministers of different denominations. The Society's Report states, that it has Inspectors and Scripture readers, 56—average of scholars attending the quarterly inspections, 54,123—scholars whose proficiency was such as to procure payment to the masters, 37,236—received from the British and Foreign Bible Society, Testaments 10,000—circulated in the year, English Bibles, 3,267; Testaments, 17,365; Irish Bibles, 6; Testaments, 48: total 20,676; making a total, from the beginning, of nearly 350,000 Bibles or Testaments.

The receipts of the Society in the year were 9,037*l.* 8*s.* 1*d.*, the payments, 9,189*l.* The Meeting was addressed by Lord Teignmouth; Rev. T. Webster; P. H. Fleetwood, Esq. M.P.; Rev. J. Cummings, of the Scottish Church; Rev. Dr. Brown, of Ditto; Rev. H. Stowell; Rev. E. Tottenham, of Bath; John Hardy, Esq. M.P.; Rev. D. Bagot; Rev. J. D. Hastings, of Dublin; Rev. T. Kennion, of Cheltenham; and Rev. J. H. Thomas, from Ireland.

SUNDAY SCHOOL SOCIETY FOR IRELAND.

This very useful Institution held its *Twenty-fifth* Anniversary General Meeting on Tuesday, May 16, in the Lower Room, Exeter Hall, Lord Mountsford in the Chair.

The Report gave an encouraging representation of the state of the Society; the following is an abstract of this document:—

"Schools in connection with this Society, 2,813; scholars, 214,462; gratuitous teachers, 20,596; being an increase in the year of 67 schools, 4,327 scholars, and 440 teachers. Of the schools 1,979 are in Ulster, 427 in Leinster, 252 in Munster, and 155 in Connaught. Of the scholars, 121,752 are reported as reading in the Bible or Testament, and 37,486 to be above the age of 15; about one-half of the whole are not receiving instruction in any daily schools."

Immense benefit must result from the distribution of the Scriptures and school-books which the Report states:—Grants from the British and Foreign Bible Society for sale or distribution, 8,000 Bibles and 20,000 Testaments—Issues of books to 860 schools, of which 628 had received similar aid in former years; together with sales at reduced prices, and gratuitous grants: Bibles, 8,216; Testaments, 23,267; spelling-books, 38,325; and 16,296 alphabets, cards, and class-books. The issues of the year are less than those of the Twenty-fourth, occasioned principally, as it regard the Scriptures, by unavoidable delay in procuring an adequate supply.

The receipts of the past year were 3,238*l.* 7*s.* 2*d.* of which 516*l.* 17*s.* 7*d.* was for books sold.

The Meeting was addressed by Rev. J. Graham; Rev. J. Page; Rev. Fielding Ould; Rev. Simon

Foot; Rev. Dr. Cooke; Nadir Baxter, Esq.; and Rev. Mr. Shaw.

IRISH EVANGELICAL SOCIETY.

THIS useful Institution held its *Twenty-first* Anniversary Meeting at Finsbury Chapel, on Tuesday, May 12: Thomas Walker, Esq. Treasurer, in the chair. The design of this Institution is declared to be, "to promote the preaching of the Gospel in Ireland, by the education of native students and assisting pastors and itinerant preachers in the various and important labours of the Christian ministry."

Singing and prayer having commenced the business, Rev. A. Tidman, the Secretary, read the Report, which stated, that the number of agents employed by the Society during the past year has been forty-eight. There are under their pastoral oversight twenty-two Christian churches. Their labours are of a decidedly missionary character, each agent having around his principal station a circuit of itinerancy, extending to five, ten, and sometimes twenty miles, and by this means they have made known the Gospel publicly and from house to house, in at least two hundred of the cities, towns, and villages of Ireland. While the preaching of the cross is the primary duty and glory of their ministry, they are active and willing servants in the cause of that first and noblest institution, the Bible Society. They labour hard to correct one of Ireland's greatest evils by promoting the principles of temperance. They are active distributors of religious tracts, and by their means, multitudes have been circulated with the happiest effects in the dark districts of Ireland. Under their superintendence, thousands of the children of the poor are trained in the nurture and admonition of the Lord. By the bed-side of the sick and the dying, seated with the household of the peasant around the cabin fire, and conversing with the solitary traveller by the way-side, they endeavour by all means to save some.

After detailing various gratifying instances of success, the Report bore testimony to the zeal and disinterestedness of many of the Episcopal ministers of Ireland, who have established a Home Mission, which they zealously support by their active services. The Report concluded lamenting the deficiency in the Society's funds, to an amount exceeding 400*l.*; and earnestly solicited from the churches, with their increased liberality, a more earnest spirit of prayer for the salvation of Ireland.

The Meeting was powerfully addressed by the Rev. Dr. Fletcher, Rev. J. Young, of Perth, Rev. J. Burnet, Rev. T. Binney, Rev. Mr. Nolan, from Ireland, and Josiah Conder, Esq.; and it closed by singing the usual doxology.

HOME MISSIONARY SOCIETY.

THIS truly patriotic Institution, whose object is the diffusing the light of the gospel in the dark villages of Britain, held its *Sixteenth* Annual Meeting on Tuesday evening, May 19, in the great room, Exeter Hall.

Thomas Challis, Esq. took the chair; and, after singing a hymn, prayer was offered by the Rev. R. J. Hunt.

Rev. W. Henry read a brief abstract of the Report, which stated, that the Society had about sixty-five agents in its employ, and that during the past year eleven new stations had been occupied by

the Society's ministers, by whom the gospel had been carried to between *seventy and eighty* villages. It gave an extract of a letter from a clergyman, detailing the lamentable state of drunkenness and ignorance prevailing in the part of the country in which he resided. It stated that several individuals had engaged to pay 30*l.* per annum each towards the support of a Home Missionary.

A resolution had been passed by the Congregational Board, suggesting, that each congregation should make an annual collection in aid of the Society, or undertake the support of a Home Missionary.

From the Treasurer's account it appeared, that the balance in hand last year was 523*l.* 12*s.* 8*d.*; there had been received during the current year 4,381*l.* 5*s.* 7*d.*; and the expenditure had amounted to 4,466*l.* 14*s.*; leaving a balance in hand of 438*l.* 4*s.* 3*d.*; yet the obligations of the Society amounted to a much greater sum.

The Meeting was addressed by the Rev. J. Leitch, Rev. J. Sherman, of Reading, Rev. Dr. Fletcher, Rev. Dr. Mattheson, Rev. Dr. Codman, from America, Rev. T. Morell, Rev. J. Wilks, and Rev. W. Henry. The most delightful spirit appeared to prevail at this Meeting.

AMERICAN HOME MISSIONARY SOCIETIES.

Dr. Mattheson, in his speech at the Home Missionary Society's Anniversary Meeting, stated the efforts made by the several Christian bodies in America, which excited considerable surprise and afforded sincere delight.

"The American Home Missionary Society" assisted 700 Missionaries and Pastors; the "Presbyterian Home Missionary Society" assisted 300 Missionaries and Pastors; and the "Baptist Home Missionary Society" assisted 100 Missionaries. Besides these there was another, an "Episcopal Home Missionary Society," employing 50 individuals, who visited the new settlements in the western and southern states, conveying to them the knowledge of Christ. Thus there was an aggregate of 1,150 Home Missionaries, and he prayed that their own land might be blessed with the same number. In America the Home Missionaries were of a most superior kind: there was an identity between the Home Missionaries and all the theological seminaries; and no man was sent forth to preach the gospel, if he had not received an education that would have fitted him for the highest office in the church of Christ. There was another peculiarity in America: the churches of that land universally identified themselves with the Home Missionary cause. The sum of 135,000 dollars had been contributed to two societies.

Britain may not need precisely the same degree or mode of operation as America, with its new townships; but many populous districts in our villages and hamlets are requiring the labours of Home Missionaries, to diffuse the saving knowledge of Christ.

We have all things in Christ, and Christ is all things in us. If we are sick, he is a physician: if we fear death, he is life: if in darkness, he is light: if in want, he is abundance: if hungry, he is food: if thirsty, he is drink: if miserable, he is mercy: if covetous of heaven, he is the way. — *Ambrose.*

RETROSPECTION, A FRAGMENT.

RETROSPECTION might be said, in many respects, to resemble our return, after years of absence, to the scenes of our earliest recollections.

Admonished by the lengthening shadows that the veil of night is fast descending, and anxious to catch one glance at our native village, we hasten to some well-known eminence, which commands a view of the surrounding landscape. Hence, as the sun sinks imperceptibly in the western skies, we behold the most prominent objects glittering in all the varied tints of his departing splendour, whilst others, equally beautiful and equally dear to us, are receding into faint and uncertain outlines. In the distance we fancy we can recognize, here and there, some remarkable spots with which we were familiar in our younger days; but ere we are satisfied as to their identity, a mist arises from the intervening lake, and they are no longer visible.

The tall spire of the venerable parish church, around which lie many whose memories we continue fondly to cherish in our bosom, is the last object which fades from the view. But whilst we are reverting to one and another, whose bones are blending with the bones of former generations—whilst we are looking towards the lowly cottage where we first drew the breath of life, where our little hands were first uplifted to heaven, and where our lips were first instructed to call on the name of our Father—whilst we are seeking the tall elms beneath whose foliage we have sat, or whose branches in the thoughtless gaiety of our young hearts we often used to climb—or whilst for a moment we imagine we can still see the tears flowing down the cheeks of our affectionate mother, as they did on the day when we last parted from her, and when she firmly held our hands in hers and predicted (alas! with how much truth!) that she should never live to meet us at our return—whilst thus engaged, all around us has become enveloped amid the thick gathering shades of twilight; and at the mournful scream of the owl we start from our airy visions of the past, to the painful realities of the present.

The recollections of by-gone days, although intimately interwoven with much that creates regret, much that calls up the tear of sympathy to the eye, and much that in the bitter recriminations of the conscience we could desire were blotted, not only from our memory, but also from the book of God's remembrance,—have, notwithstanding, something in them peculiarly cheering to the sincere Christian.

To him the numerous tokens of the Divine favour, and of especial interposition with which he has been blessed, cast a radiance over the varied incidents of life. The return of particular days, and of certain seasons, convey to him admonitions for renewed thankfulness; and as he exclaims, "Hitherto the Lord hath helped me," he looks back with gratitude to some signal deliverance in a time of unexpected danger, or of recovery from sickness when hope had well nigh taken its departure. He remembers, too, that when cast down by a sense of sin, when lamenting the loss of a beloved friend, when mourning over the remains of a darling child, or when smarting under the chastising rod of a justly offended Father, mercy at length appeared to wipe the tear from his eyes, and to whisper peace and consolation to his desponding spirit.

Where the man of the world recognizes only accident and chance, the Christian sees the hand and

hears the voice of his gracious Saviour. Accident and chance have no place in his vocabulary. The source of his consolation is the assurance, that although the heaven of heavens cannot contain the "Holy one of Israel," whom he serves, yet that glorious and Almighty Being condescends to notice and direct all that concerns him for the life that now is, and for that which is to come; and, although He is surrounded by an innumerable company of angels and of the spirits of just men made perfect, He also listens with delight to the softest whisper of adoring gratitude that passes the lips of his most despaired creature upon earth, and he suffers not the penitential sigh to pass unobserved or unrecorded.

Thus, from a review of the past, the servant of God is encouraged to look with humble and believing confidence towards the future.

*** R.

MY SCRAP BOOK.

LEAF LXIV.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—*SÆMCA*.

EXTRACTS FROM THE ANCIENT RECORDS OF THE BAPTIST CHURCH IN BROADMEAD, BRISTOL.

(Continued from p. 94.)

[Mr. Is. James's MS. p. 17.] Our pastor, brother Ewins, having lain a great while weak, departed this life in the second month, 1670, having faithfully served his Lord and Master Jesus Christ near twenty years in this city in the work of the ministry; preaching the gospel clearly of free grace by faith in Christ Jesus, wherein he laboured abundantly, in the public, and in his particular charge, the congregation; and would go and preach to the poor people in their almshouses at Michael's Hill and Lawford's Gate once a fortnight in the morning; and in those times of liberty, would for some convenient seasons set up a Lecture and preach at Bedminster and other places; and at other times, during the winter long evenings, would keep an expository lecture or meeting at Tewin's church, and sometimes at Leonard's church, besides his constant public preaching, as he was one of the city lecturers every Tuesday at Nicholas church, and every Thursday at the conference, and twice every Lord's day constantly; besides many times a word to the church, after those that were not members were departed upon the Lord's day in the evening, at the churches select meeting. Thus, as one unwearied to serve the Lord Jesus, he took all opportunities of doing good, inasmuch that many ministers did admire him for his great diligent labours, and that he had always variety of matter. ***** Some ministers that were his familiars, said they never saw him over merry, nor over sad, but given to prayer and alms deeds. He was interred in James Yard the 29th of April 1670, accompanied with many hundreds to the grave, the like funeral not seen long before in Bristol. He left so good a savour behind for faithfulness to God, and humility towards man, that his very chief persecutor, Sir John Knight, said, "He did believe he was gone to heaven." The Lord having taken away our pastor from the evil to come; for a general persecution arose the next month after he deceased.

In the 10th of the third month, 1670, the Act against Conventicles commenced, which was the forfeiture of 20*l*. to be levied upon every one that preached, for any one offence, and 20*l*. for the house

or ground where we met, and five shillings the first time, and ten shillings for every time after the first conviction for the hearers; to be levied by distress upon the persons convicted, their goods or chattels; which persecution was general over the nation, especially where any in office were willing to trouble, because there was 100*l*. fine upon that justice of peace, who, upon information brought before him, would not prosecute; which trouble was our seventh persecution in Bristol since K. Charles II returned.

[MS. p. 18.] The first Lord's day after said 10th of third month, the informers from the bishop (that was then one IRONSIDES) came upon us, and because we did not know which way they would begin upon us, we shut our Meeting-house door, when we understood they were coming. Then they fetched constables and broke open the door, came in and took our names, for which some of us were brought before the magistrates and convicted. Then against the next Lord's day we broke a wall upon high for a window, and put the speaker in the next house to stand and preach, whereby we heard him as well as if in the room with us. The bishop's informers come in again, and take our names, for which we were again brought before the mayor, and convicted. So they did the third Lord's day, and the fourth, the mayor himself with his officers and some aldermen came upon us and turned us out; but seeing they could not make us refrain our meeting, they raised the train bands every last day of the week in the evening; one band, to keep us out of our places, nailed up our doors, and put locks upon them. So they kept us out by force and power, that we were fain to meet in the lanes and highways for several months. Then brother Terrill having moved his habitation from Corn Street to his garden-house near Lawford's Gate, we had the benefit of being at his house, until we obtained the mercy to have another pastor. And the Lord ordered it so that alderman John Knight, of the Sugar-house, being mayor, he did wink at our thus meeting, and was not ready to receive every information, whereby the Lord gave us some rest there until the 6th month 1671. ***** This church wanting a pastor, Brother Terrill wrote a letter to Mr. Vavazor Powell, then in London, to entreat him to use his endeavour to help us with an able learned minister, that might be our pastor, telling him he had heard of one Mr. Hardcastle, not long before added to Mr. Jesse's people, and whether he were free and not set apart to office by Mr. Jesse's congregation. Mr. Powell returned answer, that Mr. Hardcastle he judged would be very fit for us, if we could obtain him, and that he was not set apart by that church to office as yet, but they had some such intention if they liked each other. Whereupon this congregation wrote a letter to Mr. Thomas Hardcastle, to come to us upon trial to be our pastor. But Mr. Hardcastle was taken preaching, and cast into prison in London for six months. We were therefore fain to wait that time out. But Mr. Jesse's congregation was much troubled at our sending for him, and would not grant him to us. At last they spared Mr. Hardcastle for one month to come down and visit us, and so to return to them. So that in the third month, 1671, he came down and abode a month preaching to the congregation, the church greatly liking his gift. Just as he was going away, upon the 29th of the third month, the elders with the brethren appointed a day of prayer, and desired Mr. Hardcastle to be with the church that day, some

part of it. On said day, being gathered together, all the brethren and sisters declared their desires to call Mr. Hardcastle to be minister and pastor. Then brother Terrill drew a writing

[MS, p. 19.] Mr. Hardcastle being come to the house where the meeting was, which was our old pastor's house in the Castle, one of the elders declares what the church had been doing that morning. That they had unanimously chosen or elected him for their pastor, and the church was desired by Br. Ellis to manifest their earnest desires by lifting up their right hand to the Lord, which immediately was done. And to see so many score hands lifted up together in a room in that solemn manner, struck some impress upon Mr. Hardcastle's spirit, that he could not deny the church, though then he would not promise positively to come again, but would leave it with the Lord, being willing to be where he might do most service for Christ. But he had not given his denial to the church in London, and so was not regularly clear from them: therefore he would not promise.

When he came to London, he gave that church a negative answer, and sent us word he would come to us.

.

Thus having obtained another pastor upon trial, the church considered of getting a public meeting-place, for that at *Whiston Court* (we being, as aforesaid, driven out) was in those troubles let for a warehouse again, so we could not have it. Whereupon we took the Meeting House at the lower end of Broad-Mead (where the *Quakers* had formerly used to meet), it being four great rooms made into one square room, about 16 yards long and 15 yards broad, which we took the 12th of the sixth month, and fitted it up against the 20th of the said sixth month, August 1671, which was the first Lord's day we met in it, where through the Lord's help we have remained ever since, now towards five years. At our first appearing so public again, we had many threats, but our new pastor being a man of great courage in the Lord, was not moved. Then the Mayor and Council (upon some great and urgent complaints before a Lord of the land from London, then here) debated to send for Mr. Hardcastle, but it was waved, and they determined to send for Br. Terrill, who after the serjeant came for him, went to the Mayor, Alderman Knight, of the Sugar-house, whom God had changed and made very moderate towards us, so that he favoured us, and had connived at us all the year before. But now, through the complaints of old Mr. Wright, that had been sheriff, that said he could hear us sing psalms from our Meeting Place to his house in Hallier's Lane, who with some other like Tobijah and Sanballat endeavoured our disturbance. But Br. Terrill gave the Mayor thanks, that through his wisdom and moderation we had most of his time been so quiet, and prayed his worship to continue his favour the remainder of his time, which was so near expired, knowing his worship had wisdom enough to know how to avoid and wave the complaints of such as would be troublesome. And so the Mayor dismissed Br. Terrill, and the Lord gave us rest, and favoured us with a peaceable beginning for our new pastor and new Meeting Place.

S. J. B*****.

(To be continued.)

What should a sinner do, but go to Christ? What can become of a sinner, if Christ do not receive him?

TO LAURA, TWO YEARS OF AGE.

BY N. F. WILLIS.

BRIGHT be the skies that cover thee,
Child of the sunny brow;
Bright as the dream flung over thee
By all that meets thee now.
Thy heart is beating joyously,
Thy voice is like a bird's,
And sweetly breaks the melody
Of thy imperfect words.
I know no fount that gushes out
As gladly as thy tiny shout.

I would that thou might'st ever be
As beautiful as now;
That Time might ever leave us free
Thy yet unwritten brow:
I would life were "all poetry,"
To gentle measures set,
That nought but chasten'd melody
Might stain thine eye of jet;
Nor one discordant note be spoken,
Till God the cunning harp hath broken.

I would — but deeper things than these
With woman's lot are wove,
Wrought of intenser sympathies,
And nerv'd by purer love.
By the strong spirit's discipline,
By the fierce wrong forgiven,
By all that wrings the heart of sin,
Is woman won to heaven.
"Her lot is on thee," lovely child,
God keep thy spirit undefil'd!

I fear thy gentle loveliness,
Thy 'witching tone and air,
Thine eye's beseeching earnestness
May be to thee a snare.
The silver stars may purely shine,
The waters taintless flow,—
But they who kneel at woman's shrine
Breathe on it as they bow:
Ye may fling back the gift again,
But the crush'd flower will leave a stain.

What shall preserve thee, beautiful child?
Keep thee as thou art now?
Bring thee a spirit undefil'd,
At God's pure throne to bow?
The world is but a broken reed,
And life grows early dim:
Who shall be near thee in thy need,
To lead thee up to Him?
He, who himself was "undefil'd,"
With him we trust thee, beautiful child!

ILLUSTRATION OF DEUT. XXXII, 2.

"My doctrine shall drop as the rain, as the small rain upon the tender herb."

ORIENTAL writers often speak of beautiful language as dropping upon the hearers. The Hebrew has for "prophecy," in Micah ii, 6, "*drop*." The same word is used for drops of rain, for tears, or for the dew dropping from flowers. When a man has received consolation from another, he says, "his words were like rain upon the scorched corn." Of a beautiful speaker, and an appropriate subject, "Ah! his speech is like honey rain upon the poudal bower of sugar." — *Roberts's Oriental Illustrations*.

THE WORKS OF WILLIAM COWPER,

And his Life and Letters, by William Hayley, Esq. now first completed by the introduction of Cowper's Private Correspondence. Edited by the Rev. T. S. Grimshawe, A. M. Author of the Life of the Rev. Legh Richmond, Vol. I. London, Saunders and Odey, p. xxii, 335.

"Cowper's Poems" and the "Olney Hymns" have endeared the name of that eminently "Christian poet" to all denominations of the Church of Christ. His "Life and Letters," therefore, will be read with no ordinary interest by those who admire the beauties of the "Task."

"Hayley's Life of Cowper," as originally published, did not give a faithful representation of the principles and disposition of that distinguished man, "through the partial suppression of some letters, and the total omission of others," which seemed "essential to the full development of Cowper's real character."

Mr. Grimshawe remarks, "The cause of this procedure may be explained so as fully to exonerate Hayley from any charge injurious to his honour. His mind, however literary and elegant, was not precisely qualified to present a religious character to the view of the British public, without committing some important errors. Hence, in occasional parts of his work, his reflections are misplaced, sometimes injurious, and often injudicious; and in no portion of it is this defect more visible, than where he attributes the malady of Cowper to the operation of religious causes." "Hayley indeed seems to be afraid of exhibiting Cowper too much in a religious garb, lest he should either lessen his estimation, alarm the reader, or compromise himself."

Expectations from the "Author of the Life of Legh Richmond," will be raised in relation to this edition of the "complete works of Cowper;" and from the interesting and judicious additions which the first volume contains, we have confidence that the other volumes will be received with unusual satisfaction and delight.

Cowper's situation, as Clerk of the Journals in the House of Lords, required him to appear at "the bar of the House of Lords to entitle himself publicly to the office; but his terrors, on this occasion, arose to such an astonishing height, that they utterly overwhelmed his reason."

This dreadful malady prevailed; and, "after two learned and benevolent divines, (Mr. John Cowper, his brother, and the celebrated Mr. Martin Madan, his first cousin) had vainly endeavoured to establish a lasting tranquillity in his mind by friendly and religious conversation, it was found necessary to remove him to St. Alban's, where he resided a considerable time under the care of that eminent physician Dr. Cotton, a scholar and a poet.

The biographer judiciously passes over the minute circumstances of his affliction, only giving the following touching descriptive lines from the poet himself—

"This is a sight for pity to peruse,
Till she resembles, faintly, what she views;
Till sympathy contracts a kindred pain,
Pierc'd with the woes that she laments in vain.
This, of all maladies that man infest,
Claims most compassion and receives the least.

But with a soul, that ever felt the sting
Of sorrow, sorrow is a sacred thing.

'Tis not, as heads that never ache suppose,
Forgery of fancy, and a dream of woes.
Man is a harp, whose chords elude the sight,
Each yielding harmony, dispos'd aright:
The screws revers'd (a task, which, if He please,
God, in a moment, executes with ease),
Ten thousand, thousand strings at once go loose,
Lost till He tune them, all their power and use.

No wounds like those a wounded spirit feels;
No cure for such, till God, who makes them, heals.
And thou, sad sufferer, under nameless ill,
That yields not to the touch of human skill,
Improve the kind occasion, understand
A Father's frown, and kiss the chastening hand."

Confiding in the judgment of the pious and learned Editor, we give our cordial recommendation to this beautiful and complete edition of the works of this admired poet; and intend in our next Number to notice his *conversion* to God by the gospel of Jesus Christ.

EXTENSION OF THE ENGLISH LANGUAGE IN INDIA.

It may be asked, whether the intellectual advancement of the natives of India will not be inconsistent with the permanence of our dominion. To this question it might be sufficient to answer, that we have no power to obstruct the progress of knowledge. Where the desire of information is once excited, it is not possible to stifle it. It may be added, that it would be unjust to the people over whom we have acquired authority, to withhold from them the means of improving their minds. But, whatever may be the degree of danger attending the diffusion of knowledge, there is no better mode of counteracting it than by making, as far as we can, our own language the universal object of study. By doing this, we shall identify the people of India with ourselves. The great influence which the French obtained in Europe was mainly attributable to the wide diffusion of their language. It was the common dialect of Europe; and the universality of the French language paved the way for the universality of French dominion. The French language was everywhere spoken; French authors were everywhere read; and the best of them were regarded as exhibiting the finest models of taste and the highest excellencies of genius. The supremacy of French talent came to be universally admitted, and from this admission flowed a ready submission to French dictation. The extension of the English language in India will, in all probability, be attended with the like results. Its study will, of course, lead to an acquaintance with our literature, and our great authors will become to India what they are to us. The admiration felt for them will be transferred to the general account of their country, which will thus become associated in the mind of the educated Hindoo with all that is high in intellect and pure in feeling. This will be a far better guarantee for the security of our dominion than ignorance can offer.—*Thornton's India.*

All our hope, as to freedom from guilt and ruin, and as to acceptance with God, is in Christ. Where can we obtain pardon and peace but in him? Through him alone we receive all, from the least drop of water to the immense riches of eternal glory.

London: Printed and Published by C. WOOD AND SON, Poplar's Court, Fleet Street; to whom all Communications for the Editor (post paid) should be addressed;—and sold by all Booksellers and Newsmen in the United Kingdom.

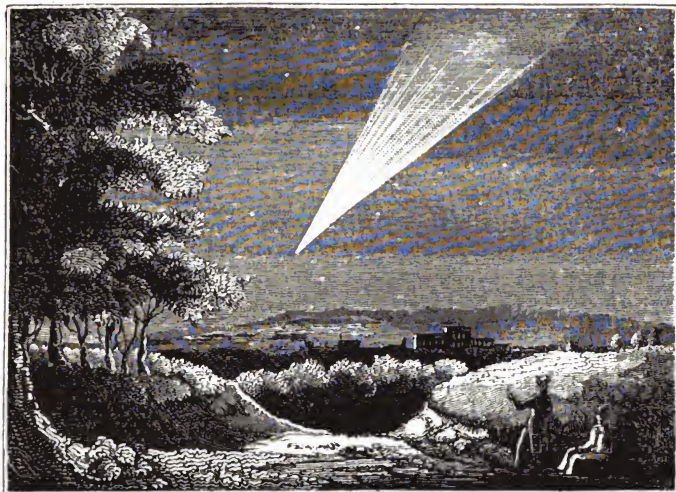
THE CHRISTIAN'S PENNY MAGAZINE.

No. 158.

PUBLISHED EVERY SATURDAY.

JUNE 13, 1835.

PRINTED AND PUBLISHED BY C. WOOD AND S. N. POPPIN'S COURT, FLEET STREET.



THE COMET OF 1811, AS SEEN AT DAY-BREAK, OCTOBER 15, FROM OTTERBOURNE HILL, NEAR WINCHESTER.

COMETS.

COMETS, their appearance, nature, and influence, have latterly been the subject of much conversation, partly on account of the appearance of two of these mysterious visitors in 1832, and especially as "Halley's Comet" is expected before the close of the present year. Nothing, it is considered, would be more interesting at this season to the readers of the Christian's Penny Magazine than some account of Comets in general, and of those concerning which there has been so much written by profoundly scientific astronomers; as by this means the youthful mind will be most deeply impressed in contemplating the wonderful works of God.

Comets are so named from the Greek word *κομήτης*, hairy, having a long tail somewhat resembling hair. This, however, is not always their appearance, for some comets have appeared as round as planets, but in general they have a luminous rattle diffused around them, or projecting from them, which, to appearance, very much resembles the Aurora Borealis.

Vol. IV.

Comets viewed through a good telescope appear very different from any of the planets. The head of one thus seen, appears to consist of a solid body or star, which is called the *nucleus*, which, by means of a powerful glass, is easily distinguished from the atmosphere which surrounds it, and from the hairy tale, or blaze. These surrounding atmospheres are of a prodigious size, often rising ten times higher than the nucleus, and having different phases like the moon. Sometimes the tail only of a comet has been visible at a place where the head has been all the while under the horizon: such an appearance is called a *beam*. As the tail of a comet is owing to the heat of the sun, it grows larger as the comet approaches near to, and shortens as it recedes from that luminary. No human being possesses a mind sufficiently enlarged and comprehensive to form a correct idea of the magnitude and velocity of those immense bodies which engage the contemplations of astronomers. Sir Isaac Newton calculated that the comet of 1680 travelled at the astonishing rate of 880,000 miles an hour, and that its tail measured not less than the prodigious length of 80,000,000 of miles!

2 B

DR. HERSCHEL'S OBSERVATIONS ON THE COMET OF 1811.

Dr. Herschel and other eminent astronomers devoted a large measure of attention to the appearance of the comet of 1811, and their published accounts of their experiments and calculations are exceedingly interesting. "The comet which has lately visited the solar system," says Dr. Herschel, in a paper published in the *Philosophical Transactions* for 1812, "has moved in an orbit very favourably situated for astronomical observations. I have availed myself of this circumstance, and have examined all the parts of it with a scrutinizing attention, by telescopes of every degree of requisite light, distinctness, and power."

Dr. Herschel supposed the comet of 1811 to have been produced from nebulous light: that such light became progressively consolidated, and that a part of its luminous matter had been exhaled in its approach to some other stars before its perihelion (i. e. its nearest approximation to the sun) path in our system. Yet, from the length of its tail, and the luminous envelope that surrounded its outer line, compared with those of the comet of 1807, he thought it must have been of a much later date.

The comet of 1807, in its approach to the sun, advanced within 61,000,000 of miles of it, and its tail, when longest, covered 9,000,000 of miles. The late comet, in its perihelion, did not pass so near the sun by about 36,000,000 of miles, being about two-thirds only of the closest approximation of the preceding, and nevertheless acquired a tail of upwards of 100,000,000 of miles!

"May we not then conclude," Dr. Mason Good asks, "as Dr. Herschel suggests, that the consolidation of the comet of 1807, when it reached its perihelion, had already been carried to a much greater degree of density than that of the last comet, by some former approach to the sun, or to some similarly constructed celestial bodies, such as we have reason to believe the fixed stars to be. And that comets may pass round other suns than ours, is rendered probable from our not knowing with certainty as yet, the return of more than one comet among the great number that have been observed."

Dr. Herschel calculated the bright point, or what we may admit to be the solid or planetary body of the comet, at about 428 miles in diameter; and that its distance from the earth, at the time of making his observations, was 114,000,000 of miles. It existed in a stelliform nucleus, which he called the head of the comet, the diameter of which he calculated at 127,000 miles. It was surrounded by a circular darkish space, which he supposed to be an atmosphere, and computed at 507,000 miles in diameter. This great astronomer viewed the comet for several months, and found that the tail varied in length and breadth from September 2d, when he could perceive none, to September 9th, when it extended to nine or ten degrees; September 18th, when it reached 11 or 12 degrees; October 6th, at which it possessed 25 degrees, which was its greatest length. On October 12th it was 17 degrees, and on October 15th, 23½ degrees, or somewhat more than 100,000,000 of miles. The breadth of the tail varied as well as its length; on October 12th it was 6½ degrees in its broadest part, or nearly 15,000,000 of miles!

The general shape of the comet he calculated must have been that of an inverted hollow cone, terminating its vertex in an equally hollow cap of nearly an hemispherical construction; the cap and sides of this hollow cone being of inconsiderable

thickness. The tail shortened rapidly in November. On the 5th it was 12½ degrees; on the 10th 7½, December 10th, 5 degrees, and of feeble light; on the 14th nearly the same, but the light very considerably feebler.

To these remarks it may be farther added, that the tail of the comet of 1680 was nearly equal to that of 1811, having been calculated at 100,000,000 of miles!

IMAGINARY INFLUENCE OF COMETS.

Ignorance generates superstition, and this had led multitudes to ascribe to comets an extraordinary influence over the circumstances and destinies of men. Nor is this disposition confined to the uneducated merely: some of the more elevated classes of society, holding some literary and professional station, and in our country too, have attributed to the influence of comets every prevalent disease, local or general, with which the human race has been afflicted since the commencement of the Christian era. Mr. Foster, a medical practitioner at Chelmsford, has endeavoured to prove and illustrate this opinion: but this seems at direct variance with the history of human calamity, and with the doctrine of the Holy Scriptures.

M. Arago, a learned French professor, has refuted these notions in a recent able treatise on comets. "I would have wished," says he, "for the honour of modern philosophy, to be freed from the necessity of taking serious notice of such absurdities; but I have acquired personal knowledge that some refutation of them is not useless, and that the advocates of these influences have no inconsiderable number of followers. Listen, when you are present at one of those brilliant assemblies, where you meet what is called good society: listen to the talk of which the approaching comet furnishes the subject, and then decide if we ought to boast of that diffusion of knowledge, which so many declare to be the characteristic feature of our times."

M. Arago has given a table, in which he has exhibited in one column the temperances of the weather at Paris for every year, from 1735 to 1831 inclusive; and in juxtaposition with these he has stated the number of comets which appeared, with their magnitudes and general appearance. The result is, that no coincidence whatever is observable between the temperances and the number or appearance of comets. For example, in 1737, although two comets appeared, the mean temperature was inferior to that of the preceding years, during which no comet appeared. The year 1765, in which no comet appeared, was hotter than the year 1766, when two comets appeared. The year 1775, when no comet appeared, was hotter than the year 1780, which was marked by the appearance of two comets: and the temperature was still lower in the year 1785, in which two comets appeared; while, on the other hand, the temperature of the year 1781 was greater, which was likewise marked by the appearance of two comets.

SIR ISAAC NEWTON'S OPINION OF COMETS.

Sir Isaac Newton conjectured, that comets were "the aliment by which suns are sustained;" and he therefore concluded, that these bodies were in a state of progressive decline upon the suns round which they respectively swept; and that into these suns they from time to time fell. This opinion appears to have been cherished by Newton to the

latest hours of his life: he not only consigned it to his immortal writings, but at the age of eighty-three a conversation took place between him and his nephew on this subject, which has come down to us. "I cannot say," said Newton, "when the comet of 1680 will fall into the sun; possibly after five or six revolutions; but whenever that time shall arrive, the heat of the sun will be raised by it to such a point, that our globe will be burned, and all the animals upon it will perish. The new stars observed by Hipparchus, Tycho, and Kepler, must have proceeded from such a cause, for it is impossible otherwise to explain their sudden splendour." His nephew upon this asked him, "Why, when he stated in his writings that comets would fall into the sun, did he not also state those vast fires which they must produce, as he supposed they had done in other stars?" "Because," replied the old man, "the conflagrations of the sun concern us a little more directly. I have said, however," added he, smiling, "enough to enable the world to collect my opinion."

Dr. Halley's approaching comet we must leave till next week.

CONVERSION TO GOD, AND VITAL GODLINESS.

Illustrated in the case of Cowper the Poet.

(See p. 184.)

"RELIGIOUS MELANCHOLY" is a favourite expression with those who "know not the Scriptures nor the power of God," as our blessed Lord reproved one of the Sadducean religious teachers of the Jews. The Gospel recognizes no melancholy as arising from its influence: for that is the only antidote to guilt and fear, inspiring the sincere believer with "joy in God through Jesus Christ, by whom he has now received the atonement."

Cowper's deliverance from the melancholy disease under which he laboured, and his cordial reception of the Gospel, will illustrate the genuine influence of Christianity and conversion to God in a striking point of view.

Mr. Grimshave remarks:—"From December, 1763, to the following July, the sensitive mind of Cowper appears to have laboured under the severest suffering of morbid depression; but the medical skill of Dr. Cotton, and the cheerful, benignant manners of that accomplished physician, gradually succeeded, with the blessing of Heaven, in removing the indescribable load of *religious despondency* which had clouded the faculties of this interesting man. His ideas of religion were changed, from the gloom of terror and despair to the brightness of inward joy and peace."

"Religious despondency" is a contradiction: and we wonder how such a correct divine as Mr. Grimshave should favour the delusion which prevails among irreligious people, by adopting their *unscriptural* and erroneous language. *Despondency* in Cowper arose from disease; and his erroneous conceptions of the Gospel tended to keep him in bondage; but neither his *errors* nor his *depression* ought with any good reason to be denominated *religious*. The impropriety of the phrase is manifest from Mr. Grimshave's own description of the poet's case. Describing his recovery, he adds,

"This juster and happier view of evangelical truth is said to have arisen in his mind while he was reading the third chapter of St. Paul's Epistle to the Romans. The words that rivetted his attention were the following: 'Whom God hath set forth to

be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.'—Rom. iii. 25. It was to this passage, which contains so lucid an exposition of the Gospel method of salvation, that, under the Divine blessing, the poet owed the recovery of a previously disordered intellect and the removal of a load from a deeply oppressed conscience—he saw, by a new and powerful perception, how sin could be pardoned, and the sinner be saved—that the way appointed of God was through the great propitiation and sacrifice upon the cross—that faith lays hold of the promise, and thus becomes the instrument of conveying pardon and peace to the soul.

"It is remarkable how God, in every age, from the first promulgation of the Gospel to the present time, and under all the various modifications of society, barbarian, Scythian, bond or free, has put his seal to this fundamental doctrine of the Gospel.

"Whether we contemplate man amid the polished scenes of civilized and enlightened Europe, or the rude ferocity of savage tribes—whether it be the refined Hindoo, or the unlettered Hottentot, whose mind becomes accessible to the power and influences of religion—the cause and the effect are the same. It is the doctrine of the cross that works the mighty change. The worldly wise may reject this doctrine, the spiritually wise comprehend and receive it. But, whether it be rejected with all its tremendous responsibilities, or received with its inestimable blessings, the truth itself still remains unchanged and unchangeable, attested by the records of every church and the experience of every believing heart—the cross is to them that perish foolishness, but unto us which are saved it is the power of God!—1 Cor. i. 18."

Describing his own recovery, and his reception of the doctrine of Christ, he writes to Lady Hesketh in the following edifying terms:—

"Since it has pleased God to restore me to the use of my reason, what have I not enjoyed? You know, by experience, how pleasant it is to feel the first approaches of health after a fever; but, oh! the fever of the brain! To feel the quenching of that fire is indeed a blessing which I think it impossible to receive without the most consummate gratitude. Terrible as this chastisement is, I acknowledge in it the hand of an infinite justice; nor is it at all more difficult for me to perceive in it the hand of an infinite mercy likewise: when I consider the effect it has had upon me, I am exceedingly thankful for it, and, without hypocrisy, esteem it the greatest blessing, next to life itself, I ever received from the Divine bounty. I pray God that I may ever retain this sense of it, and then I am sure I shall continue to be, as I am at present, really happy."

"How naturally does affliction make us Christians! and how impossible it is when all human help is vain, and the whole earth too poor and trifling to furnish us with one moment's peace, how impossible is it then to avoid looking at the Gospel! It gives me some concern, though at the same time it increases my gratitude, to reflect, that a convert made in Bedlam is more likely to be a stumbling-block to others than to advance their faith. But, if it has that effect upon any, it is owing to their reasoning amiss, and drawing their conclusions from false premises. He who can ascribe an amendment of life and manners and a reformation of the heart itself to madness, is guilty of an absurdity that in any other case would fasten the imputation of madness upon himself; for, by so doing, he ascribes a

reasonable effect to an unreasonable cause, and a positive effect to a negative. But, when Christianity only is to be sacrificed, he that stabs deepest is always the wisest man. You, my dear cousin, yourself will be apt to think I carry the matter too far, and that, in the present warmth of my heart, I make too ample a concession in saying, that I am *only now* a convert. You think I always believed, and I thought so too; but you were deceived, and so was I. I called myself indeed a Christian, but He who knows my heart, knows that I never did a right thing, nor abstained from a wrong one, because I was so. But, if I did either, it was under the influence of some other motive. And it is such seeming Christians, such pretending believers, that do most mischief to the cause, and furnish the strongest arguments to support the infidelity of its enemies; unless profession and conduct go together the man's life is a lie, and the validity of what he professes itself is called in question. The difference between a Christian and an unbeliever would be so striking, if the treacherous allies of the church would go over at once to the other side, that I am satisfied religion would be no loser by the bargain.

"I reckon it one instance of the providence that has attended me throughout this whole event, that, instead of being delivered into the hands of one of the London physicians—who were so much nearer, that I wonder I was not—I was carried to Dr. Cotton. I was not only treated by him with the greatest tenderness while I was ill, and attended with the utmost diligence, but when my reason was restored to me, and I had so much need of a religious friend to converse with, to whom I could open my mind upon the subject without reserve, I could hardly have found a fitter person for the purpose. My eagerness and anxiety to settle my opinions upon that long-neglected point made it necessary, that while my mind was yet weak, and my spirits uncertain, I should have some assistance. The doctor was as ready to administer relief to me in this article likewise, and as well qualified to do it, as in that which was more immediately his province. How many physicians would have thought this an irregular appetite, and a symptom of remaining madness! But if it were so, my friend was as mad as myself, and it is well for me that he was so."

WHO WERE THE AUTHORS OF THE BOOK OF PSALMS?

MR. EDITOR,

FROM my earliest reading years I have been accustomed to call the Book of Psalms "The Psalms of David," especially as they are so called in the Prayer Book; but I now find that they were not all written by that King of Israel. I should be obliged by your informing me, through your useful Magazine, who were the authors, besides David, of the different Psalms in that instructive collection of holy songs, because I think that I can understand so much better with that information. Thanking you for all the instruction which I have gained from the Christian's Penny Magazine, I remain a well-wisher of its prosperity,

A YOUNG SUNDAY SCHOOL TEACHER.

Sunday School Teachers have been contemplated from the earliest period of our labours with the liveliest interest, and their edification has never been lost sight of by the Editor of the Christian's Penny Magazine. Young Sunday School Teachers have a

special claim upon our best services; and we esteem it an honour to be instrumental in promoting their improvement; we have therefore peculiar pleasure in complying with the wishes of our young correspondent.

"The Book of Psalms" is improperly called the "Psalms of David;" but this title has been given to that collection in the Prayer Book, from the fact of David having been the inspired writer of the greater number of them. The other writers of the Psalms were Moses, Asaph, Heman, Jeduthun, Ezra, and others, holy prophets after the destruction of the temple of Solomon, and the return of the Jews from their captivity in Babylon.

Young Christians, particularly, in reading the Book of Psalms, should observe the following directions, that they may realize the edification and happiness which have been designed by the Holy Spirit.

First. Gain a familiar acquaintance with the historical Scriptures, especially those which relate to the times of David and the nation of Israel, from the foundation of its monarchy under Saul to its captivity and restoration, and its condition after the latter event, as mentioned in Ezra, Nehemiah, Haggai, Zachariah, and Malachi.

Secondly. Regard especially the application of many of the Psalms to the person, offices, humiliation, resurrection, and ascension of Jesus Christ. Our Saviour himself, and the writers of the New Testament, refer to about *fifty* of the Psalms, which were thus prophetic, many also refer to the future glories of the Christian Church, when the whole earth shall be filled with the saving knowledge and glory of the Redeemer.

Thirdly. Spirituality of mind is indispensable to the profitable study of the Book of Psalms. It is worthy of remark, that always in proportion to the advancement of believers in deep personal piety, they have taken delight in these devotional compositions.

THE WRITERS OF THE BOOK OF PSALMS.

"The titles of the Psalms," says a learned biblical scholar in the Eclectic Review, referring to Townsend's Chronological Arrangement of the Old and New Testament, "are not always to be depended upon, some of which are anonymous, as the 11d and the XCvth, are ascribed in the New Testament to David; and some bearing his name in our Bibles, as the CXVith, refer to the worship of the temple, 'the courts of the Lord's house,' which was not erected till some years after his death. Having no other guide than the document itself, the learned and the illiterate are, in this respect, upon a level, and can only judge, where light is not reflected from other Scriptures, by the internal evidence of each particular Psalm. It is not easy to decide upon either the author of many of the Psalms, or the age in which they were written; nor to account for the order in which they appear in our Bibles; unless, as Dr. Gray thinks, it be that in which they were recited in the temple worship; nor to ascertain what were the rules of the construction of Hebrew verse.

"It is said that there are some lights that even strike the blind: and judging of the Psalms only by the internal evidence they present, the plainest reader may observe a considerable diversity in them, both with regard to the subject and the style of writing. Yet most readers, and some recent translators also, dispose of them as though they were all the production of one age, and of one writer, and belonged exclusively to the era of David; forgetting that the Jews themselves ascribe them to

ten different authors at least, divide them into *five* books or sections, after the model of the Pentateuch, and suppose them to comprise a period of nearly 900 years, which may be true if Moses was the author of the *ninetieth* psalm. To assign [them all to one period, or one author, as Chrysostom did, or to suppose that they all require the same style of illustration, is scarcely less incongruous than it would be to ascribe the ballad of 'Chevy Chase' to Lord Byron, or 'God save the King' to the time of Oliver Cromwell, or the essays in the *Ramhler* to Thomas the Rhymer, and forthwith to reason upon them accordingly. No one can suppose the CXXXVth Psalm, 'By the rivers of Babylon,' can have been written by the son of Jesse. Who can read from the LXXIVth to the LXXXVth inclusive, without perceiving that the writer lived in perilous times, in a most disturbed state of the political elements, and on the eve of the dissolution of the Jewish monarchy? These Psalms refer to the Temple, which was not even built in David's time, to the breaking down of the fine carved work of the sanctuary with the rude violence of axes and hammers, to the casting of fire into that sacred fabric, and to the defiling of Jerusalem with the dead bodies of the saints, their blood being shed like water; whilst the sorrowful sighing of the captives, led away by their haughty conquerors, far from the homes of their youth, the sepulchres of their fathers, and the altars of their God, solicits alike the sympathy of earth and the retribution of Heaven. The LXXXth as evidently points to the desolations of the *Ten Tribes*, 'Give ear, O thou Shepherd of Israel, thou that leddest *JOSAPHAT* like a flock:' the complaint that 'the vine was cut down, and the vineyard was burnt with fire, and the boar out of the wood did waste it, and the wild beast out of the field did devour it'—these events must have occurred long after the time of David. A child may perceive, therefore, that the Psalms were written by different persons, at widely different intervals of time; and that, so far from being invariably prophetic of the future, they were often suggested to their inspired authors, by the past history, or by the immediate and impending sorrows of that country, and of that church, to whose interest they were bound by the fine ties of patriotism and of piety.

"Mr. Townsend, on the sole authority of Dr. Wells, supposes the CXVth to have been occasioned by the victory of *Jehoshaphat*; though we submit that the allusions, which are not of a martial or heroic cast, seem rather to point to some moral conflict with the idolaters among the heathen, and no more specifically apply to the battle of Tekoa than to that of Agincourt or of Waterloo. There appears more reason to believe that it was composed to memorize the more remarkable deliverances in Babylon, where Daniel and his companions, and the three children, were preserved in the lions' den, or in the fiery furnace; on which occasions, as the Church triumphed over the rival priests and princes of a hostile faith, the house of Aaron and Levi might fitly celebrate these conspicuous displays of the Divine power over 'the idols of silver and gold,' whose worshippers were made to tremble for their dishonoured shrines.

"The writer of the CXIXth Psalm is almost as difficult to be ascertained as the writer of the Letters of Junius, or of the *Eikon Basilike*, commentators being chiefly divided between David and Ezra. This is one of the alphabetical or acrostic psalms, every eight verses commencing with one

letter of the Hebrew alphabet in succession, evidently for the assistance of memory. If the theory to which Mr. Townsend refers be correct, that this mode of arranging the verses did not prevail till near the Captivity, this would be sufficient to decide the question; but the canon is doubtful. The third chapter of Lamentations affords a fine specimen of the same artificial arrangement, every three verses beginning with one letter; and the celebrated description of the good woman, in the last chapter of Proverbs, probably inserted by the men of Hezekiah, may be adduced to prove that the practice obtained at that late period of the Jewish monarchy; but we neither know when it began, nor when it ceased. Apart from this theory, however, the author may be justified, perhaps, in assigning it to Ezra rather than to David, though he has scarcely referred to the internal evidence which the Psalm presents. Reference is made in it to some great *national defection* from the prescriptions of the Jewish code, calling for some signal interposition to arrest the evil: 'It is time, O LORD, for thee to work, for they have made void thy law,'—of which there are many traces in Ezra's time, relative to the law of the Sabbath, and to the mixed marriages (see Ezra ix, 10), which affected that great reformer very deeply; but nothing of the kind is expressed in David's writings. The writer refers to great persecution and contempt, of which he was the object for his attachment to the law, which was likely enough to occur to Ezra in Babylon, when 'princes sat and spake against him,' but from which David was in little danger upon the throne of Israel. He was once indeed scoffed at by Shimei, but that was for breaking the law, not for keeping it! This psalm, too, appears to be written by one who was by office a professed student in the law, which David was not, and Ezra was, he being styled in the Jewish phrase, 'a faithful scribe in the law of his God.' Such a production would come with peculiar force from the great Reformer, to engage the Jewish youth in Babylon to study their own law, or to induce the people, upon their return home, to fall in with the reformation which he was so anxious to promote. The first Psalm, similar in character to this, is supposed to have been also written by Ezra, as a kind of preface or proemium to the book; and the last five psalms, by an author unknown, on occasion of the dedication of the second temple, and the rebuilding of Jerusalem after the return from the Babylonish captivity. But upon these points, we repeat, absolutely certainly is unattainable, and it becomes commentators to advance their conjectures with diffidence, as they can know little more than their readers.

"Among the prophetic Psalms, the XLVth seems to claim a distinct and separate notice, from the extreme beauty of its construction, and from the illustration which it affords of the principles of interpretation to which we have before adverted. Beza thinks that the psalm primarily refers to the marriage of Solomon with the heathen woman, but our translators consider it as a direct prophecy of Christ, they having entitled it, 'The Majesty and Grace of Christ's Kingdom; the Duty of the Church,' &c. It is worthy of remark, that the Jews and some of the Rabbinical writers seem to be quite strangers to Beza's hypothesis; they rarely mention the name of Solomon at all, and consider it as a prophecy directly addressed to Christ. The Targum says, 'Thy beauty, O King Messiah, is pre-eminent among the sons of men: the spirit of prophecy is given into thy lips: therefore God hath

blessed thee for ever.' It is evident, therefore, that they considered the glory of Christ and the happiness of his Church to be shadowed forth, according to the custom of the inspired writers, under images and symbols derived from the pomp and circumstance of Eastern courts; and, notwithstanding the gratuitous abuse so frequently lavished upon Jewish writers, by those who have never read a page of their works, we consider that devout and intelligent Jews, in a question where prejudice and controversy mingle not, must be quite as good Judges of the spirit and genius of their own sacred books as any other persons can be. But, unfortunately, we cannot always command their genuine and unsophisticated opinion, they having enough of the wisdom of the serpent, like other controvertists, to hold back interpretations which would make against themselves in arguing with Christians. Witness their gloss upon the second Psalm, 'Our masters,' say they, 'have explained this of the King Messiah; but, according to the letter, and for furnishing an answer to the heretics, it is better to interpret it of David himself.'"

ON DIVINE INFLUENCE.

No. VIII.

THE NECESSITY OF REGENERATION.

As most of the remaining papers on this subject will refer to the effects produced on human character by the operation of the Holy Spirit, I presume it will not be deemed inappropriate if I devote this essay to the illustration of some of those causes which have rendered Divine Influence necessary.

Taking the world as it actually exists, and viewing the characters of men with the enlightened eye of the Gospel, it will not be disputed I should suppose by any, that some change must pass upon them, ere they shall be qualified to co-operate with the Deity in his infinitely wise and benevolent purposes. Nor is there more in this than might naturally be expected from the present condition of the human race.

1. At the commencement of God's dealings with our fallen race, he laid it down as a general rule for the creatures whom he knew would in many series of ages be brought into existence, that by the sweat of their brow they should eat bread. From this it has been demonstrated, by some who have devoted their inquiries to the subject, that most if not all of the crimes which men commit, originate, in some way or other, in the fact of their being compelled to earn their daily sustenance. Placed in a material world, and surrounded by objects of time and sense, and pressed by those claims of nature and of kindred which seem to possess supreme power over our hearts and faculties, how many of the human race are unmindful of their Maker, and in their anxiety for the meat which perisheth, entirely neglect all exertions for that meat which endures to everlasting life. In such a state they would for ever remain, unaffected by the hopes and the destiny before them, were it not for the still, small voice of conscience, which, from its inherent perception of right and wrong, will often press them to remember the claims of their Creator, and from the added influence of sorrow and distress will warn them from placing their lasting hopes on that which is so soon to pass away.

2. But unhappily there are many other circumstances in our case, which tend to increase our affection for this world. The system of education

on which most of our children learn their duty and acquire their habits, is most fatally and ruinously incorrect. The acquisition of those endowments which will serve to further our prospects of temporal advancement is in fact the great, the only thing that is attended to with seriousness by the preceptors of our schools. If the Bible is ever introduced, it is merely made a school-book of, for the lowest and most ignorant children to learn the rudiments of reading from; and is thus made hateful and contemptible in the eyes of all noble or aspiring youths. I trust there are many exceptions to this mode of teaching, although very few have fallen within my own observation. Nor is the moral training adopted by parents at home a whit better calculated to produce a good impression, or direct the mind and heart to proper objects. The design of parents seems to be rather to save themselves trouble, than to bring their children into a correct and proper path; and perhaps many a thoughtless mother has ruined the immortal being committed to her charge, by early instilling into its mind those principles, which can never end in virtue and peace. In such a state of circumstances we can easily perceive, that were there no greater Teacher than those placed over us by nature, we should wander like helpless orphans in the wilderness, without any guide to conduct, or any shelter to secure us from the gathering storm. Hence we feel the absolute necessity which exists for the constant operation of a Power which shall be competent to direct the heart anew; and whereas it is now fixed on earth, and taught to love the things of earth, shall induce it to look beyond the grave, and seek an interest in those pleasures which are to endure for evermore.

3. But again, and perhaps this is the worst of the case, nay the whole of it, we have a corrupt and fallen nature, whose propensities tend towards evil, and whose powers are so weakened and depraved as to be unable to offer any effectual resistance to the storms of temptation. Yes, man is a fallen being. It is needless to discuss the nature of the change which passed upon him in the sad hour of Adam's transgressing his Maker's law: it is quite enough for us to know and feel that such a change has taken place as to render the most powerful means, and the most efficacious remedies of small avail, when they are made in dependence on human power alone. The Christian, whose daily practice has led him to contrast every action of his life with similar ones in that of his Redeemer, will, I am sure, have most deeply felt the frailty and imperfection of his nature; and they alone deny their need of more than human power to consecrate their efforts, whose minds are beclouded under the fatal mist of that ignorance which is based on impotence and hardness of heart.

4. The destiny of man is to dwell in the presence of his Maker; and it is an inflexible law of the universe, that without holiness no man shall see the Lord; that is to say, shall be able to form those conceptions of his character, and take those views of his moral administration, which will render him happy and serene. But, alas! how melancholy is the testimony which each day affords of the prevalence of sin, even in the hearts of those who really do endeavour to discharge their duties, and therefore much more so in those hearts which are afar off from God by wicked works. Men seem regardless of their Maker's work. They dislike the holiness which he approves, and will not co-operate with him in establishing the universal reign of purity and peace. The pleasures and the business of this

world are entered upon with avidity and real delight; but there is a deadness almost amounting to complete apathy, when the object proposed is the subjugation of some evil passion, and the vanquishing of some ill habit or desire. It has ever been an admitted fact, that a pilgrimage to the deserted land where the Saviour preached, or to the city where the false prophet of the East was born, is not to be compared in point of difficulty with any one of the silent, self-denying principles of the gospel of Christ. Hence we derive the strongest possible assurance of the absolute need we have of Divine assistance. A power must arise which shall remove from the soul the love of sin which now shackles and confines it, which shall plead with a more than mortal persuasiveness on the side of true holiness and virtue, and shall prepare the mind and the heart by gradual but steady advances, for becoming at one day wholly devoted to the worship and work of the Redeemer.

These few considerations will at least serve to illustrate the nature of the argument on which this doctrine rests, and to me appear to possess considerable weight. It is unavailing to bring forward metaphysical arguments to refute the plain and bold declarations of the Bible. To each of these we may reply without hesitation, by demanding a single instance in which the virtues peculiar to the Christian religion have been possessed, or pretended to, by those who are opponents of the doctrine of Regeneration. It is true we may be furnished with specimens of moral worth and probity, and I have little doubt it would be easy to put to shame many of the professed disciples of Jesus, by contrasting their conduct with that of men who reject Revelation; but I am yet to be instructed in the mode of argument by which it can be shown, that because men act contrary to the principles of their religion, the truth or fallacy of the religion is to be tried by their inconsistencies. Take rather the Gospel as it is, in all its purity, passive and self-denying virtues, in all its piety to God and tenderness to man, — and tell me if it is possible that the fallen and depraved heart of man, unaided by influence from above, can obey the precepts it contains.

Ye must be born again. The language is strong; but like all the language of Jesus Christ, it is deeply impressive. Addressed originally to a Jewish ruler, whose heart was engrossed by the rites of his own religion, and those worldly ideas to which they too frequently confined their adherents, it told him of the necessity of abandoning all that he held sacred and dear, and embracing a religion so opposed to the system into which Judaism had been corrupted, as to be like entering into a new world and a new life altogether. But the words of Jesus are not less applicable to us of the present day, who in many, many instances have wandered further from the truth than did the bold and sincere Nicodemus. They tell the worldling that he must abandon all the principles and passions which have led him to place his expectations of ultimate good in the present life: they tell the sensualist that he must forsake entirely the loose and unmanly gratifications to which he is addicted: they tell the moralist that he must give up the cold and cheerless tenets of a heartless philosophy, for the vital godliness produced through a cordial reception of Jesus Christ: and to the man of learning and renown, who, intoxicated by literary fame, has forgotten the simple pathway trod by the wise and truly philosophic Jesus, they proclaim, in language humiliating indeed, but inflexible as the law of God itself, *You must be born again.* — B. Z.

Death-Bed Testimonies.

COLLECTED BY THE LATE REV. WILLIAM BUTTON.

No. XXV.

REV. THOMAS HALYBURTON,

Professor of Divinity in the University of St. Andrew's: died Sept. 23, 1712, aged thirty-eight.

MR. HALYBURTON was born at Duplin, in the parish of Aberdalgy, near Perth, December 25, 1674. His father had been minister of that parish, but was in the year 1662 ejected, with about three hundred more, for nonconformity. He died in 1682. His widow, who appears to have been an excellent woman, withdrew into Holland from the violence of the times, with her son Thomas and his eldest sister Janet with her husband. Mr. Halyburton was then very young. While he was in that country, he was put to Erasmus's school to learn Latin, which language he acquired, as well as the Dutch; and he continued there till August 1687, when he narrowly escaped shipwreck in returning to Scotland. Upon his return he resumed his studies, and at length was sent to the university, where he made great proficiency. In 1700, he was appointed minister of Ceres parish. Within a few years after his settlement, his health began to fail; and at length his indisposition so much increased, that with great difficulty he went through the labours incident to so large a parish.

In April 1710, he was appointed by patent from Queen Anne, professor of divinity in the new college of St. Andrew's, through the mediation of the synod of Fife; which situation he held till his death. As he lived, so he died, full of comfort and of confidence in his God. Some few extracts from the large account given in his Memoirs, will perhaps be useful to the reader.

He departed on the 23d of September 1712, and on the 18th preceding he said to a friend, "O what a terrible conflict had I yesterday! But I can now say, *I have fought the good fight, I have kept the faith.* He hath now filled my mouth with a new song, *Jehovah-jireh, in the mount of the Lord it shall be seen. Praise is comely for the upright.* I shall shortly get a different sight of God from what I have ever had, and shall be more meet to praise him for ever. Oh! the thoughts of an INCARNATE God are sweet and ravishing; and O how I wonder at myself that I do not love him more, that I do not admire him more! What a wonder that I enjoy such composure under all my bodily pain, and in the view of death! What a mercy, that having the use of my reason I can declare his goodness to me!" On this occasion he said to his wife, "He came to me in the third watch of the night, walking upon the waters, and said to me, *I am Alpha and Omega, the beginning and the end. I was dead and am alive, and live for evermore, and have the keys of hell and death.* He hath stilled the tempest, and there is a sweet calm in my soul." To his physician he said, "The greatest kindness I am now able to show you is, to commend religion to you. There is, Doctor, a reality in religion. This is an age that has lost the sense of it, but *He has not said to the seed of Jacob, seek ye my face in vain.* I bless the Lord I have seen that holiness yields peace and comfort in prosperity and in adversity. Therefore, *I am not ashamed of the gospel of Christ, because it is the power of God unto salvation to every one that believeth.* I am so far from altering my thoughts of religion on account of the opposition it meets with,

and the contempt with which it is treated, that these things endear it the more to me. For the simplicity of gospel worship, many now-a-days must have the pomp and parade of devotion. This is an evidence of the decay of religion; for when people have not the power and spirituality of it in their hearts, they must have something to please their senses. This is my judgment, and I speak the words of *truth and soberness, every one that is in Christ Jesus is a new creature*. He hath union with Christ, and a new nature. This is the groundwork of the matter. The Christian religion is little understood by most of us. Get acquaintance with God. 'Tis a good thing to have him to go to when we are turning our faces to the wall. He is known as a refuge in the palaces of Zion, a very present help in trouble. But, O the strange hardness in the heart of man! I believe there are few who are come to maturity, but when they see others dying, fall under a conviction that they themselves must die; yet they are not duly affected with it. What they see, is like one rising from the dead. *They have Moses and the prophets; if they hear not them, neither will they be persuaded, though one rose from the dead*. We must have an ear from God before we can hear."

To his apothecary, a young man, he said, "The Lord show you mercy. Study religion in your younger years; and remember, that you will on a death-bed have no comfort without it; and I solemnly warn you, that if you should become hardened by the frequent sighs of persons in my circumstances, you will be in danger of losing all sensibility of conscience, and of being hardened for ever."

To three of his brethren in the ministry he said, "When I have been diligent in study and meditation, I have ever found the Lord shining upon me, and testifying his approbation. There is nothing to be had with a slack hand. It was the delight of my heart to preach the gospel, inasmuch that it made me sometimes neglect a frail body. I have ever thought that if I could contribute to the saving of a soul, it would be a star, a crown, a glorious crown. I know that this was the thing I aimed at; I desired to decrease, that the Bridgroom might increase; and to be nothing, that he might be all; and I rejoice in his highness. I was fond enough of books; but I must tell you, that in the course of my ministry, what the Lord let me see of my bad heart, and of what was necessary against it, was of more avail than all my books."

Afterwards, to two other ministers he said, "The work of the ministry was my deliberate choice, and were my days to be much lengthened, and the times at hand as troublesome as they are like to be, I would rather be a contemned minister of God than the greatest prince on earth. I preached the gospel with pleasure, for I loved it as the salvation of my own soul was upon it; and I have not changed my thoughts on it since. I exhort you to be very diligent. There may be hard conflicts—we are all good, *untried*; but we have need to watch and be sober, and to have on us continually the whole armour of God."

To one of the elders of his parish he said, "James, you are an old man; and I am dying, yet I am dying old; old, and satisfied with days; the child is going to die, a hundred years old. I am like a shock of corn fully ripe. I have ripened fast; hut, oh! I have been under a bright sun, a day when the sun of righteousness shines, and I have brave showers." After a little silence he said, "I have been sleeping, and I have awakened refreshed;

and now what shall I say? I can say no more to commend the Lord; not for want of what to say, but for want of words wherewith to express it.

Having continued his discourse awhile to those about him, he said, "O this is the most honourable pulpit that ever I was in! I'm preaching the same Christ, the same holiness, the same happiness, I did before. I have much satisfaction in that, *I am not ashamed of the gospel I preached*. I never was ashamed of it, and I am not ashamed of it to the last, when I am put to the trial on the bed of languishing. Blessed be God, we are all agreed in that, that *'tis the power of God to salvation*. After that he said, "Come, Lord Jesus; I have waited for thy salvation. I wait for thy salvation, as the watchman waiteth for the morning. I'm weary with delays—I faint for thy salvation. Why are his chariot wheels so long a coming? He's trying my patience—he's trying my patience. O what means he to stay so long? I'm like to faint with delays."

Then having revived a little, he said, "Draw the curtains about me, and let me see what he has a mind to do with me." This done, after a little silence, he said, "*Whence is this to me?*" There's a strange change within this half hour. *Ah! I am like to be shipwrecked to health again. I tremble at this, Sirs; O what sort of providence is this? I was in hopes to have been at the end of my journey; and now I am detained with a cross wind*.

(To be continued.)

TRUSTING IN GOD.

"Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me."—Psalm l, 15.

HEarken, all ye tried believers,
'Tis the Lord Jehovah speaks;
He would make you joy receivers,
'Tis to do you good he seeks.

What is this that so o'erwhelms you,
Thus to fill you with dismay?
Who is he that dares condemn you?
To your God and Saviour pray.

Though your trouble's like a mountain,
He will sink it to a plain;
He'll refresh you from his fountain,
And your weary soul sustain.

Only cast on him your burden,
Only on your Saviour stay;
His triumphant armour gird on,
And the clouds shall pass away.

Trust in him, the Rock of ages,
On his faithfulness repose:
He'll chain Satan when he rages;
He'll subdue your mighty foes.

You shall then go on exulting,
Promulgating truth in love;
Blessings daily be resulting,
Till you rise to heaven above.

W. R. S.

The love of Christ is a vast ocean, that cannot be fathomed, and is without a shore.

London: Printed and Published by C. WOOD AND SON, Poppin's Court, Fleet Street; to whom all Communications for the Editor (post paid), should be addressed;—and sold by all Booksellers and News-men in the United Kingdom.

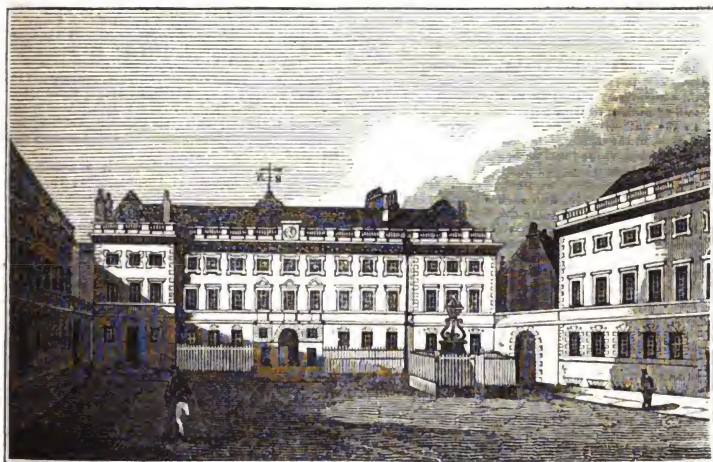
THE CHRISTIAN'S PENNY MAGAZINE.

No. 159.

PUBLISHED EVERY SATURDAY.

JUNE 20, 1835.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POPPIN'S COURT, FLEET STREET, LONDON.



SAINT BARTHOLOMEW'S HOSPITAL, LONDON.

CHRISTIANITY can be preserved in its purity only by a constant reference to the Holy Scriptures. But, even in its most corrupted state, its merciful character has been manifested in the provisions which it has made for the relief of the sick, the poor, and the distressed.

Pity and benevolence frequently shone even in the darkest ages of popery, and many are the monuments of heaven-born compassion, by which our country is distinguished, which may be traced back to periods when religion seemed almost extinguished by the burden of unmeaning ceremonies, and the dominancy of superstition. To those ages we are led in seeking the foundation of the "Five Royal Hospitals," which dignify the metropolis of Great Britain; and at the head of these is generally placed St. BARTHOLOMEW'S HOSPITAL.

RAHERUS, Prior of St. Bartholomew's, originated this noble institution about the year 1102. He is said to have been minstrel to Henry I, from whom he obtained the grant of a piece of waste land, on which he founded a "Priory of Black Canons," of whom he was the first prior. Contiguous to this he erected the original hospital for a master, brethren,

and sisters, and for the entertainment of poor diseased people, till they were recovered, of distressed pregnant women, and for the maintenance of the children whose mothers died in the house. Raherus endowed the priory with estates worth at that time about 55*l.* per annum, and the hospital with others to the amount of about 305*l.* He was buried in the church, where his tomb still remains, in good repair, a curious remnant of the ancient architecture of England.

St. Bartholomew's Hospital was under the care of the neighbouring priory until the dissolution of the religious houses under Henry VIII, who presented the building to the citizens of London. These accepted the royal gift, devoting it to its original purposes; and Henry, in the last year of his reign, granted a new charter of incorporation for the hospital, to the *Mayor, Commonalty, and Citizens of London, Governors for the Poor, called Little Bartholomew, near West Smithfield*, for the relief of 100 poor and sick of the City of London, endowing it with 500 marks per annum, on condition that the citizens would add 500 more to its revenue.

Edward VI patronized this noble institution, and the citizens laid out about 1,000*l.* in fitting it up, and furnishing it, so that the establishment greatly prospered, and many hundreds of the sick poor were received upon the foundation.

Considerable reforms and improvements having been made, the title of the hospital was then determined thus:—

"The mayor and commonalty, and citizens of the city of London, as governors of the house of the poor, commonly called St. Bartholomew's Hospital, near West Smithfield, London, of the foundation of King Henry VIII."

Twelve governors were appointed for the management of the institution, six of whom were elected annually; and on their appointment to office the following "charge" was delivered to them, it being publicly read to them by the clerk:—

"It may please you to understand, that ye are here elected and chosen as fellow governors of this hospital, to continue by the space of two years, by all which time, according to such laudable decrees and administrations as have been and shall be made by the authority of the Lord Mayor, chief patron hereof, in the name of the city, and the consent of the governors, for the time being; all your business set apart as much as you possibly may, ye shall endeavour yourselves to attend upon the needful doings of this house, with such a loving and careful diligence, as shall become the faithful ministers of God, whom ye chiefly, in this vocation, are appointed to serve, and to whom for your negligences or defaults herein ye shall render an account; for truly ye cannot be blameless before God, after you have set your hand to this good plough, and promised your diligence to the poor, ye shall contrarywise turn your head backward, and not perform the succour that Christ looketh for at your hands, and hath witnessed to be done to himself with these words: Whatsoever ye do to one of these needy persons for my name's sake, the same ye do unto me; and otherwise if ye neglect and despise them, ye despise me.

"We, therefore, require and desire of every of you on God's behalf, and in his most holy name, that ye endeavour yourselves, to the best of your wit and powers, so to comfort, order, and govern this hospital, and the poor thereof, that at the last day ye may appear before the face of God as true and faithful stewards and disposers of all such things as shall, for the comfort and succour of them (during the time of your office) be committed to your credit and charge. And this we do require you faithfully to promise, in the sight of God, and hearing of your brethren; and in so doing we here admit you into our fellowship."

"Time, the devourer of all things," having rendered it necessary that extensive repairs should be made in the building, it was determined, on a survey being taken, that a new hospital should be erected. The first stone of the new building was laid by the Lord Mayor, June 9, 1730, the following inscription having been placed upon it:—

"This building was begun by the voluntary subscription of the Governors of St. Bartholomew's Hospital, in the fourth year of the reign of King George II, A.D. 1730, in the mayoralty of Sir Richard Brocas, Knt., then president of the said hospital."

"The north portal faces Smithfield; if we view it as such to the extensive building just described it will appear too diminutive, though independently it is very excellent; the basement is rustic, through

which is a very large arch. Over the key-stone stands the pedestal to a statue of Henry VIII, in a niche guarded by two pillars on each side, of the Corinthian order; on them a severed circular pediment. Two emblematic human figures recline on it. The pilasters which support the pediment, &c. are Ionic, with festoons suspended from the volutes. There are a clock, windows, and several tasteful ornaments. In the tympanum the royal arms. Amongst the pictures with which the hall is adorned, there is one in high preservation of the patron, St. Bartholomew, holding the knife by which it is said he was flayed alive; and another of King Henry VIII, by Holbein, as it is said: another of Dr. Ratcliffe, who bequeathed a perpetual annuity of 600*l.* which the treasurer regular receives; at the one end of the room there is also a portrait of Percival Pott, Esq. who was many years surgeon of the hospital, by Sir Joshua Reynolds; and the names and donations of the benefactors are painted in the pannels of the room. The staircase leading up to this hall was painted in fresco, by Hogarth, in 1736, in two pictures; the subjects are the Cripple at the Pool of Bethesda, and the Good Samaritan, for which he received the honour of election as a governor.

"In a small court adjoining is a convenient house for the residence of the treasurer; the other sides of the square are appropriated entirely to wards, which since this enlargement are capable of accommodating four hundred and twenty patients, and an apartment called the president's buildings is particularly set apart for the operation of cutting for the stone.

"The government of this charity has been, and particularly of late years, so well conducted, and its revenues so faithfully applied, and the acknowledged diligence and skill of the physicians and surgeons so amply devoted to its objects, that it has attained the power of receiving patients from all parts of the kingdom, whether natives or foreigners, without limitation; and also of administering relief to out-patients to a very considerable extent; many of whom have been furnished with money for necessities at their departure."

COMETS.

(Continued from p. 187.)

DR. HALLEY'S APPROACHING COMET.

ASTRONOMERS have marked the year 1835 as an epoch in their sublime science, on account of the predicted reappearance of "Halley's comet, after its mysterious journey through the invisible depths of space for a period of seventy-five years!"

Various scientific works published in different parts of Europe, contain all the information which those who cultivate astronomy can require respecting this rare celestial visitor of our system. But some account of the return of this surprising luminary, after an absence of more than three quarters of a century, cannot be unacceptable to the readers of the Christian's Penny Magazine: the more especially as visits of the same body on various former occasions are recorded so far back as the commencement of the era of Christianity, and are connected with several events not destitute of general interest to the students of history.

Astronomical science had made considerable progress, attended indeed with much uncertainty,

before the time of Newton; but his *Principia*, published about the middle of the seventeenth century, laid the foundation for sound studies in astronomy. Halley, the contemporary and friend of Newton, had his attention naturally directed to the physical inquiries suggested by that immortal book; and one of the most curious and interesting of these questions was, the ascertaining the identity and predicting the future return of comets. Halley, referring to the records of all former observers, with a view to obtain means of determining, as far as possible, the course of former comets, succeeded in identifying one, which he had himself observed in 1682, with comets which had appeared on several former occasions, and found that the interval between its successive returns was from 75 to 76 years. This discovery has since been fully confirmed, and this celestial visitor has received the name of "*HALLEY'S COMET*."

Superstition, the natural fruit of ignorance, has disfigured the pages of our ancient chroniclers and historians by exaggerated descriptions of celestial appearances; and the propensity to ascribe to supernatural causes, effects which the understanding fails to account for, has rendered comets in a peculiar manner the objects of terror. They have been regarded in past ages as the harbingers of war, pestilence, and famine, and of all the greatest scourges which have visited the human race. But more especially have they been supposed to preside at the birth and death of the most celebrated heroes. Thus, a conspicuous body of this kind appeared for seven days succeeding the death of Julius Cæsar, and was regarded as the soul of that illustrious person transferred to the heavens. And another was seen at Constantinople in the year of the birth of Mohammed. Prejudices arising from ignorance and superstition, naturally led to exaggerated statements, not in accordance with facts and appearances of modern times. This occasions not a little difficulty in identifying the bodies which have appeared in later ages; and, until the *fifteenth* century, we possess no other evidence of the identity of these bodies, than the record of their appearance at the times at which we know, from their ascertained periods, they ought to have appeared.

Adopting this test of identity, it would seem at least probable, that the first recorded appearance of Halley's comet was that which was supposed to signalize the birth of Mithridates, *one hundred and thirty* years before the birth of Christ. It is said to have appeared for *twenty-four* days; its light is described to have surpassed that of the sun; its magnitude to have extended over a fourth part of the firmament, and it is stated to have occupied consequently about four hours in rising and setting.

In the year 323, a comet appeared in the sign Virgo. Another, according to the historians of the Lower Empire, appeared in the year 399, *seventy-five* years after the last; this last interval being the period of Halley's comet. The interval between the birth of Mithridates and the year 323 was *four hundred and fifty-three* years, which would be equivalent to six periods of 75½ years each. Thus, it would seem, that in the interim there were *five* returns of this comet unobserved or unrecorded. The appearance in the year 399 was attended with extraordinary circumstances; for in the *Theatrum Comætarum* of Lubienieteki it is described as a comet of prodigious magnitude, dreadful in its appearance, seeming to cast down its tail even to the earth—*Cometa prodigiosa magnitudinis, horribilis aspectu, comam ad terram usque dimittere visus*.

The next recorded appearance of a comet agreeing with the ascertained period, marks the taking of Rome by Totila in the year 550, an interval of 151 years, or *two* periods of 75½ years, having elapsed. One unrecorded return must, therefore, have taken place in this interim. The next appearance of a comet coinciding with the assigned period is 380 years afterwards, *vis.* in the year 930, *five* revolutions having been completed in the interval. The next appearance is recorded in the year 1005, after the interval of a single period of *seventy-five* years. *Three* revolutions would now seem to have passed unrecorded, when the comet again makes its appearance in 1230. In this, as in former appearances, it is perhaps right again to state, that the *sole test* of identity of these comets with that of Halley, is the coincidence of the times of their appearance, as nearly as historical records enable us to ascertain, with the epochs at which the comet of Halley might have been expected to appear. That such evidence, however, must needs be imperfect will be evident, if the frequency of cometary appearances be considered; and if it be remembered that hitherto we find no recorded observations, which could enable us to trace even with the rudest degree of approximation the paths of those comets, the times of whose appearances raise a presumption of their identity with that of Halley.

Descending to times in which more satisfactory evidence may be expected, we find that in 1305, one of the years in which Halley's comet may have been expected, a comet of a *terrible magnitude* appeared about the *Easter holidays*, which was followed by a *grievous plague* (cometa horrendæ magnitudinis visus est circa feriâs Paschatis, quem secuta est pestilentia maxima). Had the horrid appearance of this body alone been recorded, this description might have passed without the charge of great exaggeration; but when we find the great plague connected with it as a consequence, it is impossible not to conclude that the comet was viewed by its historians through the magnifying medium of the calamity which followed it. Another appearance is recorded in the year 1380, unaccompanied with any other circumstance than its mere date. This, however, is in strict accordance with the ascertained period of Halley's comet.

We now arrive at the first appearance at which observations were taken, possessing sufficient accuracy to enable subsequent investigators to determine the path of the comet; and this is accordingly the first comet, the identity of which with the comet of Halley, can be said to be conclusively established.

In the year 1456, a comet is stated to have appeared of "*unheard-of magnitude*;" it was accompanied by a tail of extraordinary length, which extended over sixty degrees (a third of the heavens), and continued to be seen during the whole of the month of June. The influence which was attributed to this appearance renders it probable that in the record there exists more or less exaggeration. It was considered as the celestial indication of the rapid success of Mohammed II, who had taken Constantinople, and struck terror into the whole Christian world. Pope Calixtus II levelled the thunders of the church against the enemies of his faith, terrestrial and celestial, and in the same bull exorcised the Turks and the Comet! and in order that the memory of this manifestation of his power should be for ever preserved, he ordained that the bells of all the churches should be rung at midnight—a custom which is preserved in those countries to our times! The comet, however, pursued its course,

notwithstanding the Papal terrors; and Mohammed, regardless of the vain fulminations, converted the church of St. Sophia into his principal mosque.

Historians having described the extraordinary length and brilliancy of the tail of this comet, astronomers have been led to investigate the circumstances under which its brightness and magnitude would be the greatest possible; and upon tracing back the motion of the comet to the year 1456, it has been found that it was then actually under the circumstances of position, with respect to the earth and sun, most favourable to magnitude and splendour. So far, therefore, the results of astronomical calculation corroborate the records of history.

The next return of this comet took place in the year 1531. Pierre Applan, who first ascertained the fact, that the tails of comets are usually turned from the sun, examined this comet, with a view to verify his statement, and to ascertain the true direction of its tail. He made accordingly numerous observations upon its position, which, though compared with the present standard of accuracy, they must be regarded as of a rude nature, were still sufficiently exact to enable Halley to identify this comet with that observed in 1682.

The next return took place in 1607, when the comet was observed by the celebrated Kepler. This astronomer, on his return from a convivial party, first saw it on the evening of the 26th of September; it had the appearance of a star of the first magnitude, and, to his vision, without a tail; but the friends who accompanied him distinguished the tail. Before three o'clock the following morning the tail had become clearly visible, and had acquired great magnitude. Two days afterwards the comet was observed by Longomontanus; he describes its appearance, to the naked eye, to be like Jupiter, but of a paler and more obscure light; that its tail was of considerable length, of a paler light than that of the head, and more dense than the tails of ordinary comets. He states, that on the 24th of September following the comet was not apparent; that on the 24th of October it was seen obscurely, and some days afterwards disappeared altogether.

The next appearance, and that which was observed by Halley himself, took place in 1682, a little before the publication of the *Principia*. A comet of frightful magnitude had appeared in 1680, and had so terrified all Europe, that the subject of our present inquiry, though of such immense astronomical importance, excited comparatively little popular notice. In the interval, however, between 1607 and 1682, practical astronomy had made great advances; instruments of observation had been brought to a state of comparative perfection: numerous observatories had been established, and the management of them had been confided to the most eminent astronomers of Europe. In 1682, the scientific world was, therefore, prepared to examine the visitor of our system with a degree of care and accuracy before unknown. It was observed at Paris by Lahire, Picard, and Dominique Cassini; at Dantzic, by Hevelius; at Padua, by Montanari; and in England, by Halley and Flamsteed.

Newton, about four years afterwards, in 1686, published his *Principia*, in which he applied to the comet of 1680, the general principles of physical investigation first promulgated in that work. He found that the paths of comets which had appeared in 1531 and 1607, were very nearly identical, and that they were in fact the same as the path followed by the comet observed by himself in 1682. He suspected, therefore, that the appearances at these

three epochs were produced by three successive returns of the same comet, and that consequently its period in its orbit must be about 75½ years.

(To be continued.)

REMARKABLE TRIAL FOR MURDER.

DURING the reign of Queen Elizabeth, a person was brought to trial before Sir James Dyer, Lord Chief Justice of the Court of Common Pleas, upon an indictment for having murdered a man who lived in the same parish as himself. The first witness examined against the prisoner deposed, that on the morning of a certain day, being that named in the indictment, as he was passing through a close (which he particularly described), at some distance from the path, he saw a person lying in a condition that denoted him to be either dead or drunk. On approaching the party he found him to be actually dead, two wounds appearing on his breast, and his shirt and other parts of his clothing being much stained with blood. The wounds were described by the witness as having been occasioned by a fork, or some such instrument: and on looking about he discovered a fork near the corpse, which on examination was found to be marked with the initials of the prisoner's name. The fork was produced in court, and the prisoner acknowledged it to be his property.

A second witness deposed, That, on the morning of the day on which the deceased was killed, the witness had risen earlier than usual, with the intention of going to a neighbouring town; and whilst standing at the entrance of his own dwelling-house he saw the prisoner pass by, dressed in clothes, the colour and fashion of which he minutely described. The witness being prevented from going to the town he had already named, he afterwards heard the first witness give an account of the death and wounds of the deceased, and of the prisoner's fork being found near the corpse; upon which report the prisoner was immediately apprehended and taken before a justice of the peace, who was pointed out by the witness as being then present in court. The witness further stated, that he followed the prisoner to the house of the magistrate, and attended to his examination, during which he noticed that the prisoner had changed his clothes since he had first seen him in the morning. On mentioning this circumstance to the justice, the prisoner was very much confused, and on being closely questioned respecting it he gave several shuffling answers, upon which a search warrant was granted, the witness assisting in its execution. After a diligent search on the premises occupied by the prisoner, which occupied more than two hours, the very same clothes described by the witness as worn by the prisoner in the morning were discovered concealed in a straw bed. The clothes were produced in court, evidently stained with blood. The prisoner owned that they belonged to him, and that they had been thrust into the straw bed with the intention of concealing them on account of their being bloody. On being told that he was at liberty to ask the witnesses any questions, the prisoner declined doing so.

A third witness deposed to his having heard the prisoner make use of certain menacing expressions against the deceased, from whence the prosecutor intended to infer a proof of *malice prepense*. To this the prisoner objected; and, on proposing certain questions to the court, it appeared, from the

replies given to these questions by the last witness, that the prisoner had been first incensed by the deceased.

The prisoner being called upon to make his defence, he addressed to the Court the following narrative, which he declared contained all that he knew concerning the manner and circumstances of the death of the deceased; namely, That he rented a close in the same parish with the deceased, and that the deceased rented another close adjoining it; the only way to his own close being by a path through that occupied by the latter. On the day on which the murder was said in the indictment to have been committed, he, prisoner, rose early in the morning, and was proceeding to work in his close, with his fork in his hand, when, in passing through that belonging to the deceased, he observed a man at some distance from the path lying on the ground, as if he were either dead or drunk. Considering himself bound to see what condition this person was in, he immediately went to him, and found the deceased at the last extremity, with two wounds in his breast, from which a great deal of blood had issued. In order, if possible, to afford relief to the dying man, he raised him up, and with great difficulty supported him on his knee; assuring him that he was concerned at his misfortune, the more so as there seemed too much reason to believe that he had been murdered, and intreated him to give him all the information he could respecting the dreadful circumstances, that justice might be executed upon the perpetrators. The deceased seemed sensible of what the prisoner addressed to him, and, as he thought, attempted to speak in reply; but he was seized with a rattling in his throat, and after a severe struggle, he uttered a groan, and died in the prisoner's arms.

The prisoner went on to state, that he could not describe the shock he experienced at the sudden death of his neighbour, the rather, as it was well known there had been a dispute between the deceased and himself, on which account he feared he might possibly be suspected of the murder. Under all the circumstances, it occurred to him that he had better leave the deceased where he had found him, and take no further notice of the matter. In the confusion of the moment he took away the fork which belonged to the deceased, leaving his own by mistake near the corpse. Being obliged to go to his work, the prisoner said, that he thought it best to change his clothes, as there were several marks of blood on them; and to prevent their being seen, he hid them in the place which had been already mentioned by one of the witnesses. He confessed that he attempted to deny having changed his clothes when examined by the magistrate, because he knew it was the most important point that could be urged against him, and he was unwilling to be brought into trouble if he could help it. The prisoner concluded his story by solemnly declaring, that what he had related was the truth and nothing but the truth, as he would have to answer before Almighty God.

Being called upon by the Court to produce witnesses in support of his statements, the prisoner, with a composed countenance, and firm voice, answered that he had no witness but God and his own conscience.

The judge then proceeded to deliver his charge to the jury, in which he dwelt at some length on the enormity of the crime of which the prisoner stood accused, laying great stress on the clearness of the evidence, which, although circumstantial only, was

scarcely inferior to the most direct and positive proof. His lordship admitted that the narrative of the prisoner was very plausible, but, as he considered it to be of no value, when set over against the testimony of the witnesses, he thought the jury could have no difficulty in coming to a decision, and that they ought not to hesitate a moment in pronouncing a verdict of guilty.

The foreman of the jury requested the judge that he and his companions might be at liberty to withdraw from the Court. This request was granted—the proper officer being first sworn to take them under his charge.

This trial came on the first in the morning, and the judge having sat till nine at night, expecting the return of the jury, he at last sent to inquire if they had agreed in their verdict, intimating also that his lordship could wait no longer for them. To this it was replied, that the whole of the jury, with the exception of their foreman, were unanimous in their opinion, and had been so from the very first; but as they were unfortunately associated with a man of the most determined obstinacy, who was of an opinion the very reverse of that held by his eleven companions, they saw no prospect of coming to any decision. The messenger, however, was no sooner dispatched with this answer to the judge, than the complaining members of the jury, becoming alarmed at the prospect of being locked up all night, at once consented to accede to the judgment of their foreman, and, on proceeding into Court, they concurred with him in pronouncing the prisoner *not guilty*. The judge, expressing the utmost surprise and indignation at this unexpected announcement, refused to record the verdict delivered by the jury, and, after giving them a sharp admonition, he sent them back to their former quarters, there to remain for the night in reconsidering the evidence which had been brought before them. The chief part of the night was spent in useless lamentations at the hardship of their case, in being subjected to so much inconvenience through the perverseness of their foreman. The latter, however, remained inflexible, constantly declaring that he would rather suffer death than change his opinion.

The next morning, as soon as the judge had taken his seat in Court, he sent again for the jury, when the eleven dissentients entreated their foreman to deliver the same verdict as he had done on the previous evening. He reproached them with their former inconstancy and unkindness; but on their promising never to desert him, or to recriminate upon him again, he consented to go into Court, where he pronounced the prisoner, for the second time, *not guilty*. The judge, unable to conceal his dissatisfaction at what he considered to be an iniquitous verdict, censured the jury in very bitter terms, and dismissed them with the assurance that the blood of the deceased lay at their doors.

The prisoner being now acquitted, fell on his knees and thanked God in a very devout manner for his deliverance, and then, addressing the judge, he said, "You see, my Lord, that God and a good conscience are the best of witnesses."

These circumstances appeared, from first to last, so extraordinary, that they made a very deep impression upon the mind of the judge, and as soon as he retired from the court he anxiously inquired of the sheriff what he knew of the case, and especially whether he had any knowledge of the foreman of the jury. The answer this gentleman gave his lordship was, that he had been acquainted with him many years, that he had an estate of his own worth

above 50*l.* per annum, besides which he rented a very considerable farm; that he never knew him to be charged with any kind of misconduct, and that he was universally esteemed in the neighbourhood. For further information the judge next sent for the minister of the parish, who gave an equally favourable account of his parishioner, and with this addition, that he was constant in his attendance at church and at the Lord's table.

Perplexed by all that he had seen and heard, Sir James could think of no other expedient for clearing up the mystery but having a private conference with the jurymen. The Sheriff readily offered his services to bring this about, in which he soon succeeded.

The jurymen being introduced to his lordship, the latter explained to him his reasons for desiring that interview, acknowledging his uneasiness in consequence of the verdict he had persisted in delivering, and beseeching him frankly to make known the grounds on which he considered himself justified in acquitting the prisoner. The jurymen told his lordship, in reply, that he had good and sufficient reasons for his conduct on this occasion; that he was neither ashamed nor afraid to reveal them; but, as they had been hitherto locked up in his own breast, and he was not compelled to disclose them, he expected his lordship would engage to keep what he was about to communicate as secret as he himself had done. This was immediately promised, and the jurymen then gave his lordship the following account of the transaction which had occasioned him so much surprise and anxiety.

"The deceased," said the jurymen, "being the tythingman of the parish in which I reside, he had, on the morning of his death, been into my grounds amongst the corn, doing me great injustice by taking more than was his due, and acting generally in a most arbitrary manner. When I complained of this treatment, he not only abused me in scurrilous language, but he likewise struck at me several times with his fork, wounding me in two places, the scars of which wounds (pointing them out) are still visible. As the deceased seemed bent upon doing me some serious injury, and as I had no weapon with which to defend myself, I could see no other way of preserving my own life than by closing in with the deceased, and wrenching the fork from his hands. This I effected; but the man attempting to recover possession of that dangerous instrument, in the scuffle he received the two wounds which occasioned his death.

"The accident," continued the jurymen, "gave me inexpressible concern, which was greatly increased when the prisoner was taken up on suspicion of the murder. The assizes being only just over when this melancholy affair happened, I was unwilling to surrender myself and confess the matter, because I knew that my farm and affairs would go to ruin by my lying so long in gaol. It is true I have suffered greatly in my mind on the prisoner's account; but being convinced that the consequences to him, by long imprisonment, would be less injurious than to myself, I allowed the law to take its course; providing, in the meanwhile, every possible comfort for the prisoner, and supporting his family entirely at my own expense. In order to get the poor man acquitted of the charge, I could think of no other expedient than that of procuring myself to be summoned upon the jury that should try him, and of being set at the head of it. With great labour and expense this was accomplished; but I had, notwithstanding these efforts, all along deter-

mined in my own breast, rather to die myself than to suffer any harm to be done to the prisoner."

The judge thanked the jurymen for the account with which he had favoured him, and expressing his satisfaction, stipulated, that in the event of his lordship's surviving him, he should then be at liberty to disclose what he had heard, that it might be delivered down to posterity. The jurymen lived fifteen years afterwards, and the judge happening to survive him, he made known what is here related.—*Gentleman's Magazine*, 1763.

** N. R.

Death-Bed Testimonies.

COLLECTED BY THE LATE REV. WILLIAM BUTTON.

No. XXVI.

REV. THOMAS HALYBURTON.

(Continued from p. 192.)

On Sept. 19th, in the morning, he being desired to lie still, and try if he could not sleep, he replied, "Should not I employ the last remains of my strength to set forth his glory?" Then lifting up his hands, he said, "Lame hands and lame legs" (his hands and legs being greatly swollen); "but see a lame man leaping and rejoicing." Finding himself before noon very weak, he took leave of his wife and children, saluting and speaking particularly to each. His words to his wife on this occasion were, "A kind and an affectionate wife you have been; the Lord bless you, and he will bless you." After this, having his servants called together, he said to them, "My dear friends, make religion your great business, and mind that above all things. I charge you all beware of graceless masters, and endeavour to live with those who fear God." He then said, "Here is a demonstration of the reality and power of faith and godliness. I, a poor, weak, and timorous man, one as much afraid of death as any one; I, who was many years under the terrors of death, come, in the mercy of God, and the power of his grace, composedly and with joy to look death in the face. I have seen it in its paleness, and all the circumstances of horror that attend it. I dare look it in the face in its most ghastly shape, and hope in a little time to have the victory over it." Some ministers being come to see him, he said to them, "Well, Sirs, what shall we say of the Lord Jesus Christ? He is altogether lovely. O study the word. Observe the accomplishment of it. 'Tis the thing I have loved all my days, and 'tis sweet to the last." Afterwards exhorting some to think of death, he said, "To think of death is a profitable thing; but this is not done by going into churchyards, and visiting tombs, but by getting under the impressions of death in its first appearance and cause, and in its different issues and consequences, with a view to both covenants; that of works, by which it was brought into the world; and that of grace, by which believers are delivered from it."

A short time afterwards he observed, "I know that a great deal of what is said by a dying man will pass for canting and roving; but I bless God, he has so preserved the little judgment I had, that I have been able to reflect with composure on his dealings with me. I am composed and sober, if ever I was sober; and whether men will hear, or whether they will forbear, this is a testimony. Am I not a man wonderfully upheld by God under af-

fiction and death? The death of the saints is made a derision in our day: but if I am laughed at, I can laugh again; and I think I have most reason. When such laughs shall come to my pass, they will not dare to laugh. *I will rejoice in my God, and joy in the God of my salvation.* I want death to complete my happiness." To some present he said, "O Sirs, I dread mightily that a *rational* sort of religion is coming in among us; I mean, a religion that consists in a bare attendance on outward duties and ordinances, without the power of godliness; and thence people shall fall into a way of serving God which is mere Deism, having no relation to Christ Jesus and the Spirit of God."

To others about him he said, "You will meet with difficulties and discouragements, but this may encourage you, that God owns his servants; and now I find that he meets them who rejoice and work righteousness. Glory, glory to him. O what a God do I see! I have never seen any thing like it. The beginning and end, Sirs, of religion, are wonderfully sweet. *Mark the perfect man, and behold the upright, for the end of that man is peace.* Not that I call myself perfect: the Lord knows I am far from it. I have found corruption stirring since you came in this morning." A friend having said to him, "The Lord's dealings with you have been very uncommon;" he replied, "Uncommon indeed, if you knew all that I know. But in this is the glory of the Lord, that he makes the weak strong, and so the excellency of the power is more plainly seen. I long for his salvation. I bless his name I have found him. I am taken up in blessing him: I am dying rejoicing in the Lord."

Sept. 21, being the Lord's day, he said, "Shall I forget Zion? Nay. *Let my right hand forget her cunning, if I prefer not Jerusalem above my chief joy.* O to have God returning to his church, and his work going forward in the world. If all the drops of my blood, all the particles of my body, and all the hairs of my head, were men, they should for this, all go to the fire. O Sirs! I would not have believed that I should bear, and bear cheerfully as I have done, this rod which hath lain on me so long. This is a miracle, pain without pain: and this is not the fancy of a man disordered, but of one who is fully composed. O blessed be God that ever I was born! I have a father, and a mother, and ten brethren and sisters, in heaven; and I shall be the eleventh. O blessed be the day that ever I was born! O that I were where He is! And yet, were He to withdraw from me, I should be as weak as water. All that I enjoy, though it be miracle on miracle, would not support me without fresh supplies from God. What I rejoice in is this, that God is altogether full; and that in the Mediator, *Christ Jesus, is all the fulness of the Godhead*, and it will never run out."

Sept. 22. Among other things, he said, "I awoke in a sort of carnal frame, and thought I had lost my jewel; but now I hope he will stand by me to the end. If ever I was of clear judgment and memory in my life, it hath been since he laid his hand upon me. What shall I render to him? My bones are tearing through my skin, and yet all my bowes are praising him. Glory to God; that a vile worm, the chief of sinners, is singled out to be a monument of his grace, and a trumpeter of his praise. Since I came to this bed, I listened to unbelief, and it almost killed me. He is the hearer of prayer." After struggling with a defluxion in his throat, he said, "I have been grappling with the king of terrors, and I find he is conquerable: I found the rat-

ting of his drum in my throat, and I was not affrighted: I am melting away bravely." After another rattle in his throat he said, "This may be irksome to you, but every messenger of death is pleasant to me, and I am only detained here that I may trumpet forth his praise a little longer." Some present fixing their eyes upon him with wondering attention, he said to them, "Why look you so steadfastly on me, as if by my might and my power I am as I am? *Not I, but the grace of God in me.* 'Tis the Spirit of God that supports me. What cannot grace do? You see a man dying a monument of the glorious power of astonishing grace; and generations to come shall call me blessed. Follow my advice; study the power of religion: 'tis the power of religion, and not the name, that will give the comfort I now find. There is telling in this providence, and I shall be telling it to eternity. If there be such a glory in his conduct towards me now, what will it be to see the Lamb in the midst of the throne! My peace hath been like a river." To some of his brethren in the ministry he said, "What a demonstration hath God given to you and myself of the immortality of the soul, by the vigour of my intellects, and the lively efforts of my spirit towards God, now when my body is so low and so pained." At night he became very weak, and after a sore struggle he exclaimed, "EBENEZER!" Some time after which he said, "When I shall be so weakened as not to be able to speak, I will give you, if I can, a sign of triumph when I am near to glory." At another time he observed, "I was just thinking of the pleasant spot of earth I'll get to lie in, beside Mr. *Rutherford*, Mr. *Forrester*, Principal *Anderson*, &c.; and I'll come in as the little among them, and I'll get my pleasant *George* in my hand; and O we'll be a knot of bonny dust." A little afterwards he said, "I'm wonderfully helped beyond the power of nature. If my mouth be not wetted every moment, it is as hot as fire;" adding, "The conflict is pretty long, but blest be he that gives patience. I'm mightily spent." One said, "Shall we pray a short word?" He answered, "Yes." After which a minister said, "You seem to be near the crown you have wrestled for so long." He cried out, "Free grace! free grace! — not unto me."

The last six hours before his death he spoke but little, and only in broken sentences, which were with difficulty understood, but urged the ministers present to discourse with him, and often cried, "Pray—pray;" which was done by five or six ministers, till he fell asleep in the Lord. A few moments before his departure, one said to him, "I hope you are encouraging yourself in the Lord." Upon which, as a sign of it, being unable to speak, he raised his hands and clapt them. He died about seven in the morning, on the 23d of September 1712, in the thirty-eighth year of his age.

DEUT. xxxii, 5, "Their spot is not the spot of his children." — Dr. Adam Clarke is, I believe, correct in supposing this alludes to the spot which idolaters have on their forehead, to show what deity they serve. The worshippers of Siva have a spot on the brow, in a line with the nose, made of the ashes of cow's dung. The followers of Vishnoo have yellow marks, others have vermilion, and some black. This information may throw some light on Rev. xx, 4, "which have not worshipped the beast, neither had received his mark upon their foreheads." — *Robert's Oriental Illustrations.*

CHRIST THE HIGH-PRIEST OF HIS PEOPLE.

HEB. vii. 26.

GREAT HIGH-PRIEST OF ISRAEL!

Thou who hast ascended high,
Far beyond this lower sky,
To the place where angels dwell,
Jesus! hear our cry.

Thou hast bought us with thy blood,
Sprinkle with that blood our prayer;
Make it fit to meet the ear
Of the holy, holy God!

Jesus! Saviour! hear.

Send us down the Comforter:
For thy mercy's sake restore
All that we had lost before;
And, oh! grant that we may err
From thy paths no more.

Holy, harmless, undefil'd,
Separate from sin art Thou;
Glory circlet round thy brow.
Make, oh! make us each thy child,
Jesus! Saviour! *note.*

We shall rise then from the grave
To a holy home above;
And the banner of thy love
Shall for ever o'er us wave,
Never more remove.

Great High-Priest of Israel!
Thou who hast ascended high,
Far beyond this lower sky,
To the place where angels dwell,
Jesus! hear our cry!

Cambridge.

H. D.

GOD THE PROVIDER SEEN IN THE MOUNT.

"And Abraham called the name of that place Jehovah-Jireh: as it is said to this day. In the mount of the Lord it shall be seen."—Gen. xxii. 14.

O LORD OF HOSTS! my covenant friend,
Whose tender mercies never end,
In straits my sure unerring guide,
Who dost for all my needs provide.

Upon the mount I have thee seen,
And felt thy glories round me beam;
From troubles deep to thee I cried:
Now I can sing, Thou didst provide.

Now from the mount my soul take wing,
Look back; each hour some praise will bring;
Cast black forgetfulness aside,
And sing His praise who doth provide.

Long ere he form'd the heavens above,
He fix'd his covenant of love;
Throughout all time his children eyed,
And did for every case provide.

He saw them wandering far astray,
To their own lusts and hell a prey:
Strike the loud harp! Immanuel died;
God did a Ransomer provide.

Around my path his goodness shines;
He cheers my heart, forgives my crimes;
Tells me I am to him allied,
And that he ever will provide.

Cheer'd by his converse and his smiles,
Which many a dreary path beguiles,
On his kind arm I still confide,
And sing, Thou ever wilt provide.

VERSES FOR A CHRISTIAN CHILD.

32mo. stitched, pp. 94. Edmund Fry, London.

"*RHYMES for the Nursery*," and "*Hymns for Infant Minds*," are indispensable as the means of instilling Christian principle into the mind. This we have recently seen exemplified in the case of an aged domestic, whose years exceed *eighty*, and yet she has a most vivid recollection of many things which she heard about seventy-five years ago from the lips of that excellent clergyman, the Rev. H. Venn of Huddersfield. These "*Verses for a Christian Child*" are selected from various authors, among whom are Watts, Newton, Montgomery, Steele, Addison, Barton, Leigh Richmond, and others, and they can have no better recommendation.

THE QUAKERS NOT SOCINIANS.

IGNORANCE and prejudice have frequently charged upon the "*Society of Friends*" the slanderous accusation of being "*Unitarians*," or even "*low Socinians*." We have repeatedly been asked, "*What are the sentiments of the Quakers relating to the person and mediation of Christ?*" In answer to which we have had pleasure in referring to the writings of their eminent men, especially those of Joseph John Gurney, whose volumes of "*Essays on Christianity*," and "*Critical Dissertations*," have raised him to a high rank among Theologians.

Joseph John Gurney's writings, it has been said, "*are only those of an individual, but what are the sentiments of the body?*" This may be happily answered by the following paragraph in the "*Epistle from the Yearly Meeting*" of Friends held in London last May. They refer with satisfaction to the writings of their forefathers, as containing their own sentiments, in the following terms, which cannot fail to delight our readers.

"Nothing could be more clear than the testimony which they bore to the eternal divinity of the Son of God, to his coming in the flesh, and to his propitiatory offering on the cross for the sins of the whole world; and they rejoiced in the benefits of the Christian revelation, by which these precious truths are made known to mankind. They went forth to preach the Gospel under a firm conviction, that in consequence of this one sacrifice for sin, all men are placed in a capacity of salvation. And they called on their hearers to mind the light of the Spirit of Christ, that they might be thereby convinced of their transgressions, and led to a living faith in that precious blood through which alone we can receive the forgiveness of our sins, and be made partakers of the blessed hope of life everlasting.

"We wish to assure our dear friends everywhere, that we still retain the same unalterable principles, and desire to be enabled, under every variety of circumstance, steadily to uphold them."

It is the devil's part to suggest, ours not to consent. As oft as we resist him, so oft we overcome him; so often as we overcome him, so often we bring joy to the angels and glory to God, who exposeth us that we may contend, and assisteth us that we may conquer.—*Bernard.*

London: Printed and Published by C. WOOD AND SON, Poplar's Court, Fleet Street; to whom all Communications for the Editor (post paid) should be addressed;—and sold by all Booksellers and Newsmen in the United Kingdom.

THE CHRISTIAN'S PENNY MAGAZINE.

No 160.

PUBLISHED EVERY SATURDAY.

JUNE 27, 1835.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POPPIN'S COURT, FLEET STREET, LONDON.



STEPNEY OLD CHURCH.

ANCIENT AND MODERN STEPNEY.

STEPNEY, one of the water-side parishes of London, is immediately identified with the extraordinary commerce of the British empire; and its history during the last two centuries will strikingly illustrate the amazing progress of population, trade, and wealth in the metropolis.

Stepney is mentioned as a manor in the time of William the Conqueror; and there was a church here in the times of the Saxons, called "All Saints." Edward I. is said by Stow to have held a parliament at Stepney, in the house of Henry Walleis, Lord Mayor of London. The Bishops of London had a palace in this manor, supposed to have been situated in Bethnal Green, where they are believed to have resided during several centuries; but it is not known that any prelate resided here after Bishop Braybrooke, who died in 1404.

Stepney old church is believed to have been erected, at least some part of it, in the fourteenth century, and dedicated, according to its present name, to St. Dunstan; but several of the windows are in a style of Gothic or English, which prevailed in more recent ages.

VOL. IV.

Stepney was formerly called *Stibenrode*, or *Stiben's* heath; and *Stibenhede*, *Stebenhythe*, or *Stebenhethc*, the concluding syllable of which compound term plainly signifies a haven or wharf; hence *Steben's* or *Stephen's* wharf, so called probably on account of its being increasingly frequented for trade.

Stepney, two centuries ago, was regarded as a pleasant rural retreat on the banks of the Thames; but it now forms an integral part of London. It includes at present four hamlets, viz. Ratcliffe, Mile-end Old Town, Mile-end New Town, and Poplar, with Blackwall. This parish is now one of the most extensive within the limits of the Bills of Mortality, containing, in 1831, a population of 67,872 persons; but it formerly included the several adjacent parishes of St. Mary Stratford-at-Bow, St. Mary White-chapel, St. Matthew Bethnal Green, Christ Church Spitalfields, St. George's Ratcliffe Highway, St. Ann Limehouse, and St. John Wapping, which contained, in 1831, a population of 181,379 persons.

Shadwell was separated from Stepney in 1669; St. George's in the East in 1727; Spitalfields in 1729; Limehouse and Stratford in 1730; and Bethnal Green in 1743.

Stepney has long been the resort of sailors when

2 D

on shore; and in 1665, the number of persons who died of the plague in this parish, according to the account published by the parish-clerks, was 6,583: so that in the Life of Lord Clarendon it is observed, "that the plague had swept away so many seamen, Stepney, and the places adjacent, which was their common habitation, being almost depopulated, that there seemed an impossibility to procure sailors to set out the fleet."

British commerce had so prodigiously increased by the close of the last century, that numerous classes of "River pirates" enriched themselves by incessant robberies of vessels, and especially of lighters in which the goods were conveyed to the warehouses on shore. The facilities afforded to those depredators, under the title of "light and heavy horsemen," "mud-larks," "scuffle-hunters," &c. were so great, that the loss by plunderage, in the years 1799, 1800, and 1801, amounted, according to computation, to no less a sum than 1,214,505*l.* 8*s.* 4*d.*; of which loss the revenue department was not less than 137,033*l.* 11*s.* 9*d.* per annum.

Evils so enormous were pernicious in the extreme to the interests of morality and Christian improvement; and the temporal interests of commercial men suffering to so large an amount, it was projected to form an extensive dock, wharf, and warehouse, at a convenient part of the river Thames, as the only effectual means of annihilating the system of outrageous plunder. Robert Milligan, Esq., the eminent West India merchant, was the chief projector of this great undertaking, and it was completely carried into effect by himself and an association of public-spirited individuals.

THE WEST INDIA DOCKS, as these surprising accommodations are called, were commenced in February 1800, and partially opened on the 3d of August 1802. The whole of the ground purchased by the Dock Company was 204 acres. On the north side is the Import Dock, which occupies an extent of nearly thirty acres under water, it being 870 yards long and 166 wide. The Export Dock is of the same length, but in width only 135 yards, comprising about twenty-five acres. The South Dock, 1,183 yards, or nearly three quarters of a mile in length. These three docks will admit 650 vessels, of from 250 to 500 tons each.

By act of parliament, all West India ships trading to the port of London, were compelled for twenty years to discharge their cargoes at the West India Docks: and the Company's capital of 1,380,000*l.* produced immense profits during that period.

THE LONDON DOCKS. These vast accommodations arose from the same spirit of commercial enterprise which originated the West India Docks; for which also a Company was formed. They were originally intended for ships laden with wine, brandy, tobacco, and rice; and for which exclusive privileges were secured to the proprietors for a period of twenty years. The first stone was laid June 26, 1802, and the dock of twenty acres was opened January 31, 1836. No less than 1,300 houses were taken down to prepare the ground for these docks, which occupy an area of about 71 acres, 25 of which are under water. The Great Tobacco Warehouse is wholly under the control of the officers of Government: it covers nearly five acres of ground; and the Company receive 15,600*l.* as rent for this prodigious warehouse, which is reckoned to hold twenty-four thousand hogsheds of tobacco!

The Wine Cellars of the London Docks are astonishing, as they are reckoned to hold 65,000 pipes of wine and spirits! The London Docks will accommodate above 200 merchant vessels at one time; and a new entrance nearly a mile lower down the river has recently been opened, with a commodious basin 1,200 feet in length. The capital of this Company is estimated at 3,250,000*l.*

THE EAST INDIA DOCKS. So great were the benefits immediately resulting from the opening of the West India Docks, that the principal proprietors of East India shipping perceived the wisdom of possessing similar advantages. They therefore entered upon a new undertaking, commencing the East India Dock in 1803, and completing it in 1806, at a cost of about 500,000*l.* It consists of an Export and Import Dock, which, with the entrance basin, contain nearly thirty acres under water. The entrance lock is 210 feet long, and the dock-gates 48 feet wide.

Docks and warehouses so amazingly extensive and capacious, will give some tolerable idea of the commerce carried on in the capital of Great Britain; and when it is considered that these prodigious works were undertaken and completed in a few years during the late wars, the immense wealth and resources of our country cannot but be manifest; and no one can wonder at the astonishing increase of population in the parish of Stepney. Iniquity of every species has been practised also in this population to a distressing extent; but Christian benevolence has long been active in this district, if not in a degree correspondent with its moral wants, yet to an extent which is pleasing and encouraging; and it is believed that efforts to evangelize the neighbourhood are being worthily made by ministers of the Gospel, both in the Established Church and amongst the several denominations of Dissenters. Among the latter especially, the ministry of the Rev. Dr. Fletcher and Rev. Dr. A. Reed, has been eminently successful.

ILLUSTRATION OF 2 SAM. XIV, 24.

"And the king said, Let him turn to his own house, and let him not see my face."

(See also Gen. xliii, 3, and Psalm lxxx.)

Few things are more offensive in the East than to refuse to show yourself to those who come to see you. Send your servant to say you are engaged, or that the individual may go, and he will be distressed or enraged, and not hesitate to express his feelings. Should there, however, be any reason to hope, he will wait for hours at your door, nay, he will come day after day, till he shall have seen your face. They have an opinion, that if they once gain admission into your presence, a great point is attained: and so it is; for what with their eloquence and tears, and abject submissions, they seldom fail to make an impression. Even low people, who have no particular business, often call upon you, that they may be able to say that they have seen your face. When a person says he has not seen the face of the great man, it means that he has not gained his suit. See the high caste native passing along the road; a humble suppliant is there to attract his attention; and let him turn his face another way, and it is as dagger through the poor man's soul.—*Robert's Oriental Illustrations.*

COMETS.

DR. HALLEY'S APPROACHING COMET.

(Continued from p. 196.)

HALLEY only ventured at first to express his opinion in the form of a conjecture; but, after some further investigations of the recorded comets, he found three others which, at least in point of time, agreed with the period assigned to the comet of 1682, viz. those of 1305, 1390, and 1456. Collecting confidence from these circumstances, he announced his discovery as the result of combined observation and calculation, and entitled to as much confidence as any other consequence of an established physical law.

Halley, with extraordinary sagacity, observed, that it was natural to suppose that the same causes which disturbed the planetary motions must also act upon comets. Thus, as the attraction of Jupiter upon Saturn was known to affect the velocity of the latter planet, sometimes retarding, and sometimes accelerating it, according to their relative position, so as to affect its period to the extent of thirteen days, the comet might suffer by a similar attraction, so as to account for the inequality observed in the interval between its successive returns. He observed, in fine, that as in the interval between 1607 and 1682 the comet passed so near Jupiter that its velocity must have been augmented, and consequently its period shortened by the action of that planet, this period, therefore, having been only *seventy-five* years, he inferred that the following period would probably be *seventy-six* years or upwards; and, consequently, that the comet ought not to be expected to appear until the end of 1758, or the beginning of 1759.

The theory of gravitation, which was in its cradle at the time of Halley's investigations, had grown to comparative maturity before the period at which his prediction could be fulfilled. The exigencies of that theory gave birth to new and more powerful instruments of mathematical inquiry. Newton's discoveries having obtained reception throughout the scientific world, his inquiries and theories were followed up with ardour and success, and the consequences of the great principle of universal gravitation were rapidly developed.

Clairaut, a mathematician and natural philosopher, and Lalande, a practical astronomer, entered upon the investigation of the case of Halley's comet, assisted by the wife of Lepante, an eminent watchmaker at Paris. "During six months," says Lalande, "we calculated from morning till night, sometimes even at meals; the consequence of which was, that I contracted an illness which changed my constitution for the remainder of my life. The assistance of Madame Lepante was such, that, without her, we never could have dared to undertake this enormous labour, in which it was necessary to calculate the distance of each of the two planets, Jupiter and Saturn, from the comet, and their attraction upon that body, separately for every successive degree, and for 150 years."

These elaborate calculations having been completed, Clairaut, fearing that the comet would anticipate his announcement, presented his Memoir to the Academy on the 14th of November, 1758, predicting that the comet would arrive at its nearest point to the sun on the 18th of April, 1759; but, after further consideration, he fixed it on the 4th of April.

This wonderful astronomical prediction was accompanied by a remarkable circumstance; for Clairaut supposed it possible that the event might deviate more or less from the predicted occurrence, as it was probable there might be an *undiscovered planet of our system revolving beyond the orbit of Saturn*, acting upon the comet by its gravitation. In twenty-two years after this time, this conjecture was accurately fulfilled by the discovery of the planet Herschel, revolving round the sun 1,000,000,000 of miles beyond the orbit of Saturn!

In the successive appearances of this comet, subsequently to 1456, it was found to have gradually decreased in magnitude and splendour. Whilst in that year it occupied *two-thirds* of the firmament, spreading terror over Europe, in 1607 its appearance, when observed by Kepler and Longomontanus, was that of a star of the first magnitude; and so trifling was its tail, that Kepler doubted at first whether it had any. In 1682 it excited little attention among astronomers; and supposing this decrease of magnitude to be progressive, Lalande apprehended, that on its expected return, it might escape the observation of astronomers, and thus that this splendid example of the power of science, and unanswerable proof of the principle of gravitation, would be lost to the world.

Happily for science, the arrival of the expected visitor did not take place under such untoward circumstances. As the commencement of the year 1759 approached, "the astronomers could not sleep," as is remarked by an eminent French writer. The honour, however, of the first glimpse of the stranger was not reserved for the professors of scientific rank, nor the members of academies or universities. On the night of Christmas-day, 1758, George Palitzsch, of Prolitz, near Dresden, "a peasant," says Sir John Herschel, "by station, an astronomer by nature," first saw the comet. He possessed an eight foot telescope, with which he first made the discovery; and the next day communicated the fact to Dr. Hoffman, who immediately went to his cottage, and saw the comet on the evenings of the 27th and 28th of December. Messier, assistant to the French astronomer Deslisle, observed it on the 21st of January 1759, nearly a month after it had been seen by Palitzsch and Hoffman, but without knowing that it had already been discovered. The comet was now observed in various places, and continued to be seen at Dresden, at Leipzig, Boulogne, Brussels, Lisbon, Cadix, &c. Its course being observed, it was found that it arrived at its perihelion, or at its nearest point to the sun, on the 13th of March, between three and four o'clock in the morning; exactly *thirty-seven* days previously to the epoch first assigned by Clairaut, but only *twenty-three* days before the time of his corrected prediction. The comet on this occasion appeared very round, with a brilliant nucleus, well distinguished from the surrounding nebulosity; it had, however, no appearance of a tail. About the middle of the latter month it became lost in the rays of the sun while approaching its perihelion; it afterwards emerged from them on its departure from the sun, and was visible before sunrise in the morning on the first of April. On this day it was observed by Messier, who states that he was able to distinguish the tail by his telescope. It was again observed by him on the 3d, 15th, and 17th of May. Lalande, however, who observed it on the same occasions, was not able to discover any trace of the tail.

Although the splendour and magnitude of the comet in 1759 were less than those with which it had previously appeared, it may be remarked, that it was seen under disadvantageous circumstances;

it was almost always obscured by the effect of twilight, and was in situations the most unfavourable possible for observers in Europe. It had been observed, however, in the southern hemisphere at Pondicherry, by Pere Cœur-Doux, and at the Isle of Bourbon, by La Caille, under more favourable circumstances; and both of these astronomers agree in stating that the tail was distinctly visible by the naked eye, and varied in length, at different periods, from ten degrees to forty-seven degrees. On its departure from the sun it continued to be observed until the middle of April, when its southern position caused the time of its rising to follow the sun; consequently it ceased to be visible in the morning. By a further change in its position, however, it again appeared after sunset on the 29th, and Messier then describes it as having the appearance of a star of the first magnitude. But here was another difficulty, the light of the moon was at that time so strong, as in a great degree to overcome the effect of the comet. The body disappeared altogether in the beginning of June.

Physical astronomy and mechanical science have made prodigious advances during the last three quarters of a century, stimulating the spirit of inquiry; and among the questions proposed by the learned societies of Europe, the determination of the return of comets, and the disturbances which they experience in their course by the action of the planets near which they happen to pass, hold a prominent place. In 1826 the French Institute offered a prize, which was claimed by M. de Pontecoulant. "After calculations," says he, "of which those alone who have engaged in such researches can estimate the extent and appreciate the fastidious monotony, I arrived at a result which satisfied all the conditions proposed by the Institute. I determined the perturbation of Halley's comet by taking into account the simultaneous actions of Jupiter, Saturn, Uranus (Herschel), and the Earth; the comet having passed in 1759 sufficiently near our planet to produce in it (the comet) sensible disturbances; and I then fixed its return to its nearest point to the sun for the 7th of November, 1835." Subsequently to this, M. de Pontecoulant made further researches, which led him to fix the time of its arrival at its nearest point to the sun on the morning of the 14th of next November.

On the whole, it may be considered as tolerably certain, that the comet will become visible in every part of Europe about the latter end of August, or beginning of September next; that will be about two months before its arrival at that point where it will be nearest the sun. Its situation, also, will be favourable to the splendour of its appearance. It will most probably be distinguishable by the naked eye, like a star of the first magnitude, but with a duller light than that of a planet, and surrounded with a pale nebulosity, which will slightly impair its splendour. On the night of the 3d of October, about midnight, it will appear in the east, at an elevation of about thirty degrees, and will be a little above a line joining the bright star called Castor, with the star called α , in the Great Bear.

Between that hour and sunrise it will ascend the firmament, and it will cross the meridian near the zenith of London about sunrise. On the night of the 7th, the comet will approach the well-known constellation of *Ursa Major*; and between that and the 11th it will pass directly through the seven conspicuous stars of that constellation. In our latitude this constellation never sets, and consequently the comet may be looked for at any hour of the night.

But the time most favourable for its appearance will be on the 7th, before the commencement of the morning twilight; on the 9th, at any time in the absence of twilight, when it will pass during the night from the north-west to the north-east, its altitude not, however, exceeding thirty-five degrees; and on the 11th, after the close of the evening twilight, when it will be seen approaching the constellation of the *Crown*, in a direction a little north of west, and at an altitude of about thirty degrees.

Towards the end of November the comet will plunge among the rays of the sun, and disappear, and will not issue from them on the other side until the end of December. On its departure from the sun, it is doubtful whether it will be visible at all; but, under any circumstances, it cannot remain long apparent.

One of the circumstances not the least surprising connected with this comet, is the magnitude of its orbit; and the contemplation of which must strike the mind with amazement at the infinite grandeur of the works of the Almighty. It is a very oblong oval, the total length of which is about *thirty-two* times the earth's distance from the sun; and the greatest breadth about *ten* times that distance. The nearer extremity of the oval is at a distance from the sun equal to about half the earth's distance; and the more remote extremity at a distance equal to *thirty-five* and a *half* times the earth's distance from the sun. The earth's distance from the sun is, in round numbers, 100,000,000 of miles; the comet's least distance then will be 50,000,000 of miles, and its greatest distance 3,550,000,000 of miles. Also, since the heat and light supplied by the sun to bodies which surround it diminish in the same proportion as the square of the distance increases, it follows, that at the nearest distance of the comet, the heat and light of the sun will be *four* times the heat and light of the earth, and at the greatest distance they will be about 1,200 times less. Also the heat and light at the more remote extremity of the orbit will be nearly 5,000 times less than at the nearer extremity; so that while the sun seen from the comet will appear *four* times as large as it appears at the earth at the nearer extremity, it will be reduced to the magnitude of a star at the more remote extremity. The vicissitudes of temperature, not to mention those of light, consequent upon this change of position, will be sufficiently obvious. If the earth were transported to the remote extremity of the comet's orbit, every liquid substance would become solid by congelation; and it is extremely probable that atmospheric air, and other permanent gases, might become liquids. If the earth was, on the other hand, transferred to the nearer extremity of the comet's orbit, all the liquids upon it would be converted into vapour, would form permanent gases, and would either by their mixture constitute atmospheric air, or would arrange themselves in strata, one above the other, according to their specific gravities. All the less refractory solids would be fused, and would form in the cavities of the nucleus, oceans of liquid metal!

ENCKE'S AND BIELA'S COMETS.

Besides the comet of Halley, there are two others, whose periodic returns have been ascertained. In the year 1818, a comet was observed at Marseilles, on the 26th of November, by M. Pons. In the following January, its path being calculated, M. Arago immediately recognized it as identical with one which had appeared in 1806. Subsequently

M. Encké, of Berlin, succeeded in calculating its entire orbit, inferring the invisible from the visible part, and found that its period round the sun was about 1,200 days. This calculation was verified by the fact of its return in 1822, since when the comet has gone by the name of *Encké's comet*, and returned regularly at its appointed times in 1825, 1829, and 1832. It will again arrive at its nearest distance to the sun in the month of July in the present year.

On February 28th, 1826, M. Biela, an Austrian officer, observed in Bohemia a comet, which was seen at Marseilles about the same time by M. Gambart. The path which it pursued was observed to be similar to that of comets which had appeared in 1772 and 1806. Finally it was found that this body moved round the sun in an oval orbit, and that the time of its revolution was about six years and eight months. It has since returned, in the year 1832, at its predicted time; and has been adopted as a member of our system, under the name of *Biela's comet*.

The orbit of Encké's comet is an oval, whose length is about double its breadth. At its nearest approach to the sun the distance of the comet is about 34,000,000 of miles, which is about the distance of the planet Mercury. When most remote from the sun, its distance is about 443,000,000 of miles, which is above four and a half times the earth's distance, and is little less than the distance of Jupiter. The orbit is inclined to that of the earth at nearly thirteen degrees. This comet may be considered as a planet, revolving within the orbit of Jupiter, and nearly in the common plane of the solar system. Its motion, also, as well as that of Biela's, is in the same direction as that of the planets.

ON DIVINE INFLUENCE.

No. IX.

CONVICTION OF SIN.

SELF-RIGHTEHOUSNESS in its ever-varying forms is the darling sin of the human heart; and the last stronghold which Satan is compelled to relinquish, is that fatal tendency of us all to believe and maintain that we are right, or, which is the same in principle, that we are not so bad as we are represented to be. It will be my object now to enforce and explain that mode of Divine operation, by which an individual is made to feel that he is a sinner.

There can be no doubt that, so far as outward confession goes, there is no indisposition on the part of men to own that they have neglected and violated their duties: but it is deeply to be feared, that comparatively few are subjects of that sincere and deep apprehension of their guilt and unworthiness, which is the only foundation of solid religious advancement. Criminals and open violators of the laws of God and man seem, towards the close of their guilty career, to be agitated by the most acute and poignant misery; and hence it is that specious reasoners would infer, that the proportion of sorrow which a more consistent member of society will be likely to undergo, on account of his sins, will be small in the same degree in which he is more respectable than a murderer. But this is not the case. I shall not stop now to prove that much of the murderer's agony results from fear of punishment, and not conviction of sin, but will rather enforce on the minds of all, that, in the sight of God, a man is regarded, not so much on account of his

external conduct as of his inward principles. And if it be true that reputation, society, regard to affected principles of honour, or any similar motive, is that which restrains the full ebullition of malicious wrath,—if it be true that the cases in which these external circumstances are wanting, are those in which the overt act of guilt is committed,—we shall learn to attribute to *them*, and not to the individual, the outward innocence he possesses, and join in the Apostolic doctrine. He that hateth his brother is a murderer, as really in the sight of God as if his hands had been imbrued in blood.

From these observations it is quite plain, that, when the Spirit of God leads a man to form a correct estimate of himself, he will very frequently represent him in a point of view quite different from that taken of him by his fellow men; and, therefore, it is not only the murderer, blasphemer, or other notorious sinner, who will feel the distress of his depravity, but also many a man on whom the world has no accusing sentence to pass.

Those who comprehend the principle now stated, will perceive in it a full and complete answer to those objections which infidels are ever prone to make against the fears and sorrows which we represent honest men as undergoing. The Holy Spirit lays bare the heart, and removing the influence of the circumstances which have protected the man's virtue, shows him that, but for them, he would have wandered as fatally as the most guilty from the paths of rectitude.

Let me now caution our readers from entertaining the incorrect idea, that every pang of conscience is conviction of sin. It is my privilege to believe, and my glory to declare, that every anxious moment which the sinner spends on account of sin, is an operation of the Spirit: it is my hope that in the end it will lead to those correct apprehensions of his nature, which Christians denominate conviction of sin. But let me now assure every one who feels a burden on his conscience that weighs it down, and who looks to religion as his ultimate *safety*, that it is by no means certain he is in this truly important state of mind. It is not enough to see the danger of sin: we must see its guilt. It is not enough to resolve, at *some* day, to embrace the gospel, and get rid of the punishment due to guilt. Oh, no! that is policy indeed: but a policy unsanctioned by the God of Heaven. We must view sin as so evil a thing, that no time must be lost in opposing it. We must feel that all the powers and faculties of our nature, being the gift of God, are misapplied wherever they are not used to promote his glory; and when we have correct ideas of the duty of *unlimited submission to God*, and not till then, we shall have a Scriptural view of what our rebellion has been.

These observations will prepare us for the investigation of the means adopted by the Holy Spirit to produce conviction of sin.

1. He makes us understand the moral government of God. Bad men will not study the ways of their Creator; they resist the alluring aspect of the natural sciences, and can have no power superior to their own, demanding unlimited obedience. The gratification of their desires, whatever these desires may be, is the object for which they live, and with avidity they commence the eager pursuit. Yes! but do they find it possible to exclude God from their thoughts? Can they remain in ignorance of the all-pervading Power, of their obligations to Him, and their deep ingratitude? They have, indeed, like Pharaoh of old, presumed to say, "Who is the Lord?" and the Deity has determined, on the same

principle as that which dictated his conduct to the Egyptians, to let them see that he is the Most High, and that he ruleth over all the world. The alluring pleasures of iniquity may, indeed, for a time, lead them to forget their misery in being opposed to God; but He who made the earth, and all that dwell upon it, was not so neglectful as not to take care so to make it, as that the necessary consequence of sin should be misery. And therefore the Holy Spirit takes hold of this important fact, and, as each fresh crime brings with it a new and deeper misery, He continues to whisper to the heart, in louder and louder tones, "Why are you thus opposing a power against which you must see you can prevail nothing?"—*SUMMIT*. I have before proved that correct ideas of submission are the same thing with conviction of sin; and, therefore, when I demonstrate that the Spirit is urging men, from the inflexibility of God's character, to give up their opposition, I am demonstrating that this is one mode by which He brings about the disposition now under consideration.

2. The sword of the Spirit is the word of Truth. The Bible and its contents are the most efficacious of all the means employed to make men feel their sinfulness; and include, in fact, the use of every other method of subduing the human heart. The various modes by which Divine Truth is thus infused into the soul would fill a volume in illustration, and cannot, therefore, be even named here. Yet we may mention a few. The Bible represents God in his true character, and sin as the object of his utter detestation; it represents man as bound to obey God in all things; it tells of the sad fall of our first parents, and the misery it produced; it ascribes to sin the apparently worst of evils, Death, and at all times speaks of it with abhorrence and grief. It represents the Deity as entreating his creatures not to violate his laws; promising them every blessing if they will be virtuous, and threatening them with every kind of misery if they will be vicious. It points to a bleeding Saviour on Calvary's cross; and, when the heart is affected by the contemplation of the benevolent and much-insulted "Man of Sorrows," the gentle influence of the Spirit whispers to the softened heart, that sin caused all the agony which Jesus felt; and with an energy unknown, save to those who have experienced it, allures and persuades it not to be so ungrateful as to love the murderer of Jesus. But what am I, or all the sons of men, that we can presume to scan the workings of Omnipotence. Moral restoration is the end of all things; and it were not bold or presumptuous to affirm, that so dear is this object to the God of all, that in the creation of the universe He made every thing subservient to his purpose, so that every thing in nature and in grace is calculated to produce that frame of mind which we call Submission. Yes! the stars in the firmament—the forests of Lebanon—the waters of the ocean—the waving corn—the rippling stream—mountains and all hills, fruitful trees and all cedars, beasts of the earth and all cattle, worms and feathered fowls,—are still and evermore loudly calling upon man no longer to resist so good a God—no longer to be rebels.

Will you submit, Reader? Do you feel you are a sinner? Believe me, that feeling, if sincere, will make you strive to be a saint.

B. Z.

When conviction opens the eyes of the natural man, the first object he sees is Christ on the cross, dying for him.

MY SCRAP BOOK.

LEAF LXV.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—*SENeca*.

A NARRATIVE OF THE SUFFERINGS WHICH THE JEWS HAVE ENDURED IN ENGLAND.

How soon any Jews settled in England is uncertain: but from the spread of Christianity among the Britons, previously to its establishment by Constantine, it is reasonable to infer that there had long been some synagogues here*. The inroads of the Saxons and Danes obliterated much of the imperfect conversions of the native inhabitants. At this period the Jews, with singular liberality, patronized the civilization of these barbarous heathens by endowing Christian monasteries. In a charter of Witglaaf, king of Mercia, granted to the monks of Croylund, we find confirmed to them not only such lands as had at any time been given to the monastery by the kings of Mercia, but also all their possessions whatever, whether they were originally bestowed on them by Christians or Jews. "*Omnes terras et teneamenta, possessiones et eorum peculia, quæ reges Merciorum et eorum proceres, vel alii fideles Christiani, vel Judæi, dictis monachiis dederunt.*" Nearly a hundred years earlier, the Jews must have been numerous in England, since the twenty-fourth paragraph of the Canonical Excerptions, published by Egbricht, archbishop of York, in 740, forbids any Christians to be present at any Jewish feasts. Indeed, during the feudal ages, the Jews seem to have been the most opulent, polished, and literate portion of the laity. They were the only bankers, or, as the vulgar term them, *usurers* of the time. They conducted what then existed of foreign trade, and often visited the civilized south of Europe. They wrought most of the gold and silver ornaments for altars. William Rufus, who (as Tovey says) "was no better than an infidel," not only permitted, but encouraged them to enter into solemn contests with his bishops concerning the true faith; swearing by the faith of St. Luke, that if the Jews got the better in the dispute, he would turn Jew himself. Accordingly, in his time there was a public meeting of the chief leaders on both sides in London; when the Jews opposed the Christians with so much vigour, that the bishops and clergy were not without some solicitude how the disputations might terminate. No other class of men was at that period enlightened enough to cope with the priesthood. Some young Jews were so imprudent as even to value themselves upon their infidelity. The son of one Mossey, of Wallingford, to laugh at the votaries of St. Frideawide, would sometimes crook his fingers, and then pretend that he had miraculously made them straight again: at other times he would halt like a cripple, and then in a few minutes skip and dance about, bidding the crowd observe how suddenly he had cured himself.

* From the preface to Leland's Collections it appears, that Mr. Richard Waller believed the Jews to have been settled in England during the supremacy of the Romans; the ground of his conjecture being, that above seventy years ago there was found in Mark Lane, London, a Roman brick, having on one side a bas relief representing Samson driving the foxes into a field of corn; which brick was the key of an arch in a vault, discovered at the same time full of burnt corn; and from the elegance of the sculpture, and other criteria, it was inferred, that this brick could be no work of latter ages; and if of Romans, of Roman Jews, from its subject.

Henry II, in the twenty-fourth year of his reign, granted a burial place to the Jews on the outside of every city where they dwelt; a proof that they were very numerous and respected. In this reign, one Joshua, a Jew, furnished the rebels in Ireland with great sums of money; and one Sancto, of Bury St. Edmund's, took in pledge certain vessels appointed for the altar. Others were grown so presumptuous as even to scoff at, and ridicule, the highest dignitaries of the church. We may in part owe to them the spirit which dictated the Constitutions of Clarendon. In 1188, the parliament at Northampton proposed to assess the Jews at sixty thousand pounds, and the Christians at seventy thousand, towards a projected war. The Jews must have been very rich, or the parliament very tyrannical.

Under Richard I, the prejudices of the populace were set loose against the Jews. A crusade had been resolved on. The declamations of the clergy in favour of this holy war stirred up the intolerance of the vulgar. In London, a riotous mob broke open and plundered the houses of the Jews. Three persons only were punished, who by mistake had injured the houses of Christians. In six months the flame became general. The most formidable explosion happened at Stamford fair, which had drawn together great multitudes of people, and among them, whole troops of *roaming saints*, who were preparing to go with the king to the Holy Land. These zealous men, disdaining that the enemies of Christ should abound in wealth, while they, who were his great friends, were obliged to strip their wives and children of common necessities, to supply the charges of the voyage, persuaded themselves that God would be highly honoured if they should first cut the throats of the Jews, and then seize upon their money,—so ready are men to believe that which tends to their worldly advantage. Accordingly they flew upon them, and finding very little resistance from an oppressed and spiritless enemy, quickly made themselves masters of their persons and fortunes, the former of which they treated with all kinds of barbarity. Some few of them indeed were so fortunate as to get shelter in the castle; whither, as they fled without their riches, the source of all their misery, they were not eagerly pursued. And as these devout pilgrims pretended to do all this for the advancement of God's glory, to show they were in earnest, they took shipping as fast as they could, and fled away for Jerusalem, not so much as one of them being detained by the magistrates, or any further inquiry made by the king into such a sanctified piece of villany.

Internal trade must at that time have chiefly conducted by the Jews, since they were assembled in such numbers at an inland fair. They had probably too, ere this, bestowed upon commerce the important improvement of inventing *bills of exchange*, as mention seems to be made of them by the name of *Starna* (from the Hebrew *Shetar*) in certain Latin documents of this era. The Jews were still admitted to the liberal professions, as the cruel edict of Richard I, for registering their property, orders that their "contracts should be made in the presence of two assigned *lawyers, who were Jews, two who were Christians, and two public notaries.*" This king appointed *Justicers of the Jews*, whose office it was to collect and pay into the exchequer the taxes assessed upon that unfortunate sect. Benedict de Talemunt and Joseph Aaron were the two first of these Justicers.

The intolerant policy of Richard I, occasioned the emigration of all the wealthier Jews, and a consequent defalcation of the revenue; which was so sensibly felt, that King John, in 1199, used several arts to draw them back into his kingdom; not only confirming their ancient, but offering new privileges, and particularly that of naming a high-priest by the title of *Presbyter Judeorum*. Many Jews upon this returned, and were afterwards more cruelly plundered than ever. Our Great Charter sanctions an injustice to the Jews by enacting, that "if any persons have horrified money of the Jews, more or less, and die before they have paid the debt, the debt shall not grow while the heir is under age," &c. Henry III liberated such Jews as were in prison, ordered them to be protected against the insults of Jerusalem pilgrims, and to wear upon the fore part of their upper garment, two broad stripes of white linen or parchment. In this reign, Stephen Langton, archbishop of Canterbury, and Hugo de Velles, bishop of Lincoln, in hopes to drive them away by want of sustenance, published injunctions throughout their respective dioceses, that no Christian should presume to have communication with, or sell them any provision, under pain of excommunication: and the same seems to have been done by the bishop of Norwich. Persons unacquainted with the nature of false zeal (continues Tovey, p. 83), when backed by authority, will scarcely believe that the Jews had been in any great danger of starving, though the king had not interposed in this matter. Yet Rapiu tells us, that when the Gehardine heretics* made their appearance in the time of Henry II, and orders were given not to relieve them, the prohibition was so punctually observed, that all those wretches miserably perished with hunger.

Be it remembered, however, that the prior of Dunstable, much about this time, granted to several Jews free liberty to reside in his lordship, and to enjoy all the privileges of it, in consideration of the annual payment of two silver spoons.

(To be continued.)

S. J. B*****.

* These unhappy people, about thirty in number, of both sexes, fled from persecution in Germany, to England. Soon after their arrival, Henry II summoned a council at Oxford to inquire into their tenets. The bishops being assembled, and the miserable fugitives brought before them, they were examined about their belief. Gerard, their leader, answered, they were Christians, and believed the doctrine of the apostles. Dupin says they were a party of the Vaudois, that pious and persecuted race, whose sentiments approached very nearly to what is now denominated Calvinism. After an austere examination, the council denounced them as heretics, and turned them over to the secular power; and the king, as the shortest mode of confuting them, caused them all to be branded in the forehead, and publicly whipped out of Oxford, at the same time forbidding all his subjects to relieve them; and in a little time, through the merciless rigour of this sentence, and the severity of the season, it being the midst of winter, did these poor victims to priestly intolerance, in a country called Christian, perish in a manner the most inhuman. "They bore their sufferings with the utmost meekness, singing, "Blessed are ye when men shall hate you, and cast out your name as evil, for the Son of Man's sake."—S. J. B.

It is not only difficult, but impossible, to have heaven here and hereafter; to live in sensual lusts, and to attain spiritual bliss; to pass from one paradise to another; to be a mirror of felicity in both worlds; to shine with glorious rays both in this globe of earth and the orb of heaven.—Hieron.

THE BIRTHDAY.

BY R. E. TAYLOR, MISSIONARY TO ESSEQUIBO.

Is there a day whose influence sweet
Is felt by all, both poor and great?
Is there a day which can impart
Improvement to the serious heart?
That is the natal day.

The sheep-boy, on the dreary plain,
And pierc'd with cold, or drench'd with rain,
Oft, as he wipes his tears away,
He smiles, as thinking on that day,
The day which gave him birth.

The youth, impatient of control
That wisely curbs his restive soul,
Dreams, as he feels the galling yoke,
Of that day when his chains are broke,
And hails his natal day.

The exile in a distant land,
Far from the dear domestic band,
Joys, through whatever clime he roves,
To celebrate the day he loves,
And keeps his natal day.

The Christian, numbring well his days,
Applies his soul to wisdom's ways,
And asks, as birthdays roll away,
How they'll appear in that great day,
The natal day of heav'n?

Yes, to the Judge our birthdays mount,
And there present a strict account.
Ah! then how sad with us, if none
Announce before "the great white throne,"
Our new, best natal day!

"MY HOPE IS IN THEE."

PSALM XXXIX, 7.

O LORD! I am both weak and blind,
Gross darkness reigns throughout my mind;
My soul is struggling to be free,
But I will place my hope in Thee.

My treach'rous heart would oft betray,
And turn me from the narrow way;
To make me sin it forns a plea,
But I will place my hope in Thee.

The world, with all its idle toys,
Surrounds and tempts me with its joys;
But from its vanities I'll flee,
And solely place my hope in Thee.

Innumerable snares I trace,
Spread to effect my soul's disgrace:
Lord, give me light thy way to see,
And ever keep my hope in Thee.

W. R. S.

DESIRING DIVINE REMEMBRANCE.

FOUNTAIN of happiness divine,
Thy presence let me see;
In tender mercy on me shine,
In love remember me.

A sinner vile, a helpless worm,
Now lifts his soul to Thee;
Assur'd Thou wilt not treat with scorn,
His cry, "Remember me."

When, on rebellion madly bent,
I did thy presence flee,
On mercy's triumphs still intent,
Thou didst remember me.

And when my poor backsliding heart
Forgetful is of Thee,
Acting a tender father's part,
Thou dost remember me.

And after so much mercy past,
Wilt Thou unmindful be?
No, faith does still thy promise clasp,
"I will remember thee."

And as thy love I contemplate,
Thy love so firm and free,
I feel Thou never canst forget,
But must remember me.

DISCOURSES UPON THE EXISTENCE AND ATTRIBUTES OF GOD.

By Stephen Charnock, B. D. 2 vols. 12mo. cloth, pp. 1380. London, Religious Tract Society.

CHARNOCK was a Nonconformist divine of the seventeenth century: he ranked very high as a scholar, and his reputation as a Christian theologian still occupies a station among those of the highest class.

Every library of divinity is considered incomplete that is not enriched with the works of Charnock. His Discourses on Regeneration, and his Treatise on Divine Providence, are esteemed as far surpassing most works on those subjects; and his Discourses on the Divine Attributes are regarded as greatly superior to all other productions on those sublime branches of Christian knowledge.

Charnock's Discourses require serious and devotional readers: their value and excellencies cannot be appreciated by those whose reading is only cursory or occasional; but those Christians who are solicitous to obtain establishment in divine doctrine, and their minds improved by spiritual edification, will find these volumes an inestimable treasure of theological truth.

Students for the Christian ministry especially will have cause to thank the Religious Tract Society for this valuable addition to their catalogue of theological treatises; and the Committee of that Institution are entitled to the thanks of the Christian churches for their liberal resolution to allow those who are preparing for the ministry to purchase from their list to the amount of 10s. at half-price. Many students whose means are limited will, we trust, have their libraries enriched by this measure, through the generous aid of wealthy Christians.

The Third Volume of the Christian's Penny Magazine is now published, price 5s. 6d. bound in cloth. Vols. I and II may be had at the Publishers', or any particular Parts or Numbers to complete Sets.

THE CHRISTIAN'S PENNY MAGAZINE may be delivered weekly in the Towns of the United Kingdom, by those Booksellers and Newsmen to whom Subscribers address their orders. Being unstamped, it cannot be transmitted by post as a newspaper: but for the convenience of our country friends and others, who cannot obtain the publication weekly, it is published every four weeks in parts, each including four numbers; excepting in June and December, in each of which a part is published containing six numbers. No extra charge is made for the wrapper: so that the whole annual expense of the twelve parts is 4s. 4d.

London: Printed and Published by C. WOOD AND SON, Popin's Court, Fleet Street; to whom all Communications for the Editor (post paid) should be addressed; — and sold by all Booksellers and Newsmen in the United Kingdom.

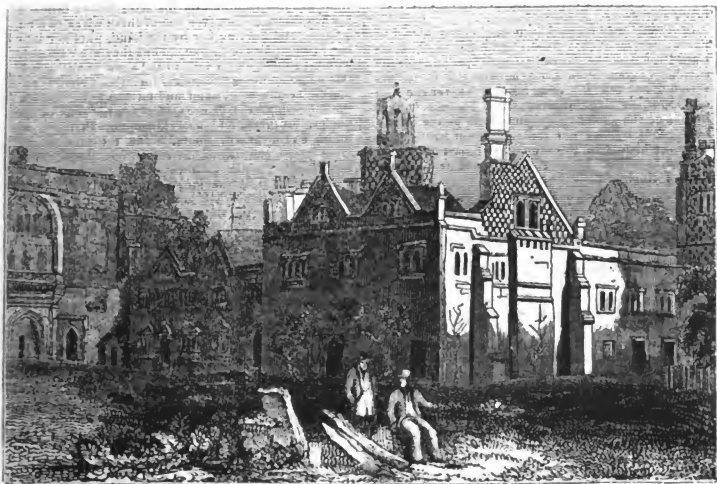
THE CHRISTIAN'S PENNY MAGAZINE.

No 161.

PUBLISHED EVERY SATURDAY.

JULY 4, 1835.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POPPIN'S COURT, FLEET STREET, LONDON.



ST. OSYTH'S PRIORY, ESSEX.

ST. OSYTH'S PRIORY.

ST. OSYTH was a celebrated saint, who was canonized in the dark ages of popish superstition. This name is now given to a small village in Essex, about twelve miles south by east of Colchester. This lady's name was anciently written Osiith, and Osgith; and she is said to have been murdered by foreign pirates in the seventh century.

Osyth's biographer was the son of a nobleman, and one of the canons of this famous priory, several centuries after her decease. His account of her, like all ancient traditions and popish legends, cannot be fully relied on as perfectly correct in all particulars; but historians state the following circumstances respecting her.

Lady Osgith was the daughter of Fritheswald, a British prince, and her mother was Wilburga, daughter of Penda, king of Mercia. She was born at Quarendon in the parish of Aylesbury, and brought up with an aunt at Elnesborough in Chiltern hills, three miles from Aylesbury. Influenced by the prevailing superstition, she made a vow of perpetual virginity, but was obliged against her will to marry Sighere, the Christian king of the East Angles.

VOL. IV.

however, the marriage was never consummated; for, in the absence of her husband, she veiled her head, to which he at last consented, and gave her the village of Chic, where she began to found a church, dedicated to the honour of St. Peter and St. Paul; and she instituted a nunnery of Matrones, or of the order of the Holy Trinity.

Osgith's peace and prosperity in her new establishment continued but a short period, on account of the dreadful disorders of those times, and her pious zeal seemed to mark her out as a proper sacrifice to the cupidity of lawless marauders. Iniquar and Hubba, said to have been Danish pirates, seized the monastery of Lady Osgith, and spoiled it, barbarously murdering the holy matron herself. Having put her to death by the sword, they are said to have cut off her head at a fountain near Chic, where she used to wash herself with her virgin sisters. She was buried before the doors of her church; but her body was removed from St. Osith's to Aylesbury, where it remained *forty-six* years, for fear of the Danes, and then brought back again to her own sacred ground. A festival to her honour was celebrated on the 7th of October.

St. Osith's Priory was built and endowed by

2 E

Richard de Belmeis, consecrated bishop of London in the year 1108. This religious house was built about the year 1118, for regular canons of the order of St. Augustin. The church was supplied with priests to perform the service of mass, and other ecclesiastical duties, from the monastery, or by such as they appointed, till the suppression of religious houses by Henry VIII. The revenues of this establishment had become very large; for at the time of the surrender, in 1539, the annual amount of rental of its estates was 758*l.* 5*s.* 8*d.* according to Speed; or 677*l.* 7*s.* 2*d.* according to Dugdale. The abbot, prior, and eighteen canons subscribed to the king's supremacy at the time of the surrender; by which may be conjectured the extent of this establishment.

St. Osyth was erected into an honour by act of parliament in 1545. Henry granted to Thomas Lord Cromwell the site of St. Osyth's, soon after the surrender: but upon his attainer the estate reverted to the crown. King Edward VI, for the sum of 3,974*l.* 9*s.* 4*d.* granted it to Thomas Darcy, knight of the garter and chamberlain of the household. But it does not fall within our province to trace the history of this monastery: part of it only is now standing, forming the elegant seat of the Earl of Rochford.

ILLUSTRATIONS OF PSALM XLV.

MESSIAH is the immediate subject of prophecy in the forty-fifth Psalm, as is manifest from the application of part of it to him by the apostle Paul, in the first chapter of the Epistle to the Hebrews. Every allusion shows the author's acquaintance with the customs and ceremonies of Asiatic courts. The splendour of the royal robes, the sabre girt upon the thigh, the sharp arrows in the hand of the mighty, the princely state, the gorgeous apartments inlaid with ivory, 'barbaric pearls and gold,' the bright damsel-train, the perfumed and embroidered garments, and, above all, that great luxury of the East, the fragrant and aromatic oil, composed of the most costly balms, and redolent of "myrrh and aloes and cassia," here called, from its exhilarating effect upon the animal spirits, "the oil of gladness," all show that the picture is drawn from the life, and that the scene is laid in foreign climes, in a country nearer to the sun than our own. We have read of a distinguished individual who went out to the East an infidel, and returned a Christian, and upon whom some of these ceremonies had been performed, who avowed that the first thing which shook his scepticism, was the perfect accordance between the descriptions of Scripture and the practices of those countries in the present time, which convinced him that the first assumption of the Bible, that of being an Eastern book, was undeniably true, and consequently predisposed him for the examination and reception of its higher evidences.

In the travels of Ibn Batuta, recently published by the Oriental Translation Committee, and translated by the Rev. Professor Lee, we have a splendid description of the court of Sultan Mahommed Uzbek, visited by Batuta in the fourteenth century, which is adduced by the learned translator as a "fine illustration of the regal pomp exhibited in the XLVth Psalm, where we find the queen also enjoying the honour due to her rank, very unlike the practice of the Mahomedans, among whom they are never allowed to appear in public."

Batuta says, "I next set out for the camp of the Sultan, and arrived at a station to which the Sultan with his retinue had just come before us. This Sultan Mahommed Uzbek, is very powerful, enjoys extensive rule, and is a subduer of infidels. He is one of the seven great kings of the world. It is a custom with Mahommed Uzbek to sit after prayer on the Friday, under an alcove, called 'the golden alcove,' which is very much ornamented; he has a throne in the middle of it, overlaid with silver plate, which is gilded and set with jewels. The Sultan sits upon the throne; his four wives, some at his right-hand, others at his left, sitting also upon the throne. Before the throne stand his two sons, one on his right-hand, the other on his left; before him sits his daughter. Whenever one of these wives enters, he arises, and taking her by the hand, puts her into her place upon the throne. Thus they are exposed, without so much as a veil, to the sight of all. After this come in the great emirs, for whom chairs are placed on the right hand and on the left. Before the king stand the princes, who are the sons of his uncles, brothers, and near kinsmen. In front of these, and near the doors, stand the sons of the great emirs, and behind these the general officers of the army. People then enter according to their rank, and saluting the king, return and take their seats at a distance. When, however, the evening prayer is over, the supreme consort, who is queen, returns; the rest follow, each with their attendant beautiful slaves. The women, who are separated, are seated upon horses; before their carriages are cavalry, behind them beautiful Mamalukes. The wives of this king are highly honoured, each has a mansion for herself, her followers, and servants."

In the expressions, "The Princess of Tyre shall bring thee presents. Bearing thy precious treasures appear the daughters of kings,"—allusion is to the ancient custom of female captives of the highest rank gracing the triumph of the conqueror, with their treasures carried before them; a scene, from the distant apprehension of which the haughty spirit of Cleopatra recoiled, preferring death to such dishonour. By the queen-consort in the psalm, seated at the king's right-hand, Horsley understands the Jewish church, and by the captive daughters of royalty bringing in their tributary gifts, the converts gathered from among the Gentiles were symbolized; a prophecy which accorded with the favourite anticipation among the Jews, that all nations should be subsidiary to their greatness, and participate in the splendour of their religious privileges.

NECESSARY MEASURE OF REPENTANCE.

SOME well meaning Christians tremble for their salvation, because they have never gone through that valley of tears and of sorrow, which they have been taught to consider as an ordeal that must be passed through, before they can arrive at regeneration. To satisfy such minds, it may be observed, that the slightest sorrow for sin is sufficient, if it produce amendment, and that the greatest is insufficient if it do no not. Therefore, by their own fruits let them prove themselves; for some soils will take the good seed, without being watered with tears, or harrowed up by affliction.—*Lacon*.

•• N. R.

ON DIVINE INFLUENCE,

No IX.

REPENTANCE.

No disposition of mind is more important than that on which I am now to treat, since it must be viewed as the basis on which all moral and religious improvement is founded, and the only one in which an individual is fit or able to receive the blessings of forgiveness, and realize the goodness and favour of his Creator.

It must be apparent to all who have even glanced at their Bible, that the great doctrine preached by our blessed Redeemer, while on earth, was that of Repentance. His efforts seemed to have been directed rather against the vices and follies with which his hearers were surrounded, and in endeavouring to deliver them from the bondage of sin, than to giving them any particular information concerning that mediation by which he was at that moment rendering it possible that God might be just, and yet the justifier of believers in Jesus. Surely then we must feel, as followers of the Son of God, that our first efforts must be to make men throw down the arms of rebellion, and obey the commands of their Heavenly Father.

The distinctions between right and wrong are broad and easily discerned, and each man has within him a monitor competent to decide concerning every action, if allowed to speak the truth, unfettered by opinion and prejudice. Therefore it is that the Holy Spirit seeks the conscience as the medium through which he leads men to repentance.

Concerning the true explanation which should be given of this important state of heart, it will not be necessary to say much; for although religious writers are fond of enlarging on the topic, it is to be feared too many have darkened counsel by words without knowledge, and sent their hearers to make those inquiries in the mysterious seclusions of their *feelings*, which Jesus Christ directed all who listened to his perfect instructions to make in the more obvious and easily examined records of their *actions*.

It is true that repentance will lead a man to form the most distressing ideas of the evil of sin, both as to its guilt in being opposition to a gracious Being, and also as to its sad consequences wherever it has been introduced; and he will feel the deepest and most rooted hatred of that which he perceives to be so injurious and exceeding sinful. It is true that such a one will regret deeply that he was ever so indiscreet as to join the standard of rebellion; and that he has so long been foolish enough to reject the proffered mercy of God in Jesus Christ, and he will weep to think that such disinterested tenderness as that which prompts every action of the Deity to his creatures should be so ill requited; and that He who died on Calvary to rescue and redeem a world of sinners should still be the despised and rejected of men: and all these painful feelings will of course be augmented by the ever-recurring thought, that he was also among the number of those hapless ones, and that he had increased the woe which Jesus underwent, and had joined in the contempt poured on his Gospel, and the neglect with which all his invitations were treated. These feelings I readily admit will accompany repentance—will occasion repentance; are in fact what the apostle calls “the godly sorrow that *worketh* repentance;” but I cannot consider

that of themselves they constitute repentance itself. I believe it will be found that there is not a single passage in the Bible which does not confirm the opinion, that repentance is the determination to forsake sin, and the consequent forsaking of it. It is not enough that I must see and regret my crimes, and weep bitter tears at the hardness of my stubborn heart; it is not enough that I form lofty conceptions of the ultimate ruin of the servants of sin, and feel a longing desire to be ranked among the bold and daring minority, who in the midst of a world of sinners are striving to obey the voice of their Maker. I must do more than this. The prodigal formed many a painful reminiscence of the pleasures of home, and wept many a tear at his alienation from it; but the moment of repentance was that in which he arose and went to his father with the humble supplication of conscious unworthiness.

The means by which this disposition and action are occasioned are, I apprehend, similar to those by which I expressed the opinion in my last essay that conviction of sin is produced. There may, however, as the mind advances more in the ways of religion, be an increased sense of the *ingratitude* of sin. The character of God as a kind and loving Father will be more clearly seen, and the heart will be affected, not only by the reflection that opposition has been offered to an Almighty God, but to those very dispensations by which he was endeavouring to promote the welfare of his rebellious servant. An illustration of my meaning may be drawn from the well-known scene of a wicked son in a pious family. The father, if he be wise, will inflexibly administer such chastisements as sound reasoning tells him are likely to reclaim his child; and when, by the inconvenience and misery which the sinner feels from such a course of conduct, and from contrasting his own wretchedness with the happiness of the other members of the family, he begins to ascribe his sufferings to his sins, and resolves to leave them off, I should say he is convinced of sin; and when in accordance with that resolution he comes to his parent, acknowledges his fault, and sincerely strives to amend it, I should say he is repenting. Of course his mind will be affected by varying emotions of hope, fear, and shame; but if these emotions lead him to amend, we will not trouble ourselves to make any metaphysical inquiries as to their nature or extent—“Go, and sin no more.”

These remarks are offered with a view to remove the burden which is too often felt by really sincere persons, as to whether their repentance is genuine. For such persons I have the utmost respect and the most affectionate sympathy. Your inquiries, my Christian friends, are directed by a disposition from which we hope every thing, and which clearly evinces that you are the subjects of an effectual and saving influence from above. Do not, therefore, suppose, that I am speaking lightly of your anxieties, if I tell you that I consider them in some respects unnecessary and injurious. It has ever been, and I trust ever will be, my earnest effort to illustrate and enforce the genuine gospel of the Son of God; and my firm conviction is, that he neither requires nor authorizes any mind to be agitated by doubt or suspense on such a momentous topic. I am at a loss to find in the language of the Saviour any thing but peace and consolation to all who will accept him; and am therefore emboldened to assure you, that if you have been led to forsake sin, and to make honest endeavours to please God, you have repented. Perhaps you will refuse this consolation,

on the ground of your numerous faults; but, as you value your happiness through life, let me urge you to be cautious how you write against yourself those bitter things which the Lord has not written and will not write against you. Sincere obedience must be imperfect in this life; and the more deeply you feel your imperfection, the more strong is the argument on which you may found your hopes and your happiness.

But I regret to know, that while real Christians will not believe they are so, some professors are loud and brawling in their demand for the honours of superior sanctity. You say you have repented. Allow me to ask you to specify *one* sin which for the sake of God you have renounced. You have joined a congregation—you attend religious meetings—you subscribe to missionary societies—and (unlike your Saviour) often in conversation use the name of the blessed God. You affect horror at the innocent amusements of life, and think it religion to deny yourselves the pleasures which your Maker has, by making them, allowed all his creatures to enjoy. And perhaps there was a time when you did not adopt any of the before-enumerated modes of conduct; and therefore you say you are converted—sanctified—saved. You may be so; but the fact must rest on evidence quite the reverse of this. This is public. Go home. Are you industrious, honest, cleanly, pure, kind, gentle, merciful? Do you make as much endeavour to cleanse the *inside* as the *outside* of your conduct? I know my kind readers will pardon me when I say, that I have always found men who *profess* religion devoid of it. Repentance, like a clear and deep stream, flows silently along. The man feels its influence: he strives to become holy; he imitates Jesus Christ: he longs to see the whole world happy; and forgetting the distinctions of party, he prays for the increase of piety and virtue. Like a returning prodigal, he is meek and unassuming, and unseen by the eye of man a tear will often roll down his cheek, caused by an inward sense of how little he can do for one who has done all for him.

O Thou! who in thy own gracious words and by the mouth of thy apostles hast called all men everywhere to repent, hasten forward that happy day when the proud heart of man shall yield to the influence of thy Spirit, and all mankind shall rejoice in the salvation of Christ Jesus.

B. Z.

AMERICAN FEMALE ZEAL AND PIETY.

DR. MATTHEWSON, in his speech at the Home Missionary Society's Anniversary, related the following anecdote of a poor woman in America. While staying a few days at the house of a minister in the state of New Hampshire, his friend pointed out a poor woman, who went from house to house tailoring. She earned about two dollars a week, and gave one dollar, half her earnings, to the cause of Christ. He had mentioned at a meeting, the other night, that a poor woman, a widow, who had been to a Missionary meeting, had heard that money was required; she had none to give, and her heart was distressed. She went home—she told God of her poverty, and she wept again. She had *three* sons, and *one* daughter. She said, "I am willing to give all these, my children, to thy cause, if thou wilt change their hearts and make them thy disciples." It appeared that her prayer was heard: two of her sons became engaged in preaching the gospel; the

third was then in college, preparing for the work of the ministry; and the daughter was married to a Missionary.

BAPTIST MISSIONARY SOCIETY.

THIS venerable Society, the first of modern Missionary Institutions, held its *Forty-third Anniversary Meeting* at Finsbury Chapel, on Thursday, June 18. Thomas Fowell Buxton, Esq. M. P. took the chair.

Rev. J. Statham having offered up prayer on the occasion, Mr. Buxton addressed the Meeting, chiefly on the state of the Negroes in the West Indies, which was still a galling servitude, which required their vigilance and zeal to correct and improve, by their influence with the government.

Rev. J. Dyer read the Report, which represented the Society's several stations in the East as prospering. Accounts from the West Indies were very cheering, and the additions to the numbers of church members were very great. The accounts from South Africa, also, were very encouraging.

The Missionaries who had entered or returned to their field of labour during the past year were, Rev. Mr. Pearce, together with Mr. Harjette, the printer, to Calcutta; Rev. Mr. Henderson to Belize; Rev. Mr. Quant to New Providence, and Rev. Messrs. Knibb and Burchell to Jamaica. More recently, Mr. Shotton had embarked for Kingston, having been appointed to the charge of the school at Spanish Town, in connection with Mr. Philippo.

The Report referred to the appeal on behalf of the fund for rebuilding the demolished chapels in Jamaica, begun at the last Anniversary, and so soon brought to so happy a conclusion. Liberality in so great a degree had been manifested, that 14,000*l.* had been contributed, making with the Government grant, more than 25,000*l.* furnished to this object. Some diminution had consequently been occasioned in the regular income, which had, however, been more than made up by the portion of legacy from the late Horatio Cock, Esq. late of Colchester, amounting to upwards of 5,000*l.*

W. B. Gurney, Esq.; Rev. S. Nicholson; R. Foster, Jun., Esq.; Rev. James Sprigg; Rev. J. Watts; Rev. B. Godwin; Rev. S. A. Dubourg; Rev. H. Townley; Mr. Hull; Rev. W. Reeve, from India; and Rev. E. Clarke, of Truro, severally addressed this very delightful Meeting.

Mr. Buxton vacated the chair at an early period, after communicating most encouraging information relating to the good behaviour of the Negroes, since their emancipation.

BAPTIST HOME MISSIONARY SOCIETY.

THIS useful Institution held its Annual Meeting this year in Finsbury Chapel, Moorfields, London, on Tuesday, June 16, R. Foster, Esq. in the chair.

Rev. J. Edwards read the Report, which furnished an interesting detail of the Society's labours. It stated, that altogether in connection with this Society, there are at least 100 agents, who go forth every Sabbath-day, and either preach the Gospel in a style suited to the capacities of their hearers, or read evangelical discourses, and conduct public worship in a pious and acceptable manner, besides upwards of 500 Sunday School Teachers. That during the past year more than 300 persons, who have believed with the heart, and confessed with

the mouth, the Lord Jesus, have been added to their churches; and a much larger number are said to be seriously impressed with the Gospel, as ministered by their Missionaries. *Seven* new churches were formed, and *thirteen* new places of worship erected during the past year, in connection with this Society.

Rev. J. H. Hinton; Rev. A. Fletcher; Thomas Thompson, Esq., Treasurer of "The Home Missionary Society;" Rev. J. Edwards; Rev. S. Nicholson, of Plymouth; T. Pewtress, Esq.; Rev. C. Hyatt; Rev. J. Davis; Rev. J. Green; and Rev. Mr. Room, addressed the Meeting.

The Rev. Mr. Hinton's statement of the shameful treatment of Mr. Young, a Home Missionary, himself, and his friend, at Aldermaston, by pelting with addled eggs and other filthy missiles, &c. when attempting to preach in that beautiful village, reflects the greatest dishonour on the magistrates; and illustrates the deplorable ignorance and irreligion of the British peasantry, when destitute of a Gospel ministry.

OBSERVATIONS ON THE PARABLES OF OUR LORD, IN LUKE XV AND XVIII.

THE parables of our Lord are, for the most part, founded upon some circumstances peculiar to the customs, or the prevalent opinions, of those who constituted his audience; and these should always be considered in connection with his own explanation of his immediate design. Thus the parable of the Pharisee and the Publican refers to the exaggerated estimate which the leading men among the Jews formed of their own boasted virtue, and to their contemptuous disregard of others, whom they considered as falling short of their standard of outward propriety, or of ritual observance; it is expressly said to be addressed to those "who trusted in themselves that they were righteous, and despised others." That of the Prodigal (Luke xv) is of the same class, being addressed to the Pharisees, who murmured against our Lord for "receiving sinners and eating with them." This parable, and the two others of that chapter, are introduced by the assertion, that "joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons who need no repentance."

The expression, "who need no repentance," has been needlessly cumbered with difficulty, from the time of Chrysostom downwards; as that father thought it must refer to the unfallen angels; forgetting that, though there are none in this world so just as not to need repentance, there are many who, comparing themselves with others, may, like these preposterous Pharisees, be disposed to think that they need none. The difficulty vanishes the moment we consider the Rabbinical use of these and kindred terms, and the graduated scale of merit which the Jews appear for ages to have established among themselves; for, so early as Isaiah's time, they were rebuked by the prophet for saying, "Stand by, I am holier than thou;" and God declared his intention of dwelling with those more humble and contrite spirits upon whom they looked with contumely and scorn.

The Jews, as appears from their own writers, were accustomed to divide "just men" into two classes. They that had been sinners, but had repented and become new men, they acknowledged to be "just men," in comparison with the wicked, and

with what they had been before. But they who had not been sinners, or particularly faulty or vicious men, but had led a fair course of life, like that young man in the Gospel, who, according to his own account, had kept all the commandments from his youth, they accounted good or holy men, *perfectly just men*.

In illustration of this arbitrary distinction, Lightfoot refers to a custom which obtained among them at the Feast of Tabernacles, while the Temple stood, for some of the elders and grandees of the nation to meet at night in the Temple, and sing such songs as these, which certainly savoured more of self-flattery than of devotion. Some of them sang this: "Blessed be my youth, that hath no way shamed my old age." These, say they, were good and holy men, and that had been *men of good works* from their first sprouting or growing. The others sang this: "Blessed be my old age, that hath made amends and expiated for my youth." These latter, they said, were *men of repentance*; and they greatly undervalued these penitents, compared with the former class. Now it is plain, that if the self-righteous Jews made these distinctions, and established such a scale of degrees among themselves, in estimating their personal worth, and even undervalued those of their own body who were called "men of repentance," they would be likely to treat with the utmost contempt those whom they deemed publicans and sinners; which accordingly they did. This was the spirit rebuked by our Lord. The Publican was at best, according to their theory, "a man of repentance," and was despised by the Pharisee, who deemed himself a perfectly just and righteous man, his whole devotions consisting in a strain of self-exaltation, and his prayer, if prayer it could be called, being drawn up in the spirit of an indictment against his offending brother; "God, I thank thee that I am not as other men are, extortioners, unjust, or even as this publican."

The parable of the Prodigal is framed upon the same principle. The elder son, who disdains his returning brother as "a man of repentance," and arrogates to himself superior and immaculate worth, exactly characterizes the proud and self-sufficient Pharisees, whose sentiments he embodies, and whose supercilious language he employed. In these exquisitely constructed apologues, our Lord reasons with them upon their own assumptions; supposing, not granting, that they possessed the excellencies to which they laid claim; and suggests that, if they were as perfect as they presumptuously assumed to be, they would have no reason to complain that a greater sinner was pardoned upon his repentance, but ought rather to rejoice, as God and angels did, over every such triumph of religious principle in a sinful world. But he crushes their own fancied fabric to the dust, by asserting, that the conversion of one such sinner as they held in scorn, was of far higher account in the estimation of superior intelligences, than the feigned and defective moralities of a hundred such sanctimonious, but really hypocritical men, as many of them were.

"There is joy in heaven and among the angels of God over one sinner that repenteth, more than over ninety and nine just persons," such as they affected to be, "who need no repentance." The Greek word might have been rendered, not "more than" over the ninety and nine, but "rather than;" just as, in the other parable, the publican is said to go "down to his house justified *rather* than the other." Thus did our Lord effectually vindicate his own line of procedure in seeking the lost, rescue from the con-

tempt of the world in all ages the subjects of genuine repentance, and hold up to deserved censure those arrogant pretenders to excessive sanctity, who, locked up in selfishness and pride, professed to be shocked and scandalized at the mercy and condescension, displayed by the Redeemer of the world towards penitent and recovered transgressors.

From this explanation, which clearly shows the genuine reference of the passage, we perceive the absurdity of applying the history of the prodigal to the calling of the Gentiles; and we learn, that there are parts of the New Testament which we cannot fully understand as Christians, unless we endeavour first to understand them as Jews, by placing ourselves as nearly as possible in the position of those to whom these instructions were primarily addressed.

AN AMERICAN HYMN.

"Now it is high time to awake out of sleep."—Rom. xiii, 11.

SLEEPER! awake, and sing,
The shades of night are gone;
Sleeper! awake, and sing,
The sun is hastening on.
He rises from his ocean bed,
Sleeper! arouse! lift up thy head.

Behold his glorious beams
Spread o'er the mountain top,
And now like golden streams
Pour down its rocky slope.
The fields and trees are bath'd in light,
The verdant earth with joy is bright.

The birds are on the wing,
They warble forth their lays;
How sweet the notes they sing
To their Creator's praise!
Sleeper! and canst thou silent be?
Has God, thy God, no claims on thee?

He watch'd thy slum'ring hour,
He guarded thee from ill;
His arm of love and power
Is cast around thee still.
O come, thy grateful off'ring bring:
Awake! awake! his goodness sing.

Each day its duty brings;
Arise, and seek his face:
In Him are all thy springs
Of life and strength and grace.
Awake! awake! His love adore,
His mercy seek, His aid implore.

ILLUSTRATION OF PSALM LXXVIII, 64.

"Their widows made no lamentation."

WHEN the cholera morbus swept off such multitudes, the cries of every house had a fearful effect on the passers-by; but, after some time, though the scourge remained, the people ceased to lament, asking, "Why should we mourn? the *Anima* (goddess) is at her play." Thus, instead of shrieks and howls, so common on such occasions, scarcely a sigh or whisper was heard from the survivors.—*Roberts.*

MY SCRAP BOOK.

LEAF LXVI.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—*SINCLAIR.*

A NARRATIVE OF THE SUFFERINGS WHICH THE JEWS HAVE ENDURED IN ENGLAND.

(Continued from p. 207.)

DURING the sunshine of the king's favour, the Jews in 1230 erected in London a very stately synagogue, which, in magnificence, surpassed the Christian churches. But the people petitioned the king to take it from them, and have it consecrated; with which he accordingly complied. In the eighteenth year of his reign, upon a petition of the inhabitants of Newcastle, he granted them the inhospitable privilege, that no Jew should ever reside among them. This prince was not free from the confiscatory policy so common in the dark ages, but pillaged the Jews: his necessities, however, would have continued to tolerate them, had not the pope sent over the Caurisini, Christians and Lombards, who were gradually to supersede the ancient practitioners of usury, by conducting it in a manner not disapproved by the church. To such a pitch of hatred was the prejudice which had been gradually instilled into the people against the Jews arrived during this reign, that in 1262, when the king, refusing to stand to the agreement lately made with his barons at Oxford, withdrew into the Tower, and threatened the Londoners for taking part with his enemies; the barons suddenly entered London with great forces, and to keep the citizens more strongly in their interest, gratified them with the slaughter of seven hundred Jews at once, whose houses they first plundered, and then burnt their new synagogue to the ground. It was however rebuilt; but in 1270 taken from them, upon complaint of the Friars Penitents, that "they were not able to make the body of Christ in quiet, for the great howlings the Jews made during their worship."

In the third year of Edward I, a law passed the Commons concerning Judaism, which seemed to promise a qualified security; notwithstanding which, in the year 1290, and the eighteenth of his reign, the king seized upon all their real estates, and the whole community was banished the kingdom. Yet no sooner (adds the historian) was the inventory made, and every thing sold to the highest bidder, than the whole produce was unaccountably squandered away, without one penny being ever put aside for those pious uses of which the king had talked. From fifteen to sixteen thousand Jews were thus first ruined, and then expelled. During the preceding century, they must have been in a state of rapid diminution; neither is it probable that the more respectable portion of them should have put so much confidence in edicts of recall, thus frequently and perfidiously revoked, as to have been found settled in England. Yet even these, left behind them several valuable libraries, one particularly at Stamford, and another at Oxford, which last being purchased among the scholars, most of the Hebrew books were bought by the famous Roger Bacon, who, by a short note written in one of them, declared they were of great service to him in his studies. This expulsion was so complete, that no further traces of English Jews occur till long after the Reformation.

It was reserved for the generous policy of Oliver Cromwell to attempt restoring to Great Britain the

industry and wealth of the Jews. During ages of unrelenting persecutions, they had however lost many of the virtues of their early character. Oppression had imprinted an air of meanness, of servile timidity, upon their demeanor. The undistinguishing contempt of men who ought to have treated them as equals, had lessened the importance, and therefore the frequency, of respectable character among them. This inferior degree of delicacy in points of reputation, occasioned their being employed in usurious and other illegal transactions; and these practices kept alive the prejudices of the magistrate. Scarcely allowed a home, they contracted the habit of all itinerant pedlars, who never expecting to see the same customer twice, have nothing to apprehend from making an exorbitant gain upon each single transaction. Schools, synagogues, and other institutions of public instruction, were so unwillingly allotted them, and their appearance in Christian schools so shamefully resisted, that they were sunk into a degree of ignorance, which increased to themselves and others the difficulty of bettering their condition.

The first intercourse between Cromwell and the Jews was managed by the means of one Henry Marten, upon whose intimations a deputation from the Jews at Amsterdam waited on the English ambassadors there, whom they entertained with concerts of music in their synagogues, and by means of whom they obtained permission from the *Instrument Parliament** to send a public envoy with proposals. After some deliberation, they fixed upon *Manasseh Ben Israel*†, a divine and doctor of physic, as he styled himself; in reality, a printer and bookseller; and of whom Huet tells us, that he was a chief ruler of the synagogue, and married to a wife who was related to the family of the Abrahams, which pretends to be of the tribe of Judah and of the house of David; by which wife having several children, he would sometimes boast of having raised up seed to David. He was a man of great modesty and moderation, a perfect master of the letter of Scripture, and very little addicted to the mystical superstitions of the Cabala. He was much acquainted with the younger Vossius, with Blondel, and with Bochart.

This Manasseh, on his arrival in England, presented an address to the Lord Protector, recognizing his authority, and soliciting his protection: "For our people (says he) did in their own minds presage, that the kingly government being now changed into that of a commonwealth, the ancient hatred towards them would be also changed into good-will: that those rigorous laws, if there be any yet extant, made under the kings, against so innocent a people, would happily be repealed." He also presented, printed, and dispersed, a declaration to the Commonwealth, and a treatise containing arguments for toleration, addressed to the justice of the principled, to the

* The leaders of the Independents held a convention at St. Alban's, on the 16th of Nov. 1647, at which Fairfax presided, and they drew up a plan of constitution, consonant with their notions, which they published under the title of *The Agreement of the People*. This constitution was afterwards realized. The nation having been called upon to choose a legislature, conformably to its provisions, by that proclamation of Cromwell's known by the name of *The Instrument of Government*, the first parliament which met under this proclamation is called *The Instrument Parliament*. The convention vulgarly called *Barbom's Parliament*, appears to have been a second meeting of those who assembled at St. Alban's.

† Manasseh's pamphlet on this occasion has been preserved in the Puzos; and a long catalogue of his writings is annexed to it.

prudence of the reflecting, and to the prejudices of the multitude*.

* The notorious pamphlet in favour of sabbatizing, declared by the votes of the House, in March 1649, to be erroneous, scandalous, and profane, does not appear to have had the slightest connection with the views of Manasseh and his employers.

S. J. B*****.

(To be concluded in my next.)

THE QUAKERS' REGARD FOR THE HOLY SCRIPTURES.

CONSIDERABLE differences of opinion were believed to exist among the "Friends," respecting the regard which ought to be paid to the Holy Scriptures: many, as it was supposed, choosing rather to depend on "the light within the mind," or "the Spirit in the heart," to guide the soul aright in the things of salvation, than to receive the plain testimony of the Holy Scriptures. Frequently occurring expressions in the writings of the "Friends," naturally lead to that supposition; though many of that body have been among the most intelligent and decided friends of the Bible Society. The "Yearly Epistle" of the Friends gives their general views on this subject, from which the following extracts are made. Referring to the sentiments of their forefathers, it remarks:—

"They professed to be instructed in no new truths; they had nothing to add to the faith once delivered to the saints; they cordially acknowledged the divine authority of the Holy Scriptures; they were deeply versed in the contents of the Sacred Volume; and they openly confessed, that whatsoever doctrine or practice is contrary to its declarations must be 'accounted and reckoned a delusion of the devil.' But it was evidently their especial duty, in the Christian church, to call away their fellow-men from a dependence upon outward forms, to invite their attention to the witness for God in their own bosoms, and to set forth the immediate and perceptible operations of the Holy Spirit.

"While we are anxious that all our members should exercise a daily diligence in the perusal of the Sacred Volume, we would earnestly invite them to wait and pray for that Divine immediate teaching, which can alone effectually illuminate its pages, and unfold its contents to the eye of the soul. 'For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.' 1 Cor. ii. 11. As this is our humble endeavour, the various features of divine truth will be gradually unfolded to the seeking mind. We beseech you, dear friends, carefully to avoid all partial and exclusive views of religion; for these have ever been found to be the nurse of error. The truth as it is in Jesus forms a perfect whole; its parts are not to be contrasted, much less opposed to each other. They all consist in beautiful harmony; they must be gratefully accepted in their true completeness, and applied with all diligence to their practical purpose. That purpose is the renovation of our fallen nature, and the salvation of our never-dying souls."

"Piety binds stronger the ties of friendship, makes more tender the emotions of love, and seals and sanctifies the affections of friends."

DYING TO THE WORLD.

BY BISHOP KEN.

My soul lives but a stranger here,
My country is the heavenly sphere;
While God here wills my stay,
His grace my powers shall sway.
Death! when for me you are design'd,
But little work in me you'll find.

My all is God's possession grown:
I nothing keep to call my own
If any self you see
Remaining still in me,

Oh! that should long ago have died,
Had I the lurking ill descried.

Perhaps you'll at my body aim,
But that's devoted to God's name;

God there is pleas'd to build
A temple with God fill'd:
Dare you to ruin that design,
Which temple is of Godhead Trine?

By God's permission yet you may
Dissolve this house built up of clay:
In ruins when it lies

It glorious shall arise,
And rise to a much nobler height;
Than the first temple much more bright.

Should you my heaven-born soul attempt,
That, from your terrors lives exempt;

You ne'er, with all your skill,
Could souls immortal kill.

You need not me and world divide;
I long ago the world denied.

I have prevented all your force,
Which from my friends might me divorce;

To friends though truly dear,
My heart dares not adhere:

No perfect friend but God I know;
For God I all the rest forego.

Should you invade me, arm'd with pain,
And make me numerous deaths sustain,

My will to God resign'd
Sweet ease in God shall find:

God's love will all my pains endure,
With joy my dissolution's near.

Death! when you shall approach my head,
You'll nothing see but what is dead:

Yet do not me forsake;
Care of my body take;

Lay me with gentle hand asleep:
God in the grave my dust will keep.

PRIMITIVE METHODIST CONFERENCE.

METHODISM exists under five or six denominations; and its increase among the humbler classes continues exercising a happy influence in improving the state of morals, and promoting the blessings of evangelization. The Primitive Methodists held their *Sixteenth Annual Conference* at Tunstall in Staffordshire, on Friday the 22d of May last. The several meetings were prolonged during six days. On Sunday they held a Camp Meeting at Tunstall, which was numerously attended. On Monday evening a Missionary Meeting was held in Tunstall chapel, at which addresses were delivered by delegates from various parts of the kingdom. On Wednesday evening they held a Temperance Meeting.

It is stated, that the greatest harmony prevailed during the several sittings, and that the connection generally was advancing in peace and prosperity. Their numbers are thus reported:—

Members	56,649
Travelling Preachers	385
Local Preachers	4,340
Chapels	684

Increase during the past year:—

Members	4,772
Travelling Preachers	46
Local Preachers	582
Chapels	83

The number of deaths reported was 587.

A POCKET EXPOSITOR OF THE NEW TESTAMENT.

By Thomas Keyworth, author of the "Daily Expositor, adapted for Family Reading," "Analytical Part of Principia Hebraica," &c. 18mo. cloth, Second Edition. London: Hamilton, Adams, and Co.

MR. KEYWORTH is entitled to the most grateful acknowledgments of parents, and especially of Sabbath School Teachers, for this *improved* edition of his "Pocket Expositor." We have great pleasure in adding to our recommendation of the *first* edition, our testimony of admiration of this truly excellent volume, which will be found a treasure to many a young Christian.

MISSIONARY STORIES: INDIA.

To illustrate the Customs and Superstitions of the Heathen. 32mo. cloth, pp. xiv, 76. London: J. Paul, Paternoster Row.

"MISSIONARY STORIES" relating to the Heathen are painfully common, or these in this neat little volume would excite deep interest. "The Victim," "The Sutte," and "Juggernaut," will, however, be perused with no inconsiderable feeling, and contribute, we trust, to strengthen the conviction of the need of Christian Missions to the Heathen.

PATRIARCHAL LONGEVITY IN PERU.

WHETHER the ancient patriarchs really did live to the age mentioned in the Scriptures, has been doubted by some serious Christians: but these have generally been inconsiderate respecting the circumstances under which they lived, and the reason why human life was shortened. Instances of patriarchal longevity, however, have been found in modern times, of a very remarkable character, and such is the following.

"It appears from the *Mercurio Peruano*, that in the province of Caxamarca a Spaniard died in 1763, aged 144 years 8 months and 5 days, leaving 800 persons lineally descended from him. In the same province, not containing more than 70,000 persons, there were living in 1796 eight persons, whose ages were, 114, 117, 121, 131, 132, 135, 141, and 147."—*Patriot*.

London: Printed and Published by C. WOOD AND SON, Poodle's Court, Fleet Street; to whom all Communications for the Editor (post paid) should be addressed;—and sold by all Booksellers and Newsmen in the United Kingdom.

THE CHRISTIAN'S PENNY MAGAZINE.

No 162.

PUBLISHED EVERY SATURDAY.

JULY 11, 1845

PRINTED AND PUBLISHED BY G. WOOD AND SON, FOPPIN'S COURT, FLEET STREET.



MANNER OF WASHING FOR GOLD IN THE BRAZILIAN MOUNTAINS.

GOLD.

GOLD is the purest, most ductile, and, with the exception of platinum, the heaviest of all metals; and on these accounts it is the most valuable. By all the trials that have been made, gold seems to be the most simple of all substances: it is wholly incapable of rust, and is not sonorous. Berginam and some others have supposed, that gold is, notwithstanding, the most common of all metals, excepting iron. This precious metal is more frequently found native than any other, and is rarely met with in a state of ore, divested of its metallic form. In the few instances in which it has been found thus, it has never constituted a peculiar ore, but intermixed with other metals, especially silver.

Gold is sometimes found in masses of considerable size, many of more than a pound weight; such, however, are very rare; yet such have sometimes been obtained from the mines in Germany. Its common appearance is in what is called gold dust: this is native gold in smaller particles, usually indeed very small, mixed with the sand of rivers. This is found in many parts of the world, especially Brazil and Guinea.

VOL. IV.

Gold is mentioned throughout the Holy Scriptures; and the use of that metal among the ancient Hebrews, in its native and mixed state, and for purposes similar to those of present use, was common. Moses overlaid the ark of the covenant with pure gold; and the mercy-seat, and many of the vessels and utensils of the Tabernacle service were of gold. Sumptuous and rich beyond every thing were those of the Temple of Solomon; and the apartments of the Temple itself were in many parts covered with gold. See 1 Kings vi, 20—35. It appears that Solomon possessed larger quantities of that precious metal than was ever possessed by any other sovereign, in any age.

Ophir, which some commentators consider was situated in the East Indies, and others in Africa, was the place whence David and Solomon procured large quantities of the finest gold. 1 Kings ix, 28; x, 22. Arabia also furnished large quantities of the precious metal; and "*the gold of Sheba*," so celebrated; in the Septuagint and Arabic versions of the Scriptures called *gold of Arabia*, Sheba being the ancient name of Arabia Felix.

Gold, according to Wallerius, is found in solid masses in Hungary, Transylvania, and Peru—in

2 F

grains in the Spanish West Indies: in a vegetable form, like the branches or twigs of plants: in a *drac* figure, as if composed of groups or clusters of small particles united together, in Hungary: composed of thin plates, on thin pellicles covering other bodies, in Siberia: in a crystalline form in Hungary.

Europe is principally supplied with gold from Chili and Peru in South America. A small quantity is likewise imported from China and the coast of Africa. The principal gold mines of Europe are those of Hungary, Salzburg, and Adelfors in Smaland. Some gold is also extracted from the silver mines of Östersilvarberget, in the province of Dalarna. Native gold has been found in Lapland, above Tornea, and in Westmanland. In Hungary only ten or twelve grains of gold are contained in 10,000 lbs. of sand; and even this trifling quantity has been extracted, though with very little profit. In Africa, 5 lbs. of sand often yields 63 grains of gold, or even more; and the heaviest sand, which is often black or red, contains most. In Transylvania the Avanyos affords subsistence to upwards of seven hundred gypsy families, who gather gold from its sands. Gold is brought down with most of the large rivers; and it is found in abundance in the beds of the rivers of Brazil.

D'Andrada, an eminent Portuguese mineralogist has published an interesting memoir on the diamonds of Brazil. He observes, that Brazil borders on the W. on deserts and forests held by savages, while in the interior there are great chains of mountains, mingled with superb valleys and large fertile plains. Numerous rivers intersect wide forests of valuable timber. Brazil, says D'Andrada, is divided into four mineral *comarcas* or districts, which proceeding from S. to N. are, 1. St. Joao del Rey. 2. Villa Rica. 3. Sabara. 4. Sero do Frio, or the Cold Mountains, which last not only produce diamonds, but are also very rich in mines of iron, antimony, zinc, tin, silver, and gold. The Paulists, or people of the government of St. Vincent, contributed greatly to the discovery of the interior, always going armed to defend themselves against the savages. Antonio Soares, a Paulist, was the first who visited Sero do Frio. The mines of gold were first disclosed; but diamonds were afterwards discovered in the Riacho-Fundo, and next in Rio da Peixe. The diamonds are supposed originally to exist in the mountains, but they are more easily found in a bed under the vegetable earth, disseminated and attached to a gangat more or less ferruginous and compact. The diamond mines are farmed to individuals; and the negroes employed may amount to seven or eight thousand. He adds, that diamonds are often found in the soil of the mountains, in beds of ferruginous sand and pebbles, forming an ochraceous pudding stone, of the decomposition of emery, and what is called boggy iron ore. This pudding stone is termed *cascalho*; and underneath there is a schistus, somewhat arenaceous, and sometimes indurated ore of iron. In the *cascalho* is also found gold in grains. It will readily occur to the reader, that the diamonds of Hindostan are also found in ferruginous sand. Iron also accompanies gold, and most other metals; so that a theorist might argue, that they are all modifications of iron. It is also remarkable, that most of the metals are generally found together in the same mine. D'Andrada adds, that diamonds have also been found in other provinces of Brazil, as Cuyaba, and St. Paul; but promising no superior advantages, the mines have not been explored.

Mr. Mawe, in his "Travels into the Interior of Brazil," gives much curious information respecting the gold and diamond works on the river Jigitonhonha. This rich river is as wide as the Thames at Windsor, and in general from three to nine feet deep. The part now in working is a curve, from which the river is directed into a canal cut across the tongue of land round which it winds, the river being stopped just below the head of the canal, by an embankment of several thousand bags of sand. The deeper parts of the channel of the river are laid dry by means of large caissons, or chain-pumps worked by a water-wheel. The mud is then carried off; and the *cascalho*, or earth, which contains the diamonds, is dug up, and removed to a convenient place for washing. This labour was, until lately, performed by the negroes, who carried the *cascalho* in baskets on their heads, but at present is performed by machinery. The stratum of *cascalho* consists of the same materials with that in the gold district. On many parts by the edge of the river, are large conglomerate masses of rounded pebbles, cemented by oxide of iron, which sometimes envelop gold and diamonds. They calculate on getting as much *cascalho* in the dry season, as will occupy all their hands during the months which are subject to rain. When carried away from the bed of the river where it is dry, it is laid in heaps, containing apparently from five to fifteen tons each. Water is conveyed from a distance, and distributed to various parts of the works by means of aqueducts constructed with great ingenuity and skill. The method of washing for diamonds at this place we shall give in Mr. Mawe's own words.

"A shed is erected in the form of a parallelogram, twenty-five or thirty yards long and about fifteen wide, consisting of upright posts, which support a roof thatched with long grass. Down the middle of the area of this shed a current of water is conveyed through a canal covered with strong planks, on which the *cascalho* is laid two or three feet thick. On the other side of the area is a flooring of planks, from four to five yards long, imbedded in clay, extending the whole length of the shed, and having a slope from the canal, of three or four inches to a yard. This flooring is divided into about twenty compartments or troughs, each about three feet wide, by means of planks placed on their edge. The upper ends of all these troughs (here called canoes) communicate with the canal, and are so formed that water is admitted into them between two planks that are about an inch separate. Through this opening the current falls about six inches into the trough, and may be directed to any part of it, or stopped at pleasure, by means of a small quantity of clay. For instance, sometimes water is required only from one corner of the aperture, then the remaining part is stopped; sometimes it is wanted from the centre, then the extremes are stopped; and sometimes only a gentle rill is wanted, then the clay is applied accordingly. Along the lower ends of the troughs a small channel is dug to carry off the water.

"On the heap of *cascalho*, at equal distances, are placed three high chairs for the officers or overseers. After they are seated, the negroes enter the troughs, each provided with a rake of a peculiar form and short handle, with which he rakes into the trough about fifty or eighty pounds weight of *cascalho*. The water being then let in upon it, the *cascalho* is spread abroad and continually raked up to the head of the trough, so as to be kept in constant motion. This operation is performed for the space of a quarter of an hour; the water then begins to run

clearer: having washed the earthy particles away, the gravel-like matter is raked up to the end of the trough. After the current flows away quite clear, the largest stones are thrown out, and afterwards those of inferior size; then the whole is examined with great care for diamonds. When a negro finds one, he immediately stands upright and claps his hands; then extends them, holding the gem between his fore-finger and thumb. An overseer receives it from him, and deposits it in a gamella or bowl, suspended from the centre of the structure, half full of water. In this vessel all the diamonds found in the course of the day are placed; and at the close of work are taken out and delivered to the principal officer, who, after they have been weighed, registers the particulars in a book kept for that purpose.

"When a negro is so fortunate as to find a diamond of the weight of an octavo ($17\frac{1}{2}$ carats), much ceremony takes place. He is crowned with a wreath of flowers, and carried in procession to the administrator, who gives him his freedom, by paying his owner for it. He also receives a present of new clothes, and is permitted to work on his own account. When a stone of eight or ten carats is found, the negro receives two new shirts, a complete new suit, with a hat and a handsome knife. For smaller stones of trivial amount, proportionate premiums are given. During my stay at Tejuco, a stone of $16\frac{1}{2}$ carats was found. It was pleasing to see the anxious desire manifested by the officers that it might prove heavy enough to entitle the poor negro to his freedom; and when, on being delivered and weighed, it proved only a carat short of the requisite weight, all seemed to sympathize in his disappointment."

Many precautions are taken to prevent the negroes from stealing the diamonds. They work in a bent position, and cannot see the overseer, who sees them. For fear any diamonds should be concealed in the corners of the troughs, the negroes are changed frequently at the word of command of the overseers. If a negro is suspected of swallowing a diamond, he is confined in a solitary room, and the whole powers of the *materia medica* let loose upon him.

The flat pieces of ground on each side the river are equally rich throughout their extent; and the intendants are able to ascertain, by measurement, how many thousand carats an unworked piece of ground will yield. The substances accompanying diamonds, and considered as indications of their proximity, are—bright, bean-like iron ore—a slaty flint-like substance, approaching Lydian stone of fine texture—black oxide of iron in great quantities—round bits of blue quartz—yellow crystal—and other materials entirely different from any thing known to be produced in the neighbouring mountains. Diamonds are by no means peculiar to the beds of rivers or deep ravines; they have been found in water-courses, and cavities on the summits of the most lofty mountains. The officers of the establishment informed Mr. Mawe, that they often found diamonds cemented in pudding-stone, accompanied with grains of gold. Of the diamonds, some are so small that four or five only weigh a grain. There are seldom found more than two or three stones, of from 17 to 20 carats, in the course of a year; and not once in two years is there found, throughout the whole washings, a stone of 30 carats. During the five days Mr. Mawe was there, the whole quantity found amounted only to forty diamonds, the largest of which was only four carats, and of a light green colour.

"After residing here five days," says he, "we vi-

sited a diamond work called Montero, about two miles up the river, and went a league further to a gold work called Carapata. The *cascalhao* at this work was taken from a part of the river eight feet deep, which formed an eddy under a projecting point; I was shown a heap of it, that was estimated to be worth 10,000*l*. In removing this heap from its bed, 400 negroes had been employed three months; and to wash it would occupy 100 men for three months more; the expense of both operations amounting to perhaps 1,500*l*. We arrived at this place at eight o'clock in the morning; six negroes were employed four hours in washing two troughs, containing together about a ton of *cascalhao*, when, to my great surprise, after the water ran clear, and the large stones were thrown out, the black oxide of iron, of which there was great abundance, was fringed with grains of gold; a novel and very agreeable sight to a stranger. The gold was taken out at three or four different times, and, when the washing was completed, was dried over a fire and weighed; it amounted to nearly twenty ounces troy."

CURRENT OF THE ATLANTIC OCEAN.

Illustration of the Works of God.

CURRENTS are various, and directed towards different parts of the ocean. The most extraordinary current of the sea, is that by which part of the Atlantic, or African Ocean, moves about Guinea, from Cape Verd towards the curvature or bay of Africa, which they call *Fernando Po*, from west to east. In the Straits of Gibraltar, which are about twenty miles broad, the currents almost constantly drive from the Atlantic into the Mediterranean Sea, from which many suppose there is an under-current, which will account for the water not rising along the coasts of Barbary; though Dr. Halley and others suppose, that without an under-current, evaporation was sufficient to keep the water at its proper height.

Various experiments have been made by mariners, by which the currents in the Atlantic have been demonstrated. The following are remarkable:—

"On the 16th March, a sealed bottle was found on the sea-shore at Gwithian, near Hayle, eight leagues eastward of the Land's End, Cornwall, containing a note, of which the following is a copy:— 'For New York, per ship *Victoria*, Aug. 13, 1834, long. 60. lat 45. We, the undersigned passengers, enclose this, for the purpose of ascertaining the current of the Atlantic; should the same be drifted on shore, and picked up by any person, they will oblige the parties by publishing when and where the bottle was found, in one of the London newspapers. Thomas Connab, Liverpool; Charles Lock, Chelsea, Middlesex; Thomas Firth, Yorkshire; Edward Parsons, New York.'

"SCILLY.—On Sunday, the 8th March, as Francis Legg and others were walking along the beach of one of the uninhabited islands, they picked up a bottle containing a paper with the following particulars:— 'Longitude 33. 36., lat 47. 16., on board ship *Helen*, of New York, Capt. Butman, all well. James Ronaldson, John Souge, Henry Rowntree, passengers; buried yesterday, John Hall, of Durham, England, Wednesday, Sept. 10, 1834. Editors, publish this.'"

LAPLANDERS.

A LAPLANDER may be known by his short stature, generally from four and a half to five feet, his large visage, hollow cheeks, sharp chin, thin beard, dark and coarse hair, and sallow complexion. A higher stature, a whiter skin, and hair of a different colour, are exceptions to the common character, or proofs of a mixture with other tribes. Hardened by his rude climate, the Laplander is strong and active; a young man can outstrip, on his skates, the fox and the wolf, the rigid bow yields to his nervous arm, and in his old age he carries heavy burthens, or swims across rivers. But no instance of great longevity can be cited; on the contrary, few of them live longer than fifty or sixty years, and although they are very cleanly in their habits, many suffer much from disease. They are at once passionate and timid; their cholera may be easily excited, but their fear prompts them to dissimile or suppress it. Every stranger is considered a spy, whose object is to discover their wealth, that a heavier impost may be exacted. Paper money was attempted without success to be introduced amongst them; fathers then concealed their gold and silver in the cavities of rocks, and forgot, sometimes, to tell their children where the wealth was deposited. This distrust is accompanied with great avarice and selfishness; he who has any thing to sell, always tries to cheat the purchaser, and the cunning Russian is often the dupe of the Laplander. Without pity, and without compassion, they rarely assist the poor or wretched; without honour, they frequently acquire wealth by dishonest means. Their marriages are contracts of sale, and, in many instances, ill adapted to dispel the tedium of a solitary life. Relatives entertain each other, yet their hospitality is not disinterested, and the brandy bottle is the only talisman by which a stranger can be admitted into the hut or the tent of a Laplander.

It ought, on the other hand, to be remarked, that the nation has been long degraded by a superstitious worship, in which nothing like morality was ever enjoined; and the people, independently of that cause, have not been improved by their intercourse with rude sailors and avaricious traders. It is not much more than forty years since paganism was ostensibly abolished. Spirituous liquor may still be conveyed into the country with too much facility. The fishermen spend in this way the half of their income; and shepherds repair to spirit shops, and drink together a whole day until they are stretched on the ground in the sleep of drunkenness, from which they often pass into that of death.

Laplanders are divided into two classes, and the shepherds are superior in many respects to the fishermen. The care of tending the flocks devolves on all the members of the family, who have separate dogs, that obey only the voice of their master. The rein-deer are marked in different ways on the ear; such as give milk or nourish young, are thus distinguished from others that draw the sledge, or are fattening for the luteher. A good shepherd can observe by glancing on his numerous flock if any be missing. It is a fine sight to see a whole family and a thousand rein-deer returning to the fold, and the young girls milking the rein-deer, while the boys hold them by ropes bound round the head. The pastures are quickly consumed, and the Laplanders are frequently obliged to migrate. Changes of this sort are sometimes indispensable almost every month in the winter. The shepherds

live in tents, which consist of stakes placed in the form of a pyramid, and covered with thick coarse cloth. The smoke escapes from an aperture in the top, and pots and kettles are suspended over the fire from chains attached to the same opening. Rein-deer skins stretched on branches of birch trees, are, during the day, the seats of about twenty individuals, and at night, the beds of the same number. It is there that the Laplanders, seated on their heels after the manner of Eastern nations, spend, in the beatitude of idleness, all the moments they can spare from their pastoral labour. It is there that fathers, mothers, children, servants, dogs, and travellers, if there are any, sleep. The tent or *kota* is encompassed with stakes, the different provisions are kept in boxes attached to them, and chests are ranged on the inside round the cloth or covering, but these precautions are often unavailing against the impetuosity of the blast.

The sledge of a Laplander is not unlike a small *scherry*, and the person within it must keep himself in equilibrium. The rein-deer draws from the head, and performs, frequently, a journey of fifty or sixty miles, but it sometimes stops from want of wind, or quits its direction in quest of moss, and at the end of three days the beat of them are unfit for service. A family of Laplanders travel in a number of sledges, which are divided into *raids* or lines, the father, the mother, and each child guide a rein-deer. Different articles of trade are transported by the poorest inhabitants in the same manner. The Laplander has recourse to his snow-shoes in winter, and travels or pursues his game on the ice with much boldness and extraordinary rapidity. In summer he often walks, and loads his rein-deer with his merchandise; he makes use too of a frail bark, which is moved on wheels from lake to lake, and as many of the lakes are situated near each other, this is the best method of travelling in several parts of the ridge. A journey into the interior in the midst of summer, during a perpetual day, is attended with much inconvenience; the transport of goods is then more difficult, the rivers are so many harriers, the insects are troublesome, the heat is oppressive, and the forests are occasionally on fire. Linnæus mentions one of these fires produced by lightning. "The devastation extended to the distance of several Swedish miles*. The part which I crossed was not less than three quarters of a mile, all the wood was consumed; in other places the trees were still burning. The wind rose suddenly, the flames were rekindled, and a noise was heard in the half-consumed forest, like the shock of two conflicting armies. It was fortunate that my companion and myself were not crushed by the trees that fell on every side around us."—*Malle Bruu*.

* N. R.

• A Swedish mile is equal to $4\frac{1}{2}$ English miles.

CONVERSION OF THE REV. MR. HERVEY.

Among the many whom Mr. Whitefield was honoured to be the means of converting to the knowledge of the truth, and who shall be a crown of joy to him in the day of the Lord, it is perhaps not generally known that the celebrated clergyman, Mr. Hervey, is to be numbered. In a letter to Mr. W. he thus expresses himself: "Your journals, dear Sir, and sermons, and especially that sweet sermon, 'What think ye of Christ?' were a means of bringing me to the knowledge of the truth."

CHURCH OF SCOTLAND AND CHURCH OF GENEVA.

GENEVA, especially after the death of Luther in 1546, was regarded as the "Oracle of the Protestant Reformation on the Continent." Calvin's labours and influence in that celebrated city attracted the regards of all the reforming divines, not only in Europe generally, but in England. King Edw. VI, archbishop Cranmer, and the chief of the British reformers, corresponded with that distinguished man, and many visited him, to enjoy the benefit of his counsels.

John Knox, the founder of the church of Scotland, laboured in connection with Calvin at Geneva, and other places on the continent; and, on his return to his native country, accomplished there the establishment of Protestantism, on the Presbyterian model, as he had beheld it working in Geneva. Christianity in that city, however, grievously declined during the last century; and most of the ministers of the established church abandoned those doctrines which were the glory of the Reformers, embracing a scheme of theology little better than Deism.

Since the commencement of the present century, however, God has graciously poured forth his Spirit upon many in that vicinity; and several of the pastors, animated by the love of Christ, have holdly preached the glorious Gospel, as held by Calvin, the founder of their church. They have been in consequence greatly persecuted by their brethren in the ministry, as being a kind of Methodists; yet God has blessed their labours, and these dissenters are increasing. "The Venerable Company of Pastors," have however resolved on celebrating the "Third Centenary of the Reformation" this year; for which purpose they have sent an invitation to the "General Assembly of the Church of Scotland," requesting a deputation from that body to unite in celebrating the festival. To this invitation the General Assembly have sent the following admirable reply, which we hope will be the happy means of recalling the Genevese pastors to the Gospel of Christ, from which they have so grievously fallen, and of inspiring them with an abhorrence of persecution.

Reply of the General Assembly to the Pastors of the Church at Geneva.

"To the Moderator and other Members of the Venerable Company of Pastors at Geneva.

"Reverend Sirs,—The Moderator of the late General Assembly laid before us this day your letter of the 31st of December, 1834, in which you communicated to us the interesting intelligence, that the Reformed Church of Geneva is about to celebrate, for the third time, the centenary of the Reformation from Popery, and invite us, on Sabbath the 23d day of August, to unite our prayers with yours for the blessing of God upon the Protestant church.

"We have observed, with the deepest sorrow, the wide dissemination of Neologian, Socinian, and infidel tenets and opinions among the Reformed Protestant Churches of the Continent, and have learned with extreme regret, that Geneva, to which all Europe owes so much, and which is endeared to Scotland in particular by many pleasing associations, has not escaped the almost universal contagion; and that the religious liberty which the undaunted Reformers of the sixteenth and seventeenth centuries achieved, has, in many of the Reformed Churches, been abused, as if it permitted men to cast off the

restraints of the Divine authority, and to reject the infallible and immutable oracles of the living God.

"The announcement contained in your letter, together with the information we have received from Christian friends who have lately visited your country, encourage us to believe that pure and uncorrupted Christianity is already about to revive in your canton, and in the other Protestant cantons of Switzerland; and that, under the Divine blessing, and through the abundant effusion of the Holy Spirit, the day is not far distant when Christ shall be preached in all your churches, that he is the Son of God; when the absurdities of the Neologian, and the fatal soul-destroying doctrines of the Socinian and Pelagian heresies shall flee away; and when a pure and truly rational, because a Scriptural Christianity, shall be taught in all your schools of theology, and proclaimed in every pulpit in Switzerland. We will not for one moment suppose that the Reformed Church of Geneva purpose to celebrate the centenary of the Reformation without recognizing, with devout and grateful emotion, the unspeakable benefits resulting from that auspicious event, and the precious doctrines in defence of which the fathers of the Reformation hazarded their lives, and many of their disciples submitted to imprisonment, and exile, and death. We regard the approaching festival at Geneva for a token of good. We pray that the spirit of Luther, and Farel, and Calvin, and will you give us leave to add, of Knox, may be felt at all your meetings, and by all the members of your assemblies, on that solemn and interesting occasion; and that the fruit of your conferences, and fellowship, and prayers, may be to increase your interest and that of your flocks in the distinguishing doctrine of the Protestant creed—*Luther's articulus stantis vel cadentis Ecclesie*—the doctrine of justification by faith in the Son of God.

"We return you our sincere thanks for the respect which you have shown to the Church of Scotland, in sending to us a copy of your Resolutions, and inviting us to send a deputation to Geneva. We regret that it is not in our power to comply with the invitation, but beg leave to assure you of an interest in our prayers.

"Signed in our name and presence, and by our authority,

"W. A. THOMSON, Mod."

THE SOUL BOUND UP IN THE BUNDLE OF LIFE.

"The soul of my lord shall be bound in the bundle of life."—1 Sam. xxv, 2.

ANY thing which is important or valuable is called a *kattu*, i. e. a bundle, a pack, or bale. A young man who is enamoured of a female is said to be "bound up in the *kattu* (bundle) of love." Of a just judge the people say, "He is bound up in the bundle of justice." When a man is very strict in reference to his caste, "He is bound up in the bundle of high caste." When a person is spoken to respecting the vanities or impurities of his system, he often replies, "Talk not to me, I am bound up in the bundle of my religion." "Why do those people act so?" "Because they are bound up in the bundle of desire." David, therefore, was to be bound up in the bundle of life, nothing was to harm him.—*Roberts's Oriental Illustrations.*

ENGLAND'S PRIVILEGES.

Extract from a Lecture on the Geography of Europe, delivered at the White Lion Street Academy, by Mr. W. B., being one of a gratuitous series.

IN conclusion, I would remark, that while Europe, as one of the divisions of the globe, is pre-eminently distinguished above the rest in interest and importance, so stands England pre-eminent among the other principalities of Europe. We wish not slightly to estimate the excellence of the soil, or the luxurious produce of other and fairer climes, nor to depreciate their glowing and enchanting scenery, where in rich profusion blend fruitage and flowers, and all that can communicate to man's external senses a delicious and transporting rapture. Of such blessings as these, far be it from us to speak disparagingly; but, alas! how deep the contrast between the inanimate and the sentient portions of the Creator's works, in those sunny climes, where "every prospect pleases, and only man is vile." It is when viewed in this light that our native land vindicates her title as the World's Queen; and we are but advertising to well-established facts when we say, that for moral excellence, civil justice, and religious toleration, our own beloved isle is peerless. While humanity shudders at the bare recital of the atrocities of despotism in other lands, we turn with joy to the comparative equity of England's laws; from witnessing the dire effects of superstition and bigotry in far-off countries, the mind flies for relief to the mild influence of Christianity, which

"droppeth, like the gentle dew from heaven,
Upon the place beneath;"

and whose humanizing fruits are here displayed in that liberty of conscience and of thought accorded to all. For the barbarous and inhuman treatment of the softer sex in these distant regions, England presents to our enraptured gaze thousands of loving homes, dignified by female intellect, warmed by woman's tenderness, enlivened by her toil-repaying smile. Yes, it is to Christianity, more than to any secondary cause, that the sisterhood of England owe their present position in society; that, instead of wasting their existence in the vile drudgery of the fields, or the scarcely less uncongenial pursuits of commerce, as in some other lands, they can devote their lives to the cultivation of the domestic virtues and the fire-side affections. While the soul-debasing dogmas of Mecca's Prophet exclude from the pale of salvation the gentler and the more deserving sex, while they inculcate the maxim, that

"woman is but dust,
A soul-less toy, for tyrants' lust;"

the doctrines of the cross point to the closing scene on Calvary, and while they exclaim, "Lo! here are thy brethren," they add, "Behold thy mother!"

What shall we say of the personal liberty which is here the birthright of the meanest? or wherefore remind you, in the glowing language of the poet, that

"Slaves cannot breathe in England; if their lungs
Receive our air, that moment they are free;
They touch our country, and their shackles fall."

What need, I say, to advert to these, or to other endearing associations that connect themselves with Albion's name? Christianity includes them all. Yes, land of our nativity! thy best bulwarks are

Religion and Morality, companions inseparable; and while we can (thanks to the goodness of Him, whose is the fulness of the earth) boast that the seas "whiten and glisten with thy myriad barks," in pious gratitude we can add,

"The angels love thee, and the airs of heaven
Are gladden'd by thy holy hymns; while Faith
Sits on thy alars, like a nestling dove,
In unattainted snowiness of plume."

ADOPTION.

(Illustration of Rom. viii, 15—17; Gal. iv, 6.)

It has often been remarked by scholars, that no department of knowledge is without its use to the faithful interpreter of Scripture. Even the unwinning study of the Roman law may be rendered subsidiary to a right understanding of some portions of the sacred record, as frequent allusions are made in the book of Acts, and in the Epistles of St. Paul, himself "a Roman," to that ancient system of jurisprudence; especially in the case of citizenship, slavery, manumission, testamentary arrangements, and the adoption of strangers into the heirless families of the opulent. The custom of adoption, we may remark, was of Roman, not of Jewish origin, and is referred to by St. Paul to illustrate the great doctrines of our faith; particularly in Gal. iv, 5, and in Rom. viii, 15—17, where we are said to be "redeemed from the curse of the law, to receive the adoption of sons, to become heirs of God, and joint-heirs with Christ." To understand these allusions it should be remembered, that, where there was a failure of natural offspring, the law of the Twelve Tables provided, that a stranger might be adopted into the race, in order that the family should be preserved from extinction, and the sacred rites and the household gods be perpetuated. The process was as follows. When a child (sometimes a slave) was to be adopted into the family of another, his own father took him, and presenting him before the magistrate, and five witnesses, who were Romans, he said, *Mancipio tibi hunc filium qui meus est*. "I make over to thee this my son." Then the adopting father, holding a piece of money in his hand, and taking hold of the youth said, *Hunc ego hominem jure Quiritum esse aio, itaque mihi emptus est hoc ære*. "I declare this man to be my son, according to the law, and he is bought by this money;" and then gave it to the father as the price of his son. This circumstance significantly illustrates St. Paul's expressions concerning our being redeemed by Christ, in order to our entering the family of God. The person thus adopted was considered as much a member of the new family as if it were his own naturally, and the collateral branches of it were viewed as sustaining the same relation towards him: he took the adopted father's name, possessed a legal right to the inheritance, and, though he might have been a slave before, now claimed the privileges, and fearlessly cherished the hopes, of a son; save that, in case of rebellion against his newly-acquired parent, he might be disinherited or put to death. The Apostle beautifully applies these particulars to the nobler distinctions and immunities of the children of God, for he says, "For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby ye cry, Abba, Father; and if children, then heirs, heirs of God and joint-heirs with Christ."

MY SCRAP BOOK.

LEAF LXVII.

"The Bee that wanders, and sips from every flower, discovers what she has gathered into her cells."—SENECA.

A NARRATIVE OF THE SUFFERINGS WHICH THE JEWS HAVE ENDURED IN ENGLAND.

(Concluded from p. 215.)

On the 4th of December, 1655, Cromwell summoned a convention, meeting, or privy council, consisting of two lawyers, seven citizens, and fourteen noted preachers, to consult upon this request of the Jews. Among the latter, Mr. Goodwin, Mr. Peters, and Mr. Nye, particularly exerted themselves in favour of putting the Jews on the like footing with other sects. So many symptoms of prejudice and intolerance escaped from others, that after a conference of four days, Cromwell began to think the measure would not be introduced to the people from the pulpits in a manner to assist its popularity; and therefore dismissed the meeting, saying, they had rendered the matter more doubtful to him than it was before. On the 1st of April he took leave of Manasseh by a polite but evasive answer. Whilst this affair was pending, the Rabbi Jacob Ben Azahel professed to entertain suspicions that Cromwell was the expected Messiah; an opinion propagated, no doubt, for the purpose of attracting a vast concourse of the lower classes of Jews into England, in case the political equality for which Manasseh petitioned could have been obtained. Some few must, from this period, have settled in London by connivance, since, in 1663, their register of births contained twelve names; and during the whole reign of Charles II, who introduced the sale of patents of denization, their numbers increased.

In 1684, James II remitted the alien duty upon all goods exported, in favour of the Jews. This was universally resented by the English merchants, who were apprehensive that the same duties would also be remitted upon all imported goods. Petitions from the Hamburg Company, from the East India Company, from fifty-seven of the leading merchants in the city, from the west, and from the north, were offered to the king against this equitable regulation. These illiberal beings were glad, under any pretext, to defraud some of their neighbours of the privilege to trade upon the same terms with themselves: remembering the homely proverb, "The fewer the letter cheer," they were naturally very glad to see the number of candidates lessened for the advantages they themselves were striving to obtain. After the Revolution, this order, to the great joy of the Christian merchants, was superseded.

In the first year of Queen Anne, a detestable statute was passed, to encourage the conversion of young Jews, by emancipating such converts from all dependence on their parents: and in the sixth of George II, *Rensons* were offered to the lord mayor and court of aldermen, for applying to parliament for the suppression of Jew brokers. No public proceeding, however, ensued: equity for once overpowered selfishness: it seemed the dawn of liberality; but, like the twilight of a winter's morn within the arctic circle, was to be succeeded by no effectual sunshine.

In the seventh year of James I, the church of England had obtained an act which prevented all persons from being naturalized, unless they first receive the sacrament of the Lord's supper, according to its own peculiar mode of commemoration.

This act effectually excluded Jews from being naturalized, till, in the year 1753, a bill was brought into the house of lords, and passed there without opposition, which provided, that all persons professing the Jewish religion, who have resided in Great Britain or Ireland for three years, without having been absent more than three months at one time during that space, may, upon application for that purpose, be naturalized by parliament, without receiving the sacrament of the Lord's supper. But all persons professing the Jewish religion, are, by this act, disabled from purchasing or inheriting any advowson, right of patronage, &c. to any benefice or ecclesiastical promotion, school, hospital, or donative whatever. On the 16th of April, this bill was sent down to the House of Commons, ordered to be printed, and on the 7th of May read a second time, when a motion was made for its being committed. Lord Barrington, Lord Duplin, Robert Nugent, Esq., and Henry Pelham, Esq. were among its most eloquent advocates: Lord Egmont and Sir Edmund Isham, among its more zealous opponents. The bill was supported by the petitions of a few merchants, chiefly dissidents, and countenanced by the ministry.

The trumpet of alarm was first sounded by the lord mayor, aldermen, and commons of London, who, in a petition to parliament, expressed their apprehension, that if the bill passed into a law, it would tend greatly to the dishonour of the Christian religion, and endanger the constitution.

The earl of Egmont became their mouth-piece, who in an artful speech countenanced and inflamed the ungenerous bigotry of the multitude. The English have always enjoyed a cry of alarm, when there was no real danger; because it enhances for the time the personal importance of each individual. It flatters his love of consequence to be called upon to stand up for his church and king, when he is not likely to be exposed to the ruffle of contest, or the humiliation of defeat. Accordingly, a zeal the most furious vociferated in the pulpits and corporations against this bill, and, by the next session of parliament, instructions were sent to almost all the members to solicit a repeal of it.

The minister did not attempt to resist the torrent, but was among the foremost who spoke in favour of the repeal: he was answered with much of reasoning, and a truly liberal spirit, by Thomas Potter, Esq. to whose speech a very elegant reply was delivered by Sir George Littleton; and the Jew bill was repealed by an act which received the royal assent the same session. Attempts too were made, but successfully opposed by Mr. Pelham and Mr. Pitt, to repeal so much of an act for naturalizing foreigners in America, as did not exclude the Jews. From that time, the legal condition of Jews in England has not altered; but the people no longer view them with rancour, or mistrust, or unbrotherly emotions. — *Rev. W. Button's Rise, Fall, and Future Restoration of the Jews*, 8vo. 1806, pp. 37—49.

S. J. B***.

Example.—One most unexceptionable mode of advancing the cause of Christianity is, by the example of those who profess to believe it. If they display indifference to the religion in which they have been educated, there is but slender hope of conciliating the respect of the Hindoo towards a faith which neither he nor his fathers have known. Obedience should be yielded not only to the moral precepts of Christianity, but to its positive institutions. *Thornton.*

EVENING PRAYER.

SHOULD some seraph wing his flight
From the realms of cloudless light,
Earth and ocean soaring over,
Where would he delight to hover?

Not o'er halls of regal pride:
Not o'er fields with carnage dyed,
Where, 'mid shouts of triumph breathing,
Fame the hero's brow is wreathing:

Not o'er cells of letter'd age:
Not o'er haunts of hoary age:
Not where youthful poet stealing,
Wooes the Muse's warm revealing:

Not o'er wood or shadowy vale,
Where the lover tells his tale,
And the blush—love's fondest token—
Speaks what words had never spoken:

Not where music's silver sound
Wakes the dormant echoes round,
And with charms as pure as tender,
Holds the heart in pleas'd surrender.

O'er the calm, sequester'd spot,
O'er the lone and lowly cot,
Where its little hands enwreathing,
Childhood's guileless prayer is breathing:

While the gentle mother nigh,
Points her daughter's prayer on high,
To the God whose goodness gave her,
To the God whose love shall save her:

There, awhile, the son of light
Would arrest his rapid flight;
Thence would hear, to heaven ascending,
Prayers with heartfelt praises blending.

Gladly would he soar above,
With the sacrifice of love;
And, through heaven's expanded portal,
Bear it to the throne immortal.

REV. T. DALE.

HABAKKUK II, 3.

MYSTERIOUS are the ways of God,
Who often visits with his rod,
To make his people wise:
Often for comforts here they pray,
But he in wisdom doth delay,
Although he hears their cries.

Yet he his people's hearts doth cheer,
"The time appointed will appear,
They shall the vision see:
Although it tarry, wait," he says:
He ne'er forgets the soul that prays,
Such shall his fav'rites be.

At the appointed end 'twill speak,
With power it will from silence break,
And saints shall see the hand
Of him who guides them day by day,
Through all their dreary, rugged way,
To Canaan's happy land.

Then patient wait, ye chosen few,
God will his favours yet renew,
His presence cannot fail:
He'll guide you through this dreary waste,
And bring you safe to heaven at last,
To dwell within the veil.

Kensington.

J. H.

THE LIFE OF MISS A. J. LINNARD.

Of Philadelphia. By the Rev. Robt. Baird. Abridged.
18mo. stitched, pp. 72. London, Religious Tract
Society.

AMERICA has furnished us with some of the rarest specimens of genuine Christianity, both male and female: and many of their biographies have been presented, by the Religious Tract Society, to the religious public in England. Few of these, though deeply instructive, appear more truly edifying than that of Miss A. J. Linnard, especially for female Sabbath School Teachers.

To this most important class of the benefactors of the world, Miss Linnard belonged; and her benevolent course as a Sabbath School Teacher, a Secretary to a Female Bible Association and a Female Domestic Missionary Association, was most exemplary and efficient.

Miss Linnard's Memoir is deserving of a careful reading by every young lady in Great Britain.

MY MOTHER'S GRAVE.

By J. Martin, author of "Miniature Sermons for Infant Minds." London, Thomas Ward and Co. 32mo. pp. 32.

MY MOTHER'S GRAVE is a well-meant and ingenious effort to benefit the young, and it contains some beautiful and pious reflections.

MEMOIR OF ANN C——.

A Young Woman who died at the Age of Twenty-two. London, Religious Tract Society. 18mo. pp. 36.

MEMOIRS of young women who were eminently pious are exceedingly valuable as presents to female servants. This class of persons has been greatly neglected; yet much of our domestic peace and happiness depends upon their excellence of principles and temper. Among other valuable publications of the Religious Tract Society, as likely to be useful in this department, we must enumerate the Memoir of Ann C——, and recommend it as a suitable present to young female servants.

CHRISTIANITY IN INDIA.

THE progress of Christianity in India is not to be judged altogether by the actual number of converts. The number of these would have been much larger had the missionaries exercised less caution in receiving them. No temporal inducements have been offered to the profession of Christianity; and none are admitted to baptism until after a long probation. The apparent progress is thus rendered slow: but this is counterbalanced by the assurance that outward conformity is a sign of internal conviction, and that those who forsake their old religion are real and not merely nominal converts. In the mean time, the knowledge of the great truths of revelation is spreading far and wide; and where so many hear, some will be convinced. — *Thornton's India.*

London: Printed and Published by C. WOOD AND SON, Fuggle's Court, Fleet Street; to whom all Communications for the Editor (post paid), should be addressed; — and sold by all Booksellers and Newsmen in the United Kingdom.

THE CHRISTIAN'S PENNY MAGAZINE.

Nº 163.

PUBLISHED EVERY SATURDAY.

JULY 18, 1835.

PRINTED AND PUBLISHED BY G. WOOD AND SON, POPPIN'S COURT, FLEET STREET, LONDON.



COLCHESTER CASTLE.

CASTLES IN ENGLAND

ARE associated in the mind of the historian with times and circumstances far different from those in which we are privileged to enjoy liberty, peace, and Christian knowledge, by the publication of the Holy Scriptures. Feudal lords, their petty jealousies, and their frequent contests, with every species of crime, are connected with the history, not only of the baronial fortresses of the continental states, but with our own castles in Britain.

Grose and other antiquaries suppose, that few of our English castles built with stone and designed for defence, are of any higher antiquity than the Conquest: yet they admit that the Saxons, and Romans, and even the ancient Britons, had castles of this material; but they were few in number, and generally in ruins, which was one principal occasion of William the Conqueror making himself so easily master of England.

William, with a view to keep his newly acquired subjects in awe, immediately commenced the erection of new fortifications, and repairing of old ones, all over the kingdom.

Besides, he having parcelled out the lands of the
VOL. IV.

English amongst his officers and followers, they, for their own protection against those whom they had despoiled, built castles on their several estates. This policy caused a considerable increase in the number of these fortresses; and the turbulence of the unsettled state of the kingdom in the succeeding reigns, occasioned them to multiply prodigiously. Every baron, or proprietor of a large estate with a numerous tenantry, built a castle for his security; so that they amounted to about *one thousand one hundred and fifteen* in the reign of Stephen.

Feudal policy strengthened itself in these fortifications, and these castles became the heads of baronies. Each castle was a manor; and its castellan, owner, or governor, was its lord. Markets and fairs were directed to be held there; not only to prevent fraud in the king's duties, but also as they were esteemed places where the laws of the land were observed, and as such had particular privileges. But this good order did not long continue; for the lords of castles began to arrogate to themselves a royal power, not only within their castles, but likewise the environs; exercising judicature both civil and criminal, coining of money, and arbitrarily seizing forage and provision for the subsistence of

2 G

their garrisons, and which they afterwards demanded as a right. At length their insolence and oppression grew to such a height, that according to William of Newbury, "*there were in England as many kings, or rather tyrants, as lords of castles*;" and Matthew Paris styles them "*very nests of devils, and dens of thieves*."

Castles were possessed not solely by the crown and the lay barons, but even bishops had these fortresses; though it seems to have been contrary to the canons, from a plea made use of in a general council, in favour of King Stephen, who had seized upon the strong castles of the bishops of Salisbury and Lincoln. This prohibition was, however, but little regarded; as in the following reigns many strong places were held, and even defended, by the ecclesiastics: neither was more obedience afterwards paid to a decree made May 28, 1220, by the Pope, at Viterbo, in which it was ordained, that no person in England should keep in his hands more than two of the king's castles. The licentious behaviour of the garrisons of these places becoming intolerable, it was agreed in the treaty between King Stephen and Henry II. when only duke of Normandy, that all the castles built within a certain period should be demolished; in consequence of which many were actually razed.

Castles were at first guarded by the domestics of the great personages who resided in them: afterwards they were garrisoned by the national militia; and after the Conquest especially, the estates were converted into baronies held by knight's service, castle guard coming under that denomination. From these services the bishops and abbots were not exempted under the Normans. They were not, however, like the laity, obliged to personal service; it being sufficient for them to provide fit and able persons to officiate in their stead. This was, however, at first vigorously opposed by Anselm, archbishop of Canterbury; who, being obliged to find some knights to attend William I. in his wars in Wales, complained of it as an innovation and infringement of the rights and immunities of the church.

Castles which belonged to the crown, or which fell to it by forfeiture or escheat, circumstances that frequently happened in the distracted reigns of the feudal times, were generally committed to the custody of some trusty person, who was styled Constable, or Governor; but sometimes they were put into the possession of the sheriff of the county, to be converted into prisons. Such is the use made of these remains in many parts of England, as Norwich, &c.

COLCHESTER CASTLE is a magnificent relic of antiquity, supposed to have originally been built by Edward, son of King Alfred, soon after the year 910, about which time he took many towns from the Danes, which he fortified with castles. King, in his *Essay on Castles*, in the fourth volume of the *Archæologia*, gives it as his decided opinion that it is Saxon, as it bears little resemblance to the general style of Norman castellation; and it is manifest, from various accounts of the Danish and Saxon affairs in Essex, that there was at Colchester a very strong fortification before the Conquest.

Others, however, think that this fortress was built by Endo Dapifer, one of the lords of William the Conqueror, to whom the site with its ancient ruins was granted by his royal master. This ancient building is in the form of a parallelogram, of about 672 feet in circumference, and the contents of the ground plan about twelve rods more than half an acre. The east and west sides measure 140 feet

each, and the north and south sides 102 feet each. The outer walls are thirty feet thick at the foundation, twelve feet thick at the lower story, and at the upper story nearly eleven feet. The corners are flanked with strong and lofty towers; and on the eastern face there is a semicircular tower, the external radius of which is twenty feet. Several horizontal bands of Roman bricks, some in herring-bone work, run round the outside of the whole building, disposed in perpendicular and oblique layers; and the walls are altogether composed of this material, mixed with stones and flints, held together by a very hard and tenacious cement.

Many interesting particulars are related in the various histories of Colchester Castle, but which do not properly belong to the design of the *Christian's Penny Magazine*. The following, however, cannot be omitted, as it is made conspicuous in the annals of this fortification. "In the west wall of the castle is a large niche, in which James Parnell, a Quaker, by persecution and inhuman treatment ended his days, blameless, except," the author adds, "except in a too strenuous opposition to the power that worked his ruin." Thanks to a gracious Providence, those days of inhuman persecution are past for ever, through the advancement of the knowledge of Christianity by the Scriptures.

Colchester Castle possesses a valuable treasure in the library of Dr. Samuel Harsnet, a native of this town. This divine became archbishop of York, and by his will, proved June 8, 1681, gave to the bailiffs and corporation of Colchester all his library of books, on condition of their providing a decent room for their reception, that the clergy of the town and other divines might have free access to them for the purposes of perusal and study. Various additions have been made to this library from time to time by individual benefactors. It contains, among other rare works, the fine Antwerp Polyglot Bible, and a copy of Hesychius with MS notes by Isaac Casaubon. The books are in the custody of the Castle Society Book Club.

MAHOMETAN RULES OF EVIDENCE.

THE rules which in the Mahometan code govern the reception or rejection of evidence, are remarkably capricious. In capital cases, the testimony of slaves is inadmissible, and some arguments might be brought forward to show the reasonableness of the disqualification; but the Mahometan law does not reject the evidence of slaves because it is likely to be unduly influenced by fear, but because "their state of bondage precludes them from exercising any act of authority, which the delivery of evidence is considered to be." The exclusion of slaves, therefore, is not the dictate of legislative prudence, but a mere point of taste and etiquette. The testimony of women is rejected: and as reason can say nothing in favour of such a rule, tradition steps in and pleads the example of the prophet and of his two immediate successors. In minor cases, the testimony of women may be received, but the evidence of two women is only equivalent to that of one man. If the accused person is a Mussulman, the witnesses against him must be of the same faith. The testimony of infidel subjects, with regard to each other, is admissible, whatever variety of belief they may profess; it is also good against an infidel stranger; but the evidence of the latter is invalid, except against one of his own countrymen.—*Thornton's India*.

THE "TWO IMMUTABLE THINGS, IN WHICH IT IS IMPOSSIBLE FOR GOD TO LIE."

HEB. VI, 18.

READERS of the Epistle to the Hebrews, in seeking spiritual edification, have frequently fixed their minds on the sixth chapter, not only on account of the consolatory passages at its close, but also on account of the solemn and admonitory paragraph in the former part. There are few parts of Holy Scripture which have attracted the attention more than the *seventeenth* to the *nineteenth* verse; and considerable perplexity has been experienced by some, as to their proper meaning. Having given an explanation of the alarming paragraph from the *fourth* to the *sixth*, we gladly offer also an exposition of this instructive passage, especially as it "will greatly oblige several of the friends of B. W.," who says, "I am anxious to know what these two immutable things are, from which those who have fled for refuge to lay hold upon the hope set before them, might derive strong consolation."

Commentators generally consider these two immutable things the *promise* and the *oath* of the Almighty God, given for the purpose of removing the doubts of believers in relation to the things of their salvation. But a learned American critic of very great repute, Professor Stuart, in his new translation and Commentary on the Hebrews, supposes that "two oaths of God, which have respect to the salvation of believers," are intended. "*First*, The oath that Abraham should have a son (the Messiah) in whom all nations should be blessed. Gen. xxii, 18. *Secondly*, The oath that this son should be high-priest for ever, after the order of Melchisedek. Psal. cx, 4."

Professor Stuart has rendered a great service to the cause of Christianity, by his learned and excellent translation and commentary; but in his interpretation of this passage he seems to be not quite correct; the common interpretation appears to be the sense of the passage. Dr. Doddridge's paraphrase seems to give a judicious view of the apostle's argument and train of thought more clearly than most expositors; and on account of its peculiarly edifying character, we will here present it to our readers.

The apostle having exhorted the Hebrew believers to diligence in their Christian profession, "followers of them who through faith and patience inherit the promises," proceeds to enforce his exhortation by referring to the *promise* and *oath* of God to Abraham, by which he illustrates his gracious design in relation to his faithful servants under Christianity.

Dr. Doddridge thus introduces the *thirteenth* verse: "And a glorious confirmation you will find these promises to compare one spiritual object with another, and are better skilled in the method of interpreting the sacred oracles, on principles which I am going to lay down. For I may, in the first place, lead you to observe, that when God made the great and comprehensive *promise* to Abraham (Gen. xii, 2, 3; xvii, 1-6), on which so much of our hope as Christians doth also depend, the promise that he would be a God to him, and that all nations should be blessed in his seed; seeing he had no greater [a person] to swear by, he swore by himself, even by the honours of his own sacred and divine name; saying, by an audible voice from heaven, when he repeated the promise, while Abraham stood with Isaac before that altar on which with humble submission to the Divine appointment he had just before laid him

(Gen. xxii, 16, 17), "By myself have I sworn, saith the LORD, because thou hast done this thing, and hast not withheld thy son, thine only son, that blessing I will assuredly bless thee, and multiplying I will assuredly multiply thee; I will bless and multiply thee remarkably, so as to make thy seed as the stars of heaven, and as the sand which is upon the seashore." And thus having waited long in humble faith and patience, he obtained in due time the accomplishment of the promise, first in the birth of Isaac, and then after much attendance, the consummation of a better hope. And we whose circumstances so happily resemble his in this respect, may well follow the example of his faith, when we survey the foundation of it. For men truly swear by a [being] greater than themselves, to whom they ascribe that knowledge and power which is supposed to render him the object of their veneration and worship; and an oath, when thus taken for confirmation, [is] to them an end of all further strife and contention. On which account the blessed God, in humble condescension to our infirmities, being willing, in the most abundant manner, to manifest to the heirs of promise the immutability of his counsel, and his determinate resolution of bestowing upon them the blessings he engaged, interposed with the solemnity of an oath, That by two immutable things, in each of which [it is] impossible for God to lie, even his word and his oath, we might have strong consolation, even we who, in humble obedience to the gracious designs of his gospel, have fled for refuge to lay hold on the hope laid before us, the noble prize which that gospel proposes as the great object of our ambition and pursuit. I speak of eternal life, the hope of which, through the Divine goodness, we have, and I trust we shall resolutely retain it, as an anchor of the soul, both secure and steadfast, and as entering into the place within the veil, the holy of holies, where God dwells, and where we hope to dwell for ever with him. This anchor will indeed be sufficient to enable us to outride all the storms of temptation, being fixed in that glorious though invisible world, whither Jesus as the forerunner is entered for us, to take possession of glory in our name, and prepare all things necessary for our admittance into it: even he [who is] made an high priest for ever, according to the order of Melchisedek; as we are going more largely to show."

THE IMPERATIVE DUTY OF EXTENDING CHRISTIAN KNOWLEDGE.

I DID not expect to hear that it could be a question, whether any nation uninstructed in religion should receive instruction. If obedience to the will of God be necessary to happiness, and knowledge of his will be necessary to obedience, I know not how he who withholds this knowledge, or delays it, can be said to love his neighbour as himself. He that voluntarily continues in ignorance, is guilty of all the crimes which ignorance produces; as to him that should extinguish the tapers of a light-house might justly be imputed the calamities of shipwreck. Christianity is the highest perfection of humanity; and as no man is good but as he wishes the good of others, no man can be good in the highest degree, who wishes not to others the largest measure of the greatest good. To omit for a year, or for a day, the most efficacious method of advancing Christianity, in compliance with any purposes which terminate on this side of the grave, is a crime, the enormity of which I know not how to describe.—Johnson.

•• N. R.

THE LAST DAY.

To every thing beneath the sun there comes a last day. Let the sanguine then take warning, and the disheartened take courage; for, to every joy and to every sorrow, to every hope and every fear, there will come a last day; and man ought so to live by foresight, that while he learns in every state to be content, he shall in each be prepared for another, whatever that other may be. When we set an acorn, we expect that it will produce an oak; when we plant a vine, we calculate upon gathering grapes: but when we lay a plan for years to come, we may wish, and we can do no more, except pray that it may be accomplished: for we know not even what to-morrow may bring forth. All that we do know beforehand of any thing is, that to every thing beneath the sun there comes a last day.

A last day came to the old world in the time of Noah; and to the guilty cities of the plain; to Babylon, and to all the great empires of antiquity.

In the life of every adult, there occur many last days. Man is ushered into the world from a source so hidden, that his very parents know him not till he appears, and he knows not himself even then. He passes rapidly through the stages of childhood, youth, maturity, and old age; and to each of these there comes a last day. The transitions indeed are so gradual as to be imperceptible; no more to be remembered than the moment at which we fell asleep last night, and as little dependent on our will as the act of awakening this morning. Yet so distinct are these several states of progressive existence, that though all bound together by unbroken consciousness, the changes are in reality as entire as the separate links of one chain. In the issue comes a last day to the whole, and man is withdrawn into an abyss of eternity, as unsearchable by finite thought as that from which he emanated at first.

It has already been observed, that in the life of every adult individual there are many last days. There is the last day of the nursery, of the school, of juvenile obedience, of paternal authority. There is the last day of our first home; and a last day at every other place that becomes our home in the sequel: there are last days of companionship and of rivalry, of business and of vanity, of promise and of exertion, of failure and success; last days of love and friendship, enjoyment and endearment; every day in its turn is the last of all that went before it. Every year has its last day. Amidst the festivities of Christmas, arrives the close of the month, to remind us of the end of all earthly fruition.

To every thing beneath the sun there comes a last day. To each of us there will come a last day. We should think of the solemn truth with feelings of awe, apprehension, and humility; prompting us to immediate and unsparing examination. From this there can be nothing to fear; for the neglect of it every thing: for, however alarming the discoveries of evil unsuspected, or peril unknown, may be, such discoveries had better be made now, while escape is before us, than in that day when the secrets of all hearts shall be revealed, and escape will be impossible; that day, which, of all others, is most emphatically called, *THE LAST DAY!* — *Montgomery.*

** N. R.

THE SAND PILLARS OF THE DESERT.

AFTER travelling about twenty-one miles in the desert of Nubia, we alighted among some acacia trees, and were at once surprised and terrified by a sight surely one of the most magnificent in the world. In that vast expanse of desert, we saw a number of prodigious pillars of sand at different distances, at times moving with great celerity, at others stalking on with a majestic slowness; at intervals we thought they were coming to overwhelm us, and small quantities of sand did actually more than once reach us. Again they would retreat, so as to be almost out of sight, their tops reaching to the clouds; there they were often separated, and once disjoined, they dispersed in the air, and did not appear afterwards: sometimes they were broken near the middle, as if by a large cannon shot. About noon they began to advance with considerable swiftness upon us. Eleven of them ranged alongside of us, about the distance of three miles. The greatest diameter of the largest of them, appeared about ten feet. They shortly afterwards retired from us, leaving an impression on my mind of fear, with a considerable deal of wonder and astonishment. It would have been vain to think of flying — the swiftest horse, or fastest sailing ship, would not have carried us out of the danger. A few days after this, the same phenomena presented themselves immediately after sun-rise, and almost darkened the sun. His rays shining through them for nearly an hour, gave them the appearance of pillars of fire. Our people became desperate. The Greeks said it was the day of judgment. My Arab guide said it was hell. The Tuxorory pilgrims that it was the day of judgment. The scene was more magnificent than any we had yet seen. The sun beaming through the pillars, which were thicker, and contained apparently more sand than the previous ones, appeared as if spotted with stars of gold. — *Bruce's Memoirs.*

WEST INDIAN FIRE FLY.

As I gazed upon the beautiful night scenery of St. Lucia, the mountains appeared illuminated with ten thousands of flaring torches moving in every direction, now rising, now falling, vanishing and reappearing, and dispersing again in spangles. No one can conceive from description alone the magical beauty of these creatures, their effects exceed all the efforts of either prose or verse. There are two sorts, the small fly, which flits as it were in and out in the air, and a kind of beetle which is more stationary, and keeps to the woods like our glow-worm. This last has two broad eyes on the back of its head, which occasionally shoot forth streams of green light as intense as the purest gas. But the chief source of splendor is the belly, which is like a red-hot furnace. I once put one of these natural lamps under a glass in my bed-room, in order to ascertain the veracity of some accounts which I doubted, and I could make out the hour on my watch by its light only, with the greatest facility. Often too have I started up in the night, at the rustling of the wind in the palm leaves, and seen with momentary alarm the sparkles of fire ever and anon bursting from the roof. Sometimes one whole side of the room was distinctly illuminated by a congregation of the flies; whilst at others, a single lamp just shot out its flame, and then retired in gloom. — *Coleridge's West Indies.*

"An honest effort to obey God is the easiest way to learn the doctrines of the Bible."

EVIDENCE OF THE DIVINE INTELLIGENCE.

"O Lord! how manifold are thy works, in wisdom hast thou made them all."—Psalm civ. 24.

It will argue no undue presumption, if, in our earnest endeavours to form just ideas of the attributes of the Deity from the examination of nature, we are led to institute comparisons between His works and those of man; and strive to gather some faint notions of the Divine intelligence, by applying the only standard of admeasurement which we possess, and are permitted to employ, namely, that derived from the operations of the human intellect. Our interpretations of the designs of the Creator must here be obtained through the medium of human views; and our judgment of His benevolence can be formed only by reference to our own affections, and by their accordance with those fervent aspirations after good, which the Author of our being has deeply interwoven with our frame. The evidence of design and contrivance in the works of nature carries with it the greatest force, whenever we can trace a coincidence between them and the products of human art. If in any unknown region of the earth we chanced to discover a piece of machinery, of which the purpose was manifest, we should not fail to ascribe it to the workmanship of some mechanist, possessed of intelligence, actuated by a motive, and guided by intention.

Further, if we had a previous experience of the operation of similar kinds of mechanism, we could not doubt that the effect we saw produced was the one intended by the artificer. Thus, if in an unexplored country, we saw, moving upon the waters of a lake, the trunk of a tree, carved into the shape of a boat, we should immediately conclude that this form had been given to it for the purpose of enabling it to float. If we found it also provided with paddles at its sides, we should infer from our previous knowledge of the effects of such instruments, that they were intended to give motion to this; and we should not hesitate to conclude that the whole was the work of human hands, and the product of human intelligence and design. If in addition we found this boat furnished with a rudder and with sails, we should at once understand the object of these contrivances, and our ideas of the skill of the artificer would rise in proportion to the excellence of the apparatus and the ingenuity displayed in its adaptation to circumstances. Let us suppose, that in another part of this lake we found an insect, shaped like the boat, and moving through the water by successive impulses given to that medium by the action of levers, extending from its sides, and shaped like paddles, having the same kind of movement, and producing the same effects. Could we resist the persuasion, that the Artificer of this insect, when forming it of this shape, and providing it with these paddles, had the same mechanical objects in view? Shall we not be confirmed in this idea on finding that these paddles are constructed with joints, which admit of no other motion than that of striking against the water, and of thus urging forwards the animal in its passage through that dense and resisting medium? Many aquatic animals are furnished with tails which evidently act as rudders, directing the course of their progressive motion through the fluid. Who can doubt but that the same intention, and the same mechanical principles, which guide the practice of the ship-builder, are here applied in a

manner still more refined, and with a master's hand? If the Almighty has furnished the nautilus with an expandible membrane, which the animal is able to spread before the breeze when propitious, and by means of which it is wafted along the surface of the sea, but which it quickly retracts in unfavourable circumstances; is not his design similar to that of the human artificer when he equips his bark with sails, and provides the requisite machinery for their being hoisted or furled with ease and expedition?

The maker of an hydraulic engine places valves in particular parts of its pipes and cisterns, with a view to prevent the retrograde motion of the fluids which are to pass through them. Can the valves of the veins, or of the lymphatics, or of the heart, have a different object; and are they not the result of a deliberate and express contrivance in the great Mechanist of the living frame? The knowledge of the laws of electricity, in its different forms, is one of the latest results which science has revealed to man. Could these laws, and their various combinations, have been unknown to the Power who created the torpedo, and who armed it with an energetic galvanic battery, constructed upon the most refined scientific principles, for the manifest purpose of enabling the animal to strike terror into its enemies, and paralyse their efforts to assail it? Does not the optician, who designedly places his convex lens at the proper distance in a darkened box, for the purpose of obtaining vivid pictures of the external scene, evince his knowledge of the laws of light, of the properties of refracting media, and of the refined combinations of those media by which each pencil is brought to a separate focus, and adjusted to form an image of remote objects? Does it not, in like manner, argue the most profound knowledge and foresight in the divine Artist, who has so admirably hung the crystalline lens of the eye in the axis of a spherical case, in the fore part of which He has made a circular window for the light to enter, and spread out on the opposite side a canvass to receive the picture? Has no thought been exercised in darkening the walls of this camera obscura, and thus preventing all reflection of the scattered rays, which might interfere with the distinctness of the image? But we further observe in the eye many exquisite refinements of construction, by which various defects, unavoidable in all optical instruments of human workmanship, are remedied. Of this nature are those which render the organ achromatic, which correct the spherical aberration, and which provide for the adjustment of its refracting powers to the different distances of the objects viewed; not to speak of all the external apparatus for the protection, the preservation, and the movements of the eye-ball, and for contributing in every way to the proper performance of its office. Are not all these irrefragable proofs of the continuity of the same design; and are they not calculated still further to exalt our ideas of the Divine Intelligence, of the elaborate perfection impressed upon His works, and of the comprehensive views of His providence! — *Roget.*

"Every man who becomes a follower of Jesus should calmly and deliberately look to all its consequences, and be prepared to meet them. Religion is a work of soberness, of thought, of calm and fixed purpose; and no man can properly enter on it who does not resolve by the grace of God to fulfil all its requirements, and make it the business of his life."

ILLUSTRATIONS OF SCRIPTURE.

"I will run the way of thy commandments, when thou shalt enlarge my heart."—Psalm cxix, 32.

It is good to be in the way of God's commandments, even at the slowest motions: love will creep where it cannot go. But if thou art so indeed, then wilt thou long for a swifter motion. If thou do but creep, he doing; creep on, yet desire to be enabled to go. If thou goest, but yet halting and lamely, desire to be strengthened to walk straight; and if thou walkest, let not that satisfy thee, desire to run. So here: David did walk in this way, but he earnestly wishes to mend his pace; he would willingly run, and for that end he desires an enlarged heart.

Some dispute and descant too much whether they go or not, and childishly tell their steps, and would know at every pace whether they advance or not, and how much they advance, and thus amuse themselves, and spend the time of doing and going in questioning and doubting. Thus it is with many Christians. But it were a more wise and comfortable way to be endeavouring onward, and if thou make little progress, at least to be desiring to make more; to be praying and walking, and praying that thou mayest walk faster, and that in the end thou mayest run: not to be satisfied with any thing attained; but yet, by that unsatisfiedness, not to be so dejected as to stand still or sit down, but rather excited to go on. So it was with St. Paul: "Forgetting the things which are behind, and reaching forth unto those things which are before, I press forward." Some are retarded by looking on what is past, as not satisfied; they have done nothing, as they think, and so stand still, discontented. But even in that way it is not good to look too much on things behind; we must forget them rather, and press forward.

Some, if they have gone on well, and possibly run for a while, yet if they fall, they are ready to lie still, and think all is lost; and in this peevish fretting at their falls, some men please themselves, and take it for repentance; whereas it is not that, but rather pride and humour. The humble Christian is better taught. His falls teach him, indeed, to abhor himself; they discover his own weakness to him, and empty him of self-trust, but they do not dismay him from getting up and going on.—*Leighton.*

"Thou hast ascended on high,—thou hast received gifts for men, even for the rebellious also."—Psalm lxxviii, 18.

This is usually referred to the donatives and largesses distributed by a popular monarch among the multitude on the day of his coronation or of his triumph, but peculiarly relates to the profuse liberality of Eastern princes to their favoured subjects, and sometimes, in their generous clemency, even to rebellious chiefs. De Sacy, in his *Chrestomathie Arabe*, gives various instances of this prodigality of benefits on the part of the family of the Barmekides, their liberality having passed into a proverb, and their presence in the valleys of Mecca being compared to the rising of a new sun over the horizon of that city.

The kings of Persia and of India were no less celebrated for this popular quality. "No one can be compared," says Batuta, "to the king of India. On one occasion he placed one of his emirs in a pair of scales, putting gold in the opposite part, till the

gold preponderated: he then gave him the gold, and said, "Give alms out of this for your own salvation." At another time, the above-mentioned Sheikh entered the presence of the king, who rose, and having kissed his feet, poured upon his head with his own hand a vessel full of gold, and said, "Both the gold and the vessel, which is gold, is thine."

In the New Testament the above prophecy of the Psalmist is declared to have been fulfilled when Christ ascended up on high, and gave gifts unto men, and enriched his church with a confluence of spiritual blessings, giving some apostles, and some prophets, and some evangelists, for the perfecting of the saints, and for the edifying of the body of Christ. We read also, probably in allusion to the same usages, of "God's unspeakable gift," of the "unsearchable riches of Christ diffused among the Gentiles;" and as princes bestowed provinces and kingdoms upon a successful general as a reward for distinguishing service, we find our Lord declaring, "To him that overcometh will I give power over the nations, and he shall rule them with a rod of iron, and as the vessels of a potter shall they be broken to shivers, even as I received of my Father, and I will give him the morning star;"—the well-known hieroglyphic for sovereignty and dominion.

"With a mighty hand and with an outstretched arm."—Deut. xvi, 8; iv, 34.

When a man stretches out his arm, it shows that he is not afraid, and the action says to all who are with him, "Be not afraid." People in the East, for the sake of social intercourse, and mutual defence from wild beasts, and other dangers, always travel in companies. These parties always have a headman, who has either assumed that office, or who has been elected, on account of his courage or size. He is the first to cross a river, to rush into a thicket, or face the foe. He goes before the party with a fearless step and aspect. Should a wild beast start from his lair, he immediately stretches forth his arm, in an angle of about forty-five degrees, and thus giving his fingers and head a shake, says, with astonishing confidence, to all around him, "Fear not." It is common to hear travellers, in the evening, after their journey, in talking over the dangers of the day, say, "Ah! when I saw the tiger, how much I was afraid! but so soon as Kauden stretched out his arm, I was filled with courage."

In a native vessel at sea, should the passengers become afraid, the captain, or some other person, stretches forth his arm, which says to all, "*Piappaditha*—Fear not." Thus, in their distress, should no one do this, they say, "Alas! alas! no one stretches forth his arm."

But this motion also is equivalent to a solemn promise; and in almost every bazaar or market, traders may be seen stretching forth the arm, to show they will abide by the bargain. A friend saying to another, "Believe not that fellow, his promises may be written in water," the reply will be, "He will not deceive, because he gave the *a-pi-attam*:" from *a*, the negative, as in Greek, *pium*, fear, and *attam*, the hand, i. e. the hand without doubt or fear. Thus did the Lord Jehovah cheer and guide his people Israel, from the land of their captivity, through the sea and the wilderness, to the land of promise. See Gen. xiv, 22.—*Robert's Oriental Illustrations.*

MY SCRAP BOOK.

LEAF LXVIII.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—*SENeca*.

SUPERSTITION AND DEATH OF THE EMPEROR CHARLES V., THE RELENTLESS FOE OF THE REFORMATION.

ABOUT six months before his death, the gout, after a longer intermission than usual, returned with a proportional increase of violence. His shattered constitution had not vigour enough remaining to withstand such a shock. It enfeebled his mind as well as his body; and from this period we hardly discern any traces of that sound and masculine understanding which distinguished Charles among his contemporaries. An illiberal and timid superstition depressed his spirit. He had no relish for amusements of any kind. He endeavoured to conform, in his manner of living, to all the rigour of monastic austerity. He desired no other society than that of monks, and was constantly employed with them in chanting the hymns of the missal. As an expiation for his sins, he gave himself the discipline in secret, with such severity, that the whip of cords which he employed as the instrument of his punishment was found after his decease tinged with his blood. Nor was he satisfied with these acts of mortification, which, however severe, were not unexampled. The timorous and distrustful solicitude which always accompanies superstition, still continued to disquiet him; and depreciating all the devout exercises in which he had hitherto been engaged, prompted him to aim at something extraordinary, at some new and singular act of piety, that would display his zeal, and merit the favour of Heaven. The act on which he fixed was as wild and uncommon as any that superstition ever suggested to a weak and disordered fancy. He resolved to celebrate his own obsequies before his death. He ordered his tomb to be erected in the chapel of the monastery. His domestics marched thither in funeral procession, with black tapers in their hands. He himself followed in his shroud. He was laid in his coffin with much solemnity. The service for the dead was chanted, and Charles joined in the prayers which were offered up for the rest of his soul, mingling his tears with those which his attendants shed, as if they had been celebrating a real funeral. The ceremony closed with sprinkling holy water on the coffin, in the usual form, and all the assistants retiring, the doors of the chapel were shut. Then Charles rose out of the coffin, and withdrew to his apartment, full of those awful sentiments which such a singular solemnity was calculated to inspire. But either the fatiguing length of the ceremony, or the impression which the image of death left on his mind, affected him so much, that next day he was seized with a fever. His feeble frame could not long resist its violence, and he expired on the twenty-first of September, [1558] after a life of fifty-eight years, six months, and twenty-five days.—*Robertson*.

ON PREACHING.

Bishop Burnet says, "A preacher is to fancy himself as in the room of the most unlearned man in the whole parish, and must therefore put such parts of his discourses as he would have all understand, in so plain a form of words, that it may not be beyond the meanest of them. This he will

certainly study to do, if his desire is to edify them, rather than make them admire himself as a learned and high-spoken man.—*Past. Care*, chap. ix.

Vanity will make a man write learnedly; but piety only can prevail on a good scholar to rusticate his speech and manners for the sake of the poor. Truly, for a man who relishes polite literature, who can spend his days in the company of Plato, Tully, Longinus, and such men; for him to turn his back two or three times a week on such illustrious familiars, condescend to lisping children, and to stammer with the illiterate; for such a man, I say, such a conduct must needs be self-denying, and require a heart devoted to God: but such a man humbly imitates his Master, who, *being in the form of God, became as a servant, and humbled himself to the death of the cross*; and such a preacher, however contemptible now, will one day have a name above every name, whether it be philosopher, poet, orator, or whatsoever is most revered among mankind.—*Robinson's Claude*, vol. i, p. 23, note.

A man who allows his fancy to play with Scripture, may make anything of it. The following parallel, delivered in St. Paul's, London, before the gentlemen of Nottinghamshire, on the day of their yearly feast, may serve as an example. "The town of Nottingham doth run parallel with Jerusalem. Was Jerusalem set upon precipitous hills, and is not Nottingham so? And as the mountains stood about Jerusalem, do they not so about Nottingham? And as there were two famous ascents in Jerusalem, is it not so in Nottingham? I need not tell you that the soul of man is a precious thing, and the loss thereof sad in any country; yet methinks in the aqueish parts of Kent and Essex, where I have seen sometimes a whole parish sick together, the souls that miscarry thence, seem but to go from purgatory to hell; but those that perish out of Nottinghamshire, go from heaven to hell. When a soul miscarries out of Nottinghamshire, methinks in melancholy visions I see the infernal spirits flocking about it and saying, Art thou come from those pleasant mountains to these stygian lakes?" &c. &c. Was it worth a man's while to come, as the preacher tells his auditors he did, "Twenty miles in slabby weather" to preach such stuff as this?—*Everlasting Covenant*, by Marmaduke James. Ibid. p. 164.

The more pains (says the archbishop of Cambray) an haranguer takes to dazzle me by his artifices, the more I despise his vanity.—I love a *serious* preacher, who speaks for my sake, and not for his own; who seeks *my salvation* and *not his own vain glory*.—I would have him naturally a man of good sense, and to reduce all he says to good sense as the standard of his discourse. His studies should be solid: he should apply himself to reason justly, and industriously avoid all subtil and over-refined notions. He should distrust his imagination, and not let it influence his judgment. He should ground every discourse upon some evident principle, and from that draw the most obvious and natural consequences.—*Fenelon's Letter to the French Academy*, sect. 4.

S. J. B*****.

"Commencing the day with God is like arresting evil at the fountain: prayer at any other time, without this, is an attempt to arrest it when it has swollen to a stream, and rolls on like a torrent. Let the day be begun with God, and the work of piety is easy."

ON THE MUTABILITY OF LIFE.

Of late I watch'd with gladden'd heart, the rise
 Of yon bright sun from forth his ocean rest,
 And view'd him speeding thro' the Orient skies,
 And hasting to illumine the shadow'd West,
 While his broad beams flash'd radiant around
 On mountain, grove, or battlement and tower,
 Streaming refulgent o'er the varied ground,
 And richly gilding every iveried bower : —
 But soon I've mark'd the blackening tempest lower,
 And clouds on clouds upheav'd in fearful form,
 And trembling list'd to the howling storm
 While heavily re-echo'd thunders roll
 And lightnings evanescent blanch the soul.
 'Tis thus with Man ! oft-times at morning's dawn
 His glittering sun-ray beams serenely bright ;
 But ere he slumbers in his destin'd bourn,
 How oft envelop'd in the shades of night,
 And merg'd in woe's abyss from fortune's proudest
 height !

RULES THROUGH LIFE.

Each day thy precious time improve,
 And ne'er forget thou must remove,
 Where all thy works will be survey'd,
 And judgment equitably made.
 Celestial wisdom's voice obey,
 And let thy feet keep her blest way.
 Resolve by all her rules to live,
 And to them active diligence give.
 Command thy passions to be still,
 And yield thyself to all God's will.
 Open thy heart to God in prayer,
 Thy hand to suffering sons of care.
 Keep Christ thy Lord in constant view :
 Each day implore the Spirit's dew :
 Let nothing tempt thee from this road,
 Thus pressing home to heav'n and God.

E. C. C.

CHRISTIAN THEOLOGY.

By Adam Clarke, LL.D. F.S.A. Selected from his published and unpublished Writings, and systematically arranged, with a Life of the Author by Samuel Dunn. One vol. 12mo. pp. 500. London, Tegg and Son.

DR. ADAM CLARKE's name would effectually recommend any publication to a large class of the religious public, especially the learned production of his own pen. But the volume before us does not worthily represent that learned divine and commentator : because the "selected" pieces have, in many instances, but a very awkward connection one with another. Nevertheless the volume itself, by an admirer so ardent, and a friend so intimate, as Mr. Dunn, will certainly be greatly prized by those who knew the excellent doctor, and by those who desire to be acquainted with his opinions on various important passages and doctrines of Holy Scripture.

Considering the variety contained in this volume, embracing, besides a "Life of the Author," most of the chief points of Christian Theology, in *thirty-five* chapters, besides many valuable observations on miscellaneous subjects, including Knowledge, Happiness, Communion of Saints, Fasting, Conscience, Dreams, Ghosts, Schism, Political Party Spirit,

Slavery, Millennium, &c. &c., we cannot but anticipate for it an extensive sale.

The most unsatisfactory chapter, in our estimation, is that on "Justification," which we consider not only imperfect and inaccurate as a Scripture representation of that soul-inspiring doctrine, but stated in a manner exceedingly dogmatical, with an air and expression of contempt for those divines, who, like the Reformers generally, hold that blessed privilege to be by the righteousness of Christ imputed to believers.

ESSAY ON THE HABITUAL EXERCISE OF LOVE TO GOD.

Considered as a Preparation for Heaven. By Joseph John Gurney. Third Edition, with several Additions. 12mo. cloth, pp. 192. London, Seely and Burnside.

"God is love," says the holy apostle, "and he that dwelleth in love dwelleth in God, and God in him." This divine passage of doctrinal and experimental religion, is powerfully and beautifully illustrated in this elegant volume of Joseph John Gurney. For soundness of evangelical sentiment, richness of holy expression, and elegance of style, we have nothing superior to it on the same subject in the whole of our stores of theology ; and it cannot fail to be regarded as a little treasure to all denominations of Christians.

The following is the plan of the author.

Section I. General Remarks on Meetness for the Heavenly State.

II. On the Contemplation of God in Nature and Providence.

III. On the Contemplation of God in Redemption, — the Father.

IV. On the Contemplation of God in Redemption, — the Son.

V. On the Contemplation of God in Redemption, — the Spirit.

VI. On Communion with God.

VII. On Submission to the Will of God.

VIII. On Conformity with the Attributes of God.

IX. On Love towards Man.

Conclusion.

MEMOIR OF HARLAN PAGE ;

Or, the Power of Prayer and Personal Effort for the Souls of Individuals. By William Hallock, Corresponding Secretary of the American Tract Society. 18mo. pp. 198. London, Religious Tract Society.

HARLAN PAGE was "for nine years Depositary of the American Tract Society," and died at New York, Sept. 23, 1834, aged 43. His path in life remarkably illustrates the providence and grace of God in raising up and qualifying individuals, sometimes from humble stations in life, to be the instruments of accomplishing his merciful purposes among mankind.

Mr. Page's activity as a Sabbath School Teacher, and in various other influential stations, with a mass of interesting communications relating to the different institutions and efforts to diffuse the knowledge of Christianity, and save "the souls of individuals," as carried on in America, cannot fail to be prized by many young persons in England.

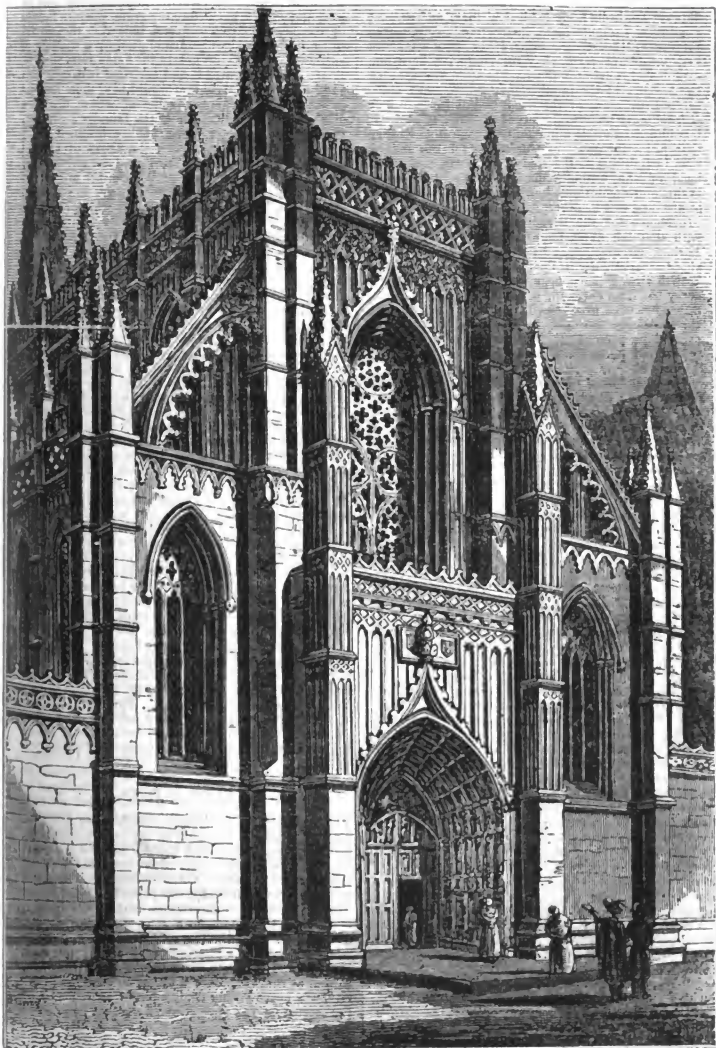
London: Printed and Published by C. WOOD AND SON, Poplar Court, Fleet Street: to whom all Communications for the Editor (post paid) should be addressed; — and sold by all Booksellers and Newsmen in the United Kingdom.

THE CHRISTIAN'S PENNY MAGAZINE.

Nº 164.

PUBLISHED EVERY SATURDAY.

JULY 25, 1835.



VOL. IV.

ENTRANCE TO THE CHURCH IN THE MONASTERY OF BATALHA, IN PORTUGAL.

244

Digitized by Google

THE MONASTERY OF BATALHA, IN PORTUGAL.

PORTUGAL, in its ecclesiastical history, and present condition, presents many instructive lessons to the intelligent Christian. Popery, in its most strict and intolerant form, has for centuries been the established religion in Portugal; and in that country the horrors of the Inquisition reigned more absolutely than in any of the papal kingdoms.

Intelligent scriptural piety is as little, or perhaps less known, in this fine country, than in any other that bears the name of Christian; far less indeed than in Italy itself, the seat of "his Holiness," the head of the Catholic church. Recent political events and revolutions, however, as it is hoped, and as appears, will be overruled by a wise and sovereign Providence for the advancement of learning, and with that the extension of the kingdom of Christ. Various circumstances have recently been favourable to Christianity in Portugal: for schools on the British system have been established, priestly bigotry has been checked, a degree of religious toleration has been proclaimed, and several servants of the Redeemer have taken advantage of this state of things, to promote the circulation of evangelical tracts and books, and many copies of the Holy Scriptures.

Portugal boasts of some of the most costly edifices for the dignifying of its splendid hierarchy, which consists of one patriarch, who is considered as acting in a subordinate capacity to the Pope, as head of the church. This dignified ecclesiastic is generally a person of high birth; but his political powers are of no peculiar importance. Beside the patriarch, there are two archbishops, and ten bishops; but including those of foreign settlements, the number of bishops is twenty-two. The number of priests appears to be about 4,262. There were some time ago reckoned 417 convents, 150 nunneries, 22,000 secular clergymen, 14,000 monks, and 10,000 nuns.

Among many other sumptuous ecclesiastical buildings in Portugal, one very distinguished is that of the Church and Monastery of Batalha. This town, in Estremadura, is chiefly celebrated for its rich monastery, which was founded in 1386, by John I, who is interred here, with his queen Philippa, a daughter of the duke of Lancaster. The following "Recollections" of a modern English traveller on this splendid building cannot fail to be read with interest, although they exhibit but little of the true spirit of Christianity.

"A sacristan, who came to announce that high mass was on the point of celebration, interrupted our reveries. We all rose up, a solemn grace was said, and the prior of Batalha taking me most benignantly by the hand, the prelates and their attendants followed. We advanced in procession through courts, and cloisters, and porches, all constructed with admirable skill, of a beautiful grey stone, approaching in fineness of texture and apparent durability to marble. Young boys of dusky complexions, in long white tunics and with shaven heads, were busily employed dispelling every particle of dust. A stork and a flamingo seemed to keep most amicable company with them, following them wherever they went, and reminding me strongly of Egypt and the rites of Isis.

"We passed the refectory, a plain solid building with a pierced parapet of the purest Gothic design, and most precise execution, and traversing a garden

court divided into compartments, where grew the orange trees whose fragrance we had enjoyed, shading the fountain by whose murmurs we had been lulled, passed through a sculptured gateway into an irregular open space before the grand western façade of the great church—grand indeed—the portal full fifty feet in height, surmounted by a window of perforated marble of nearly the same lofty dimensions, deep as a cavern, and enriched with canopies and imagery in a style that would have done honour to William of Wykeham, some of whose disciples or co-disciples, in the train of the founder's consort, Philippa of Lancaster, had probably designed it.

"As soon as we drew near, the valves of a huge oaken door were thrown open, and we entered the nave, which reminded me of Winchester in form of arches and mouldings, and of Amiens in loftiness. There is a greater plainness in the walls, less panneling, and fewer intersections in the vaulted roof; but the utmost richness of hue, at this time of day at least, was not wanting. No tapestry, however rich—no painting, however vivid—could equal the gorgeoussness of tint, the splendour of the golden and ruby light which streamed forth from the long series of stained windows: it played flickering about in all directions, on pavement and on roof, casting over every object myriads of glowing mellow shadows, ever in undulating motion, like the reflection of branches swayed to and fro by the breeze. We all partook of these gorgeous tints: the white monastic garments of my conductors seemed as it were embroidered with the brightest flowers of paradise, and our whole procession kept advancing invested with celestial colours.

"I could not fail observing the admirable order in which every, the minutest nook and corner of this truly regal monastery is preserved: not a weed in any crevice, not a lichen on any stone, not a stain on the warm-coloured apparently marble walls, not a floating cress on the unsullied waters of the numerous fountains. The ventilation of all these spaces was most admirable; it was a luxury to breathe the temperate delicious air, blowing over the fresh herbs and flowers, which filled the compartments of a parterre in the centre of the cloister, from which you ascended by a few expansive steps to the chapter-house, a square of seventy feet, and the most strikingly beautiful apartment I ever beheld. The graceful arching of the roof, unsupported by console or column, is unequalled; it seems suspended by magic; indeed, human means failed twice in constructing this bold unembarrassed space. Perseverance, and the animating encouragement of the sovereign founder, at length conquered every difficulty, and the work remains to this hour secure and perfect."

HINDOO DEITIES.

THE gods whom the Hindoos worship are impersonations of all the vices and all the crimes which degrade human nature; and there is no grossness and no villainy which does not receive countenance from the example of some or other of them. The vilest and most scandalous impurity pervades their mythology throughout, is interwoven with all its details, is at once its groundwork and completion, its beginning and its end. The robber has his god, from whom he invokes a blessing on his attempts against the life and property of his neighbour. Revenge, as well as robbery, finds a kindred deity; and cruelty, the never-failing companion of idolatry, is of the essence of the system. — *Thornton's India.*

ON PRAYER.

WHEN we consider our natural dependence on God, who created us, who preserves us, who supplies all our wants here, and from whom alone we expect happiness hereafter, there cannot be a more valuable privilege conferred upon us, than to have daily and hourly access to this great and gracious Being, to be permitted to lay all our complaints before him, and to offer our supplications to him for relief. But happily for us, we are not only permitted, but we are invited and exhorted to pray to him by faith in our infinitely worthy Mediator; being assured that he who seeketh shall find, and that to him who knocketh, it shall be opened. That it is our highest honour and the greatest mercy that can be showed us, we shall readily apprehend, if on the one hand we consider God's infinite wisdom, power, and goodness, and on the other hand, our own weakness, ignorance, and wretchedness through sin.

It may be asked why should we pray, since God knows our wants before we address him, and our ignorance in asking; and since his goodness is infinite towards his creatures, and ready to supply all their necessities? It is because, in the first place, God commands us to pray; and secondly, to pray, shows that we are sensible of our wants and dependence, which should make us the more earnest in asking assistance, and more thankful when it is afforded us. What is prayer? It is a devout lifting up of our souls to God in faith and hope, to implore his blessing, and comprehends adoration, confession, petition, and thanksgiving. As to adoration, what can be more reasonable or becoming our condition, than to adore him to whom we owe all our comforts, that eternal Being, from whom we derive existence, and upon whom duly we depend, for every good thing which we enjoy or expect. The thought is boundless: for whether we contemplate the ineffable perfection of the Deity, or our own indigence, a thousand reasons crowd in upon us, which compel us to thank, to praise, and to adore our Friend, our Father, and our God.

A second part of prayer is confession. How can we expect forgiveness of our sins, unless we are sensible of them. We must acknowledge our faults before we can be in a disposition to amend. If we are sensible that we have offended, our next step is to take shame to ourselves, and to confess our trespasses ingenuously to our Maker, whom we have sinned against. It is true that God, in whose presence we stand, knows our misdeeds without our confession; but it is also true, that he requires our acknowledgment of them, in order to testify our contrition, and desire to return from a course of unrighteousness and misery, into the road of virtue and happiness.

Prayer, in the third place, comprehends petition, according to that excellent pattern set before us by our Lord, in which there are four petitions. 1. Give us this day our daily bread. 2. Forgive us our trespasses. 3. Lead us not into temptation. 4. Deliver us from evil. The reasonableness and necessity of these petitions, are obvious to the slightest consideration. 1. "Give us this day our daily bread." There is no man, from the King on his throne to the beggar who lies at his gate, but stands in need of preferring this petition; for unless the Almighty vouchsafed to crown the year with his blessing, where would be the bread to feed the whole human race? Lamentable is the vanity of that man who fancies himself independent of God

in any respect, since the highest and haughtiest man on earth depends on him for his daily subsistence, as much as the beasts of the field and fishes of the sea, who all wait upon him, that he may give them their meat in due season. The second petition, "Forgive us our trespasses," is not less necessary to be preferred; for as the imaginations of our hearts are evil continually, and God is holy and hates sin, it follows, that to obtain forgiveness of them, we must act upon the conditions proposed in the gospel. As to the third petition, "Lead us not into temptation," when we reflect on our situation in this world, and the many obstructions in our road to virtue, we have great reason to watch and pray that we enter not into temptation. The enticements of the world from without are laying perpetual snares to lure us from our duty, while our passions from within are ever ready to betray us to destruction. The fourth petition, "Deliver us from evil," is also indispensable in our daily prayers. How dreadful is the number of moral and natural evils continually surrounding us, which we can neither foresee nor prevent. And where can we be secure from their attacks, but under the protection of that Being, of infinite goodness and power, who is able and willing to assist us, if we make him our sole dependence.

In the last place, prayer comprehends thanksgiving. If food and raiment, health and liberty, the use of reason, the sense of religion, the prospect of felicity, and every blessing which we enjoy here, or hope for hereafter, can fill our hearts with gratitude to the source from whence we derive them all, ought we not to bless and magnify the glorious name of God, and to have his praise perpetually in our hearts and mouths.

ILLUSTRATION OF ZECH. II. 5.

"For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her."

THIS is an encouraging promise, made to the Jews when in captivity in Babylon, assuring them that they should yet again return to their favourite and favoured city, Jerusalem; where God was used to show the tokens of his favour to them above all people on the face of the earth, and from which they were driven on account of their grievous sins. That city, indeed, now looked desolate, and its walls were broken down, but God yet promised to restore his people, and to protect them; for he was unwilling to give them up to total ruin, if they would repent and turn sincerely to him. Then they would not have to fear any enemy that might come against them, even if they had no walls to defend the city: "For I, saith the Lord, will be unto her," meaning the city of Jerusalem, "a wall of fire round about, and will be the glory in the midst of her."

"A wall of fire" seems a singular expression to us; for whoever built a wall of fire? But it will be easily understood, by referring to a practice of the eastern shepherds and travellers, who, in order to protect their flocks and tents from the attacks of wild beasts, were accustomed, at night, to make fires all around them, over which the most furious animals always dreaded to pass. Indeed this custom is still adopted by travellers in various parts of the world, where there are many wild beasts.

How many promises of protection God has graciously given to them that love him! He is their shield, their buckler, their tower, their "wall of fire." There shall no real evil come nigh them, and he will preserve them to his kingdom and glory, through Jesus Christ.

MISSIONARY DISCOVERIES OF INDIAN DESCENDANTS OF THE ANCIENT ISRAELITES.

INGENIOUS speculations have been numerous by learned men over the supposed "ten lost tribes of Israel;" and many have believed that some of their descendants exist in different parts of India. That there are in various provinces of India descendants from the Jews is commonly believed, and solid reasons are given for such conclusion.

Missionary labourers have made many discoveries in remote nations, deeply interesting, not only to the geographer, by exploring countries before unknown, but to every pious observer of the dispensations of Providence. Among these discoveries, one of the most interesting relates to a singular people in India, with great reason believed to have descended from the people of Israel. The interesting intelligence concerning this people, is derived from a very touching and peculiarly instructive piece of missionary biography, in an article of the North American Review. It relates to George Dana Boardman, a Missionary from the American Baptist Board, who terminated his devoted and successful course among that people, Feb. 11, 1831, aged 30 years.

Mr. Boardman arrived at Calcutta in 1825, where he spent twenty months studying the Burmese language; and in March 1827, entered upon his long cherished enterprise, with Mr. Judson, a laborious American Missionary, at Amherst, the newly-built capital of the territories ceded to Great Britain by the Burmese emperor at the termination of the war.

In accordance with the plans adopted by the Missionary Board at home, it was resolved that a new station should be established at Tavoy, the capital of another of the ceded provinces, lying at the head of the peninsula which separates the Bay of Bengal from the Gulf of Siam. To this city it was deemed advisable to send Mr. Boardman; and on arriving at Tavoy with Mrs. Boardman and his infant daughter, he was kindly received by Mr. Burney, the British commissioner: and within ten days he was quietly settled in a new house, and had begun to preach in Burmese to curious crowds of the worshippers of Guadama Boodha. But it afterwards appeared that he was brought hither by Divine Providence, as an instrument of communicating the glad tidings of salvation to a race of outcasts, upon whom even the Burmese themselves look down with contempt, although with very questionable claims to any moral superiority.

Mr. Boardman being established in Tavoy, was soon brought into contact with "the Karens," a race quite distinct from the inhabitants of the plains, and of whom, hitherto, little or nothing has been known. They are referred to by Col. Symes, and other travellers, under the name of Carayn or Karians, and have been supposed to be, like the Puharrees of Bengal and the Bheels of Guzerat, an aboriginal race of mountaineers, who have receded before more martial intruders. Recent inquiry has, however, detected among this despised race, the existence of a traditional literature, and the unquestionable traces of ancient civilization; and what is highly remarkable, their traditions would seem, with high probability, to identify them with some scattered portion of the Hebrew family. This appears by no means incredible from the fact of two distinct races of Jews existing in the Indian

Peninsula; and it seems difficult to resist the conviction, that these backwoods-men of the wild hills of Burmah are indeed a straggling branch of the stem of Israel.

The Karens are a wild and ignorant race of men, scattered in prodigious numbers over all the wilds of Aracan, Burmah, Martaban, Tavoy, Mergui, Siam, and other countries. They live in places almost inaccessible to any but themselves and the wild beasts, — differing most essentially from the other inhabitants of the above-named countries, with a particular physiognomy, a peculiar language, and peculiar mental and moral qualities and characteristics. They had no written language, and of course no literature, until Mr. Wade, one of the missionaries of the Baptist Board, reduced their language to writing. But they abound in curious traditions, handed down from generation to generation, in the form of both prose and poetry.

Because of their singular habits, their ignorance, and want of written language, they are called *Wild-men* by the Burmans. Mr. Boardman supposed that they were atheists, — but incorrectly; for although we find among them few traces of religious belief, it is evident from the discoveries of Mr. Mason, a missionary now amongst them, that they have a tolerably clear conception of a Supreme Being. They are not, however, idolaters, as are most of the Indian nations. They manufacture an intoxicating liquor and are much addicted to intemperance. Too idle and effeminate to be quarrelsome, they are peaceful and mild in their disposition and habits; and being persecuted and trampled on by their haughty neighbours, they are driven together by community of suffering, and attached by brotherhood in misfortune.

Conjectures that the Karens are of Jewish original, have arisen from various circumstances. At the request of the English commissioner, Mr. Mason, who has been much amongst the Karens, communicated to him the following result of his observation and inquiry in regard to them. Their countenance is decidedly Jewish; the beard is worn long by many of them; and their dress, differing from that of the surrounding nations, is precisely that of the Hebrews, both in texture, fashion, and mode of wearing. But it is their remarkable traditions which indicate an affinity with, if not a descent from, the race of Hebrews.

These traditions have been preserved like the poems of Ossian, by fond memories delighting to revive the recollections of former glory and prosperity; repeated by grandsires at eventide to their listening descendants, and sung by mourners over the graves of their elders.

They believe in a God, who is denominated, Kú-tsa, or Great Lord, — and Yu-wah, or Jehovah. That this last word is identical with the Hebrew Jehovah, seems very probable. We know not how the original word in Hebrew was pronounced. The Greek writers spelt it thus, ΙΑΩ. With the Masoretic pointing, and dropping the middle syllable, as bishops Hare and Lowth both do, we have the Karen word Yu-wah. Like the Jews, the Karens regard this word as sacred, and fear to utter it: they repeat a verse containing this sentiment: —

"God created us in ancient time,
And has a perfect knowledge of all things:
Call him not Yu-wah, call him Pó; (great ancestor)
When men call his name he hears!"

They believe in the existence of heavenly beings, who have never sinned, and who are the angels, or messengers of Deity. The following beautiful verse is part of one of their old poems: —

"The sons of heaven are holy,
They sit by the seat of God:
The sons of heaven are righteous,
They dwell together with God,
They lean against his silver seat."

Satan, or a sinful and fallen angel, enters into their company of supernatural beings. The following stanza might be mistaken for the production of David or Isaiah:—

"Satan in days of old was holy,
But he transgressed God's law:
Satan of old was righteous,
But he departed from the law of God,
And God drove him away."

Another of their traditional relics, in the prosaic form, is thus expressed: "Oh children and grandchildren! in the beginning, God, to try man, whether he would or would not observe his commands, created the tree of death, and the tree of life; saying concerning the tree of death, Eat not of it. He wished to see whether man believed. Not believing, he ate of the fruit of the tree of death; and the tree of life God hid. Because the tree of life has been hidden, men have died ever since that time." The Karens say, that Satan tempted woman to eat the forbidden fruit of the tree of death.

They also believe that woman was made from the rib of man. The dispersion at Babel is thus described.

"Men were all brethren:
They spoke the language of God:
But they disbelieved the language of God,
And became enemies to each other.
Because they disbelieved the language of God,
Their language was divided:
God gave them commands,
But they believed him not,
And division ensued."

(To be continued.)

INCREASE OF ROMAN CATHOLICS IN GREAT BRITAIN.

MR. EDITOR,—ON perusing one of the Weekly Journals (the Brighton Gazette, dated Thursday, June 18, 1835), I observed the following paragraph.

"A meeting of Roman Catholics was held on Sunday evening last, at the Portman Arms, Dorset Square. The room was crowded to excess, and numerous fiery controversial speeches were made, and Reports read, by which it appears, that a 'Catholic Tract Society' is in full operation in London; and that Branch Associations have been formed in almost every part of the country. Surely ministers of the gospel should look to this."

I am since informed that a great number of Roman Catholic chapels are now being erected in various parts of this kingdom; and also that a vast number of Jesuits from the Continent have recently arrived and are still coming to this country, spreading themselves like locusts everywhere. They have made very extensive purchases in land for building upon, and have also purchased several large dwelling houses and mansions, for the purpose of being converted into colleges, &c. &c. In many instances the Jesuits have chosen very retired places in the country parts, which I suppose is to avoid observation.

Perhaps it is not generally known that we have a law in existence to suppress Jesuitical colleges.

In my humble opinion, Mr. Editor, the present aspect of things is somewhat alarming to all Protestants, and especially to Christian parents, who naturally look forward to the future happiness and welfare of their dear offspring. Something ought to be done to counteract the evil that is likely to be

brought upon our beloved country: and when we see the enemies of Christ and his disciples straining every nerve to gain the ascendancy, and consider the intolerant and bloodthirsty spirit by which the Catholic priesthood have always been and are still characterized, and their unvarying determination to persecute all who differ from themselves, I humbly submit there is good reason for Protestants to be alarmed, and to arouse themselves ere it be too late.

I therefore leave these imperfect remarks, Mr. Editor, in your hands; and if you think them worthy a place in your valuable and widely circulated Magazine, either condensed or in detail, I shall feel obliged by your doing so, with any observations and statements you may be kind enough to make thereon; as I am sure you can do more justice to the matter than your humble and

CONSTANT READER.

THE ONLY ANTIDOTE TO POPERY.

POPERY is not Christianity: and the peculiarities of the Roman Catholic system of religion we regard as altogether antichristian, as they will not bear the test of the Holy Scriptures. We sincerely sympathize with our Correspondent, "Constant Reader," so far as relates to the conviction that "something ought to be done, to counteract the evil that is likely to be brought upon our beloved country" by the increase of Popery.

Papists, or Roman Catholics, do most certainly increase in England as well as in Ireland; and the doctrines of the Romish church are the same as they were settled at the famous council of Trent, which was reluctantly called by Pope Paul III, in the year 1545, after the establishment of the Protestant Reformation. The Roman Catholic doctrines, as held by the intelligent English Catholics, however, and by those on the Continent, are very different from what they were as maintained by the Papists in the days of ignorance, before the Scriptures were translated, and the nations of Europe had made such advances in knowledge.

Erroneous opinions can be corrected, and false doctrines overthrown, only by the promulgation of sound scriptural knowledge: and this is manifestly the only means which God has graciously and wisely ordained for the regeneration of the world.

Politics seem to be generally connected with the popish controversy in the British dominions. This is to be deplored, because they lead to the cherishing of a fiery, vindictive spirit on both sides, far removed from "speaking the truth in love," the rule of the inspired apostle. Politics cannot be admitted in the Christian's Penny Magazine; but all our energies shall be employed to oppose Popery and Infidelity by the exhibition of "the mind of Christ," in promoting the advancement of that knowledge which is given to us in the Holy Scriptures, and which shall lead men to make their sole appeal in all questions of religion to the volume of the Word of God.

Let all Protestant Christians cordially acknowledge each other as brethren, and zealously, in the strength and temper of Christ, co-operate in promoting the pure principles of the gospel; and thus, and only thus, with the omnipotence of divine truth, will they ensure the Spirit of God on their labours, and every form and principle of pernicious doctrine will perish from off the earth.

Illustrative of this recommendation, it may not be out of place to refer to some vigorous operations which are being carried on at the present time in Ireland. An "Episcopal or Church Home Mission-

ary Society" is formed in Dublin, under the direction of which nearly a hundred clergymen are employed, each for *two or three weeks*, itinerating, and preaching the gospel through the country, in any places in which they may be able to collect a congregation, not regarding the consecration of buildings, or the formal reading of the prayers. And a minister of the Congregational denomination now in London from Dublin, informed the writer, that a few days before he left Ireland, one of the Secretaries of that Home Missionary Society united with him in a service of this kind, the Episcopal clergyman giving out the hymns and offering prayer on the occasion, while the Independent minister preached. Christian liberality and zeal of this kind, cherished and brought to bear upon the whole population of the British Isles, would, under the Divine blessing, be the means of speedily evangelizing all classes of the community. But such delightful results cannot be expected from political or sectarian efforts, however clamorous or energetic; because they have no sanction in the practice of our Lord or his apostles, or in the revealed promises of God.

"MODERN POPERY" is portrayed by a very able pen, this month, in the Eclectic Review: to that interesting article we beg to refer our "Constant Reader." From that paper we give the following extract.

"If, in any country, Roman Catholics are no longer chargeable with holding the superstitious and abominable tenets taught and prescribed by the church to which they professedly adhere, we must seek an explanation in other circumstances than any change in Popery itself. It has always been one distinctive feature of superstition, that it allows of an *esoteric* and a *vulgar* creed, and presents to those who soar above the implicit credulity of the priest-led multitude, the philosophy of its fables, which gratifies the pride of reason without making any demand upon the faith. Hence, a decent scepticism has always afforded shelter from the grossest idolatry to men of letters and science, from the days of Socrates down to the time of Julian, and not less so within the pale of nominal Christianity. The *esoteric* faith of the Romish church is a refined or concealed deism, which has at all times extensively prevailed among the higher orders of its hierophants. Hence the liberality of enlightened Romanists is, too often, only the liberalism of unbelief, differing as widely from Christian charity, as does credulity from faith. The Romish church, in teaching doctrines not merely without evidence, but at variance with it, shuts up its votaries to the alternative of an implicit reliance upon her own authority, or a pathless scepticism.

"Faith, superstitious belief, and disbelief, are the only three conditions in which the minds of men can, so to speak, subsist. Where true faith, or the spiritual perception of revealed truth, has not been produced, either the conscience must find repose in a false religion, or must harden itself in irreligion—in some modification of atheism. All the various systems of belief resolve themselves into one of these—true religion, based upon faith and a sense of accountableness to God—superstition, based upon fear and accountableness to the priest—and scepticism, accompanied with the notion of irresponsibility. The Romish superstition, in its vulgar form, meets the case of the ignorant, the unintelligent, and those in whom the passions and animal nature preponderate over the reasoning powers. To such persons it offers a welcome relief from cheerless doubt, a religion soothing to the imagination, and operating as a narcotic upon the conscience. Unregenerate man finds it an easier and pleasanter thing to be

saved by a priest, than to depend upon an invisible Saviour. Priestcraft, therefore, is the effect, rather than the cause of the corruption of true religion; for human nature is the author of its own delusions. Nothing can possibly prevent the springing up or the spread of false religion, where the light of scriptural truth has not quickened the spiritual principle; and we see in that deposit of the dark ages, Popery, the ultimate form in which the natural superstition of the human mind has a constant tendency to settle. Popery was, in fact, the relapse of society into masked paganism, which, in all ages and all countries, is the natural religion of mankind, varying only in costume and nomenclature. It borrowed from the ancient idolatry its altars, its mass, its hagiology, its virgin goddess, its miracles, its purgatory, and its priesthood. Rome is nearly as pagan now as in the days of Augustus. The religion of Italy, Sicily, Spain, Portugal, and Austria, is genuine Popery; and that of Turkey and Persia is not less Christian.

"But while we fully admit that Popery is what it ever was, it is impossible to deny that there has sprung up, within the pale of the Romish church, especially in Protestant countries, a religion calling itself the Catholic, and acknowledging the authority of the symbols of the Romish church, but differing widely indeed from Popery. Not to go back to the times before the Reformation, when a remnant, who had not bowed the knee to Baal, were found witnessing for God in the darkest times, amid the surrounding apostacy, we may refer to the Jansenists of France, as affording a striking instance of the phenomenon in question. In our own country, the English Catholic has always differed very characteristically from the genuine Roman Catholic. The very soil and climate would seem to have exerted a modifying influence upon the exotic superstition of the South. The pantomime and spectacle of Popery, and its Virgin worship, are far better adapted to the sensual and voluptuous nations of the Mediterranean, than to the phlegmatic and robust inhabitants of Northern Europe; just as the worship of Krishna and Kali appears unsuited to the temperament of the Tatar tribes north of the Imaus. But besides this, the free circulation of knowledge, the character of our political institutions, and the reflex operation of Protestantism, have powerfully contributed to render English Romanism a very different thing from Cisalpine Popery.

"The Roman Catholic superstition is bad enough in its mildest form; and in that form it is the more dangerous, as being so seductive. Those Protestants who, forming their notions of Popery exclusively from ecclesiastical history, regard it only as a monster to be execrated for its impiety, or feared for its cruelty, are ill prepared to combat the specious arguments, with which a dexterous Romish casuist would defend his opinions, or to resist the fascinations with which, to certain minds, the ancient and so called Catholic faith is invested. We have no apprehensions as to the spread of the Romish faith in this country. And yet the cases of individual conversion which have occasionally taken place among the higher orders, both in England and in Germany, as well as its alleged advance in the United States, might serve to show that Popery is not without attraction, and that it can at times transform itself into an angel of light. It is as well for us to be aware too, how the alleged misrepresentations of the Roman Catholic faith by Protestants, are made to serve the purpose of an argument against them, and how injuriously they operate."

MY SCRAP BOOK.

LEAF LXIX.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—SENECA.

ON PREACHING.—No. 2.

The Truths of Religion are Rules of Conduct.

SOME divines, zealous for the peculiar doctrines of religion, hold the eyes of their auditors in perpetual speculation: while others, to avoid this method, do nothing but lay down rules of action. Our best divines unite both. They neither turn all religion into dispute with the first, nor sink into the dullness of mere moralists with the last; but considering all doctrinal divinity as tending to practice, and all practice as founded on principle, they prove each doctrine, and apply it to the tempers of the heart and the deportment of the life. The Scriptures teach practical divinity in this way:—*God loved us—If God so loved us, we ought also to love one another.* Those doctrines become experimental and practical.—*Robinson's Claude*, vol. i, p. 401, note.

In figurative texts, give the meaning of the figure in few words, and pass to the subject itself.

The violations of this rule are endless, and they belong not to figures of speech only, but also to idioms, proverbs, &c. Here follows an example of each from a learned Jesuit. "Rev. i, 12. *And I turned to see the voice that spake with me.* St. John does not say to hear, but to see the voice. This signifies, that preachers are to make their doctrines visible by their practice." Idle reflection! St. John heard a sound, and he turned to see the trumpet, or the person from whom the sound proceeded. It is a figure, either a metaphor or a metonymy. It has nothing to do with the lives of preachers. To the same subject our author applies Matt. xxiii, 4. *The Pharisees lay heavy burdens on men's shoulders; but they themselves will not more than with one of their fingers.* This is a proverb, and it is trifling to explain how "ministers move burdens with the fingers of a holy life." The general sense should be taken.

In the same manner he explains the phrase, *The Lord spake by the hand of his servant Ahijah the prophet.* 1 Kings xiv, 18. That is, says he, by the holy life, which is the hand of a prophet. This is a Hebraism, an idiom. Examples are endless. Some let in errors by these doors; and others who derive only truths from the passages, are guilty of literary inaccuracies, and set very bad examples, dangerous to others, if harmless to themselves.—*Labata, Apparet. Concion.* ibid. vol. i, p. 204.

Commentators frequently trifle.

Witness St. Austin, who thought the ten Egyptian plagues were punishments adapted to the breach of the Ten Commandments. This saint had forgotten that the law was given to the Jews, and the plagues inflicted on the Egyptians. And what is more astonishing, he did not remember that the law, in the form of ten commands, was not given till three months after the infliction of these plagues.

An expositor of our own trifles thus: "And the wine-press was trodden without the city, and the blood came out of the wine-press even unto the horses' bridles by the space of a thousand and six hundred furlongs. Rev. xiv, 20. 1600 furlongs, that is, through the whole realm of England; 1600 fur-

longs make 200 English miles. Now the length of this realm, from the furthest part of the south to the longest reach of the north, is more than this by a hundred miles: but yet if we shall take away the vastness of the northern parts, where the country is more desert and unmanured nearer the borders, we shall see a marvellous consent even in this also."—*Brightman on Revelation*.

Historical Passages must be discussed by way of Observation.

I have seen no expositor who affords more obvious, pertinent, and edifying observations, than our excellent Mr Henry. Those parts of Holy Scripture which seem at first sight the least instructive, furnish in the hand of this ingenious man much instruction, or at least much opportunity of instruction. What in Scripture seems less interesting to us than that Ebedmelech the Ethiopian drew Jeremiah out of a dungeon with cords, old cast clouts, and rotten rags? Yet our expositor observes several useful articles in this history. "*Fact.* A prophet in a dungeon. *Observation.* It is common for wicked people to look upon God's faithful ministers as their enemies. *Fact.* The king could not help him. *Obs.* Those will have a great deal to answer for, who, though they have a secret kindness for good people, dare not own it in a time of need. *Fact.* Ebedmelech was an Ethiopian. *Obs.* Some Gentiles had more equity and piety than some Jews. *Fact.* Ebedmelech was a courtier. *Obs.* God has a remnant in all places, among all sorts; there were saints even in Caesar's household. *Fact.* The king was sitting in the gate on public business when Ebedmelech applied to him for the release of Jeremiah. *Obs.* Whither should oppressed innocency flee for protection but to the Throne? No time must be lost when life is in danger, especially a valuable life. God can raise up friends for his people in distress, where they little thought of them. *Fact.* The king orders his release. *Obs.* The hearts of kings are in God's hands. Let this encourage us to appear boldly for God, we may succeed better than we could have thought. *Fact.* Ebedmelech took old clouts and rags from under the treasury in the king's house. *Obs.* No waste should be made even in king's palaces: broken linen, like broken meat, should be preserved for the use of the poor. *Fact.* Ebedmelech directed Jeremiah to put the soft rags under his arm-holes. *Obs.* Distressed people should be relieved with tenderness. *Fact.* Ebedmelech did not throw the rags down, but let them down by cords. *Obs.* The poor should be relieved with respect."—*Henry on Jeremiah xxxviii.*

It is a false taste to imagine that very abstruse passages, and very far-fetched elucidations of them, adorn the pulpit. The finest sermons that we have, consist of plain observations of common things, pressed home on the hearts of the hearers. They are most popular and most useful.—*Robinson's Claude*, vol. ii, p. 4, note.

S. J. B*****.

It is not enough that God has revealed the way of salvation, he must also incline us to accept it. It is this gift, and this acceptance, which makes the distinction between the best men and the worst. Without this all-powerful grace, Latimer might have led Bonner to the stake; with it, Bonner might have ascended the scaffold a martyr to true religion.—*Mrs. H. More*.

TO A YOUNG FRIEND DEPARTING FOR THE EAST.

THE time arrives! sad period of our fears,
That prompts our pure though unavailing tears.
Friendship's dread trial, true affection's test,
Though ever poignant, still for ever blest.
And must we part? and must our lips dictate
Feign'd acquiescence to the will of fate?
The faltering accent on the lip may dwell,
But the heart shudders at the word "Farewell!"
Why should the ruthless grasp of fate divide
Whom thy blest influence, heav'n, alone allied?
Soon as the verdant plant had taken root,
And yielded tokens of luxuriant fruit,
The heedless tyrant, envious of the spoil,
Transports the treasure to a foreign soil.
Thus, genial culture rear'd thy tender youth
To deck the fair and lovely path of truth;
Amidst the varied scenes of joy and strife,
To grace this chequer'd shrubbery of life.
Just in their dawn those charms which please the sight,

Those inward virtues which the heart delight;
Endear'd, in friendship and affection both,
To those who eager watch'd each virtue's growth.
Time's rapid progress, reckless of delay,
Confirms our fears, and bears our hopes away.
Ah! little dreamst thou of scenes design'd
To try the firmness of thy youthful mind;
'Midst pageantry's display, and festive mirth,
Gloss'd by allurements, though devoid of worth;
Whilst eastern offerings threaten to decoy,
With glittering promise or delusive joy!
But still, I know the tenour of thy mind,
To objects noble, glorious, consign'd.
Resign'd to Him who rules in endless day,
Whose sov'reign power both heav'n and earth obey,
Whose watchful eye is ever free from sleep,
And scans the desert and the ocean's sweep:
Make Him thy friend, who aids when friends shall cease,

And grants the weary spirit lasting peace:
So that when life's tempestuous voyage o'er,
Thou may'st at last approach that heavenly shore,
Where sorrow dwells not, pain shall be no more.

J.

FAITH AND PRAYER.

O God! who on man's sinful race
Dost condescend to look,
And promise an immortal life,
Reveal'd in thy blest book:

Among thy saints may I be found,
Who in a Saviour's blood
Obtain remission of their sins,
Cleans'd by that precious blood.

Though numerous are my weaknesses,
Yet Thou art all in all:

My Heavenly Father—Gracious God—
Uphold me lest I fall.

T. G. W.

"All true believers receive from Christ's fulness; the best and greatest saints cannot live without him, the meanest and weakest may live by him. This excludes pride and boasting; we have nothing but what we have received. It silences perplexing fears; we want nothing but what we may receive."

A JOURNEY TO LATTAKOO.

In South Africa. By John Campbell, Minister of Kingsland Chapel, London. Abridged by the Author. 18mo. cloth, pp. 216.

CAMPBELL'S *Travels in Africa* are known to most of the friends of Missions in England; and this small volume, containing an epitome of his Journal, given in one of his larger volumes, will be found an instructive and suitable present for young persons, illustrating the degraded condition of the various tribes of South Africans, and the blessings of the gospel, in elevating the heathen to the dignity of men, and to the glorious hopes of immortal life through Jesus Christ.

THE HUSBANDMAN'S CALLING.

By Richard Steele, M. A. A. D. 1663. Abridged, 18mo. pp. 170. London, Religious Tract Society.

FLAVEL'S "Husbandry Spiritualized," has long been a favourite work with many pious persons, not only on account of the ingenuity of the excellent author's application of "the ordinary affairs of agriculture in spiritual lessons to the Christian," but because of its tone of experimental piety. Steele's little work contains much of the same ingenuity and piety: for the author was one of the same class with Flavel, in the same age, and endowed with much of the same gifts and grace from the Holy Spirit. This production is a very excellent essay, applied to the Christian state, in several chapters and sections on Gen. ii. 15. "And the Lord God took the man, and put him into the garden of Eden, to dress it and to keep it."

ANECDOTES OF SOCIAL LIFE.

18mo. cloth, pp. 216. London, Relig. Tract Soc.

SOCIAL LIFE has a charm, which is felt and understood in England, in the present century, in a far greater degree than in any former age, or in any country. "Social Life" is happily illustrated, in a great variety of instances, in this instructive volume; and we doubt not but it will be highly prized by a large circle of readers. It appears likely to be regarded by many as the most interesting volume of the whole series.

OF THE KNOWLEDGE OF CHRIST CRUCIFIED.

By Sir Matthew Hale, Chief Justice of the King's Bench. 18mo. stitched, pp. 72.

SIR MATTHEW HALE, celebrated as "the most upright judge in England," was a Christian of no ordinary attainments. That great man studied not only "the law," but "the gospel" also; and he was prepared to adopt the declaration of the apostle Paul, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." This excellent Tract shows that great lawyer scarcely less equal as an experimental divine. It is a choice little publication, adapted to promote edification.

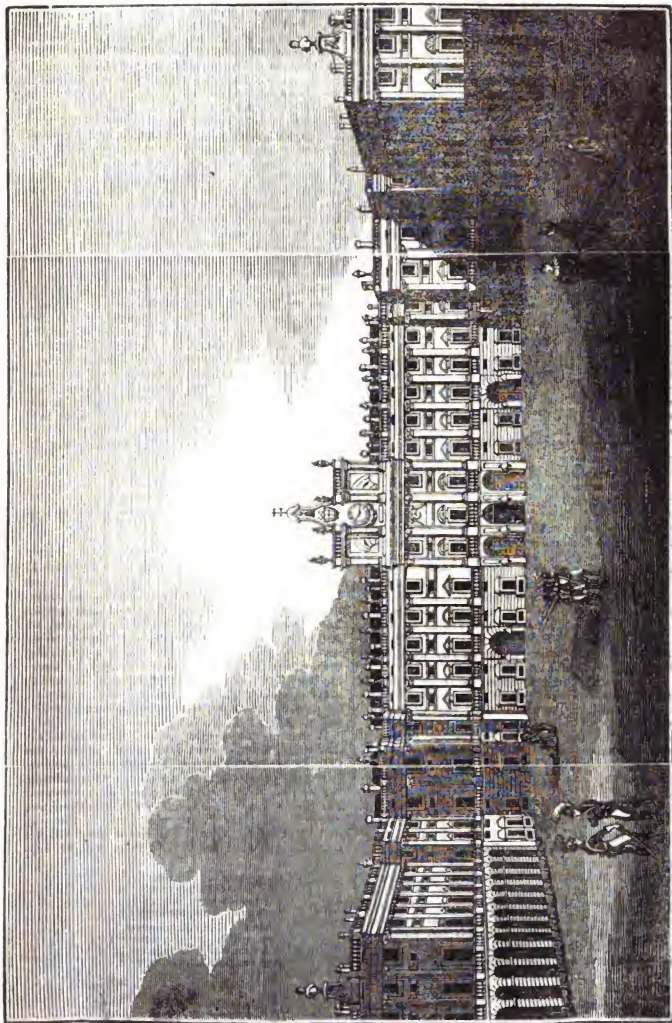
London: Printed and Published by C. WHILDEN AND SON, Poplar Court, Fleet Street; to whom all Communications for the Editor (post paid) should be addressed.—and sold by all Bookellers and Newsmen in the United Kingdom.

THE CHRISTIAN'S PENNY MAGAZINE.

No. 165.

PUBLISHED EVERY SATURDAY.

August 1, 1835.



THE ROYAL PALACE AT MADRID.

THE ROYAL PALACE AT MADRID.

"ROYAL PALACES," how much soever they may exhibit of imperial grandeur and magnificence, except as they occasion a review of the morals and religion in any country, are not the most suitable subjects for the illustration and comment of the *Christian's Penny Magazine*. There is, however, but little that can attract the attention, and deeply interest the Christian inquirer relating to Spain, except its natural beauties as a country—its former connection with England, by the marriage of its haughty monarch Philip with our despicable and superstitious queen Mary—the intellectual and moral degradation of its inhabitants—or the magnitude and splendour of its palaces.

Madrid, the modern capital of Spain, has, either in or near the city, five royal palaces. That which is called "The Palace," and "The New Palace," represented in our Engraving, is the chief among the royal edifices in Madrid. It has been erected on the site of the old Moorish Alcázar; being built to replace the palace that was destroyed by fire, in 1734, by Philip V. That monarch projected a scheme for raising a most stupendous edifice, which should have four fronts, each extending sixteen hundred feet in length, the height of which should be one hundred feet; the whole having twenty-three courts, with thirty-four entrances. But this extravagant project was never seriously entered upon, and of course never perfected. Nevertheless, the present palace is truly magnificent, and is worthy to be esteemed one of the grandest royal residences in Europe.

Sacchetti, an architect of Piedmont, was the person according to whose design this palace was built; and it forms a regular square, each of whose fronts is four hundred and seventy feet in length, and one hundred in height. Round the top is a balustrade, to conceal the roof; and the walls are adorned with numerous columns and pilasters: and lest it should be exposed to the ravages of fire, as was the case with the former one, the utmost precaution has been taken, so that no timber is employed in its construction, except in the roof, the doors, and the windows. The interior is fitted up in a style of magnificence surpassing an ordinary conception; "and," as Mr. Inglis says, "every thing within it is of the most costly and most sumptuous kind, bespeaking the habitation of monarchs who once owned the riches of half the world."

Christianity, though zealously professed in Spain according to the Romish church, is most deplorably misunderstood, as the priests discourage or oppose the education of the people, and will not suffer the circulation of the Holy Scriptures. A powerful writer remarks:—"The religion of Spain is the Roman Catholic. Of all Roman Catholics, the Spaniards are the most bigotted; and therefore, it may safely be inferred, the most ignorant. In no region has religion deviated more widely from her original intentions. Instead of elevating the human mind, inspiring fortitude in distress, and confirming in the mind the idea of a Deity equally benevolent as just, she arrays him only in the habiliments of stern majesty; overwhelms her deluded votaries under a load of absurd and unmeaning ceremonies; inflicts upon them the severest penances and punishments; and keeps them in a state of the most profound ignorance. In order to promote this last end, the Court of Inquisition was established in Spain, in the twelfth century, and it still exists;—a Court, than

which the human mind has not been able to conceive any thing more dreadful."

According to Llorente, the number of victims of the Spanish Inquisition, from 1481 to 1808, amounted to 341,021. Of these, 31,912 were burnt; 17,659 were burnt in effigy; and 291,456 were subjected to severe penance. This shocking Court was put down by Napoleon, in 1808, but re-established by Ferdinand VII in 1814; and it was again abolished by the Cortes in 1820. But there is reason to believe it is again secretly in operation, unless the late political changes have paralyzed its conductors.

Religion in Spain will probably come under consideration again at an early period, and we will therefore only refer to the general statistics of Madrid. This city is 41,333 feet, or about six miles, in circumference; containing 7,398 houses, 506 streets, 42 squares, 15 gates, 133 churches, convents, colleges, seminaries, and hospitals, 65 public edifices, 17 fountains, and several promenades, of which the beautiful Prado is the chief. It is divided into eight districts, each district into eight wards; to each of which an alcade is appointed, chosen annually by the inhabitants. The population, in 1793, was 156,272 inhabitants; amongst whom were reckoned 576 priests, 1,892 monks, 820 nuns, 183 servitors and ministers of churches, 8,613 nobles, 595 advocates, 257 clerks, 727 students, and 17,273 domestics. However, including the garrison (consisting of 8,000 or 10,000 men, foreigners and Spaniards, from the provinces), the population may amount to 200,000 persons. Although nearly fifty years have elapsed since the census mentioned was taken, wars and revolutions, it is believed, have prevented an increase or improvement among the inhabitants of Madrid.

MISSIONARY DISCOVERIES OF INDIAN DESCENDANTS OF THE ANCIENT ISRAELITES.

(Continued from p. 237.)

SEPTICISM itself could scarcely doubt whether the original of the traditions already declared as held by the Karens were taken from the Hebrew Scriptures. But their religious code embraces the following scriptural duties—love to God, prayer, repentance, abstinence from idolatry, honour to parents. It also includes love to others, alms-giving, universal benevolence, love to enemies, patience and humility; and, like the Scripture, it forbids murder, robbery, theft, adultery, lying, profanity, idleness, covetousness, avarice, intemperance, anger, and revenge.

Respecting their own nation, the Karens say that God formerly loved it above all others; but that, on account of its sins, he punished it, and reduced its inhabitants to their present condition. "But," say they, "God will again have mercy on us: God will save us again." "Oh, children and grandchildren! the Karen will dwell in the city with the golden palace. The Karen King will yet appear; and when he arrives, there will be happiness."

"Good persons, the good,
Shall go to the silver city.
Righteous persons shall go
To the new town, the new city."

"When the Karen King arrives,
There will be only one monarch:
When the Karen King comes,
Rich and poor will not exist."

" When the Karen King arrives,
Every thing will be happy :
When the Karen King arrives,
The beasts will be happy.
When Karens have a King,
Lions and leopards will lose their savageness ! "

Abundance of quotations from their unwritten literature might be made, to illustrate the similarity which exists between the Karens and the Jews, and to show that they are a most remarkable race of men.

Such being their character, condition, and religious notions, it cannot surprise us, that, when they heard of the religion of Jesus Christ from Mr. Boardman, they were ready to admire and embrace it. Immediately after his arrival in Tavoy, he was visited by some of the neighbouring Karen tribes, who were able to converse in the Burman tongue, and who listened with the simplicity and candour of children to his conversations; and displayed so great a willingness to adopt Christianity, that he was led to question their sincerity. He could not readily believe, that a people so barbarous, so far removed from all Christian countries, and who seemed to him wholly irreligious, were sincerely gratified to learn the story of the Gospel, and adopt the religion of Jesus. To us, who now know more about them, it seems by no means strange that they were thus affected.

The few Karens who first called on Mr. B. soon returned to their mountain fastnesses, and circulated the thrilling news, that a teacher from a strange and far distant land had come to preach a new religion,—a religion that told of one God, of a Saviour, of a pure and peaceful and holy life, of love to God and love to man, of an immortality, and of a heaven of blessedness. The glad tidings ran like fire upon the mountains, from village to village, and was everywhere hailed as the dawning of a long-expected day—the day when the poor Karens should once more have a national faith, a religion answering to the traditions of their fathers.

From far distant hills, and remote valleys and forests, Karen inquirers flocked to Tavoy, and thronging around the teacher, hung upon his lips, and eagerly listened to his instructions, and manifested child-like pleasure and credulity in receiving as true all his assertions. Mr. Boardman was amazed: he knew not what to believe or think. They urged him to come up into their wild hills, and visit them; and promised that he should be welcomed as a messenger of joy. They told him many singular stories, and among others this;—That more than ten years before, a man in a strange dress came among them, and preached a strange doctrine, and left among them a book in a strange language, which he ordered them to worship; telling them, also, that there was but one living and true God. After he went away, they remembered and believed his words. They appointed a priest to take charge of the sacred volume, of which they did not know even the language; and they continued, in defiance of severe persecution by the Burmans, to obey their unknown teacher, and worship the book and the one living and true God.

Mr. Boardman's curiosity was aroused: he requested them to bring and show him this sacred book; and they readily promised to do so. Their compliance was delayed, first by the sickness of the person who acted as priest of the mysterious volume, and next by the floods which in the rainy season of the year completely cut off the city of Tavoy

from the Karen villages. It was not till September that they succeeded in gratifying Mr. Boardman's wishes. Early in September, on returning home one day from his house of public worship (zayat), he found his dwelling thronged with Karens, who informed him that the teacher had arrived with *THE BOOK*, the much-venerated book. He called them up, and inquired what they wished; when the teacher came forward, and thus replied:—" *My Lord*, your humble servants have come from the wilderness to lay at your lordship's feet a certain book, and to inquire of your lordship whether it is good or bad, true or false. We Karens, your humble servants, are an ignorant race of people: we have no books, no written language; we know nothing of God or his law. When this book was given us, we were charged to worship it, which we have done for twelve years. But we know nothing of its contents, not so much as in what language it is written. We have heard of the Gospel of Jesus Christ, and are persuaded of its truth; and we wish to know if this book contains the doctrines of that Gospel. We are persuaded that your lordship can easily settle that question, and teach us the true way of becoming happy."

Mr. Boardman requested them to show the book, when the old man opened a large basket, and having removed fold after fold of wrappers, he handed out an old tattered duodecimo volume;—it was an English copy of the *Prayer Book and Psalter*! For twelve years had this little work been made an object of ignorant worship.

The deified book is covered with coarse blue cotton cloth, and wrapped about with a long strip of muslin, white, striped, and rudely embroidered. The volume has lost both its covers, and several of the outside pages at each end; but, fortunately, the title-page to the Psalms, towards the close, is in good preservation. The gilding of the leaves is only partially injured. It is a pleasing and singular fact, that, in its present condition, the volume commences with the collect for the *Epiphany*, or the *manifestation of Christ to the Gentiles*. The title-page to the Psalms reads thus:—

"The whole BOOK OF PSALMS, collected into English Metre, by THOMAS STERNHOLD, JOHN HOPKINS, and others; conferred with the Hebrew; set forth and allowed to be sung in all Churches, of all the People together, before and after Morning and Evening Prayer, and also before and after Sermons; and moreover in Private Houses, for their godly solace and comfort; laying apart all ungodly Songs and Ballads, which tend only to the nourishing of Vice, and corrupting of Youth. OXFORD, &c. &c. MDCCCV."

Within the leaves we find, in the writing of Mr. Boardman himself, the following short account:—
"This book of Common Prayer, with the Psalms, was, for about twelve years, an object of religious veneration to a company of wild men (Karens) in the province of Tavoy. They knew nothing of its contents, not even in what language it was composed; but, as they were taught by the person who gave it them, they paid it an ignorant but supreme worship, till, hearing of our arrival in Tavoy, they brought forward and presented it to me, accepting, in its stead, a version of a part of the Psalms in the Burman language, which they partially understand. Some of them have since embraced the Gospel, and are desirous of being baptized. The book is now forwarded to America, to be deposited in the Museum of the American Baptist Board of Foreign Missions.—Tavoy, March 25th, 1829."

It were vain to conjecture how this little book found its way into the heart of the Tavoy forest, where it was found, as never book before was seen, elevated into an object of religious adoration. But one cannot help wondering, whether it was left with the Karens by a really pious Englishman, its owner, whose instructions were misunderstood; or by some profane scoffer, who was willing to try the experiment of furnishing a barbarous tribe with an object of sacred respect, and left his Prayer Book as the first thing that came to hand for the purpose. We scarcely hope to see the mystery solved.

Soon after their arrival in Tavoy, in 1827, a Karen, named Kothah-byoo, who had become a Christian in Maulmein, and removed with Mr. Boardman, was baptized. Moved by the desire of extending to his countrymen in Tavoy the gospel-light, he started, immediately after his baptism, on an excursion among the distant Karen settlements; and with him went many joyful members of these rude tribes. Three excursions of this kind did he make, each one of longer duration than the last, before Mr. Boardman himself complied with the often-repeated request of the Karens to come himself among them. Roused by the strange message which was thus brought among them, these simple-hearted people travelled many days' journey to converse with the American teacher; and, on their return, spread still more widely the moving story, so that, in more than one vast province of India, the Karens were excited to inquiry.

The year 1828 passed away without Mr. Boardman's having yielded to the Karen call. Meantime he had been labouring day and night with a zeal of exhausting ardour, and a consuming industry. His labours had been crowned with the establishment of a native church, consisting of four members, and of a flourishing school. Various plans and operations for the temporal and spiritual benefit of the Tavoyan-Burmese, besides studying their language and corresponding with America, were carried on by Mr. Boardman during this year: but these multiplied duties, pursued in that urgent spirit which characterized this good man, so wore upon his feeble system, that, in December of this year (1828), he was attacked with one of the most alarming symptoms of consumption—a copious expectoration of blood. This circumstance was enough to remind Mr. Boardman that his tenure of life was feeble and uncertain, but not enough to damp his zeal. He regarded it as a warning, to “work while the day lasted.”

On the 5th of February, 1829, he left his wife and family, for the purpose of making his long-projected visit to the Karens. He was accompanied by two Karens, two of the largest boys from his school, and a Malabar cook. Through jungles and over hills they proceeded, until the 7th, when they met messengers from a Karen village, who came out to receive them with a warm and Christian-like hospitality, which cheered Mr. Boardman's heart. The faces of the villagers beamed with delight, and they exclaimed, “Ah, you have come at last: we have long wanted to see you!” His preaching and labours cannot here be detailed: but on the 13th he returned to Tavoy, having travelled more than a hundred miles, and preached *seventeen* sermons, within the space of nine days, besides being exposed to the fury of storms in unsheltered places. By this journey, Mr. Boardman was convinced that his doubts as to the sincerity of the Karen character were unjust. The hospitalities which he received, the joy created by his presence among the villagers,

the earnest attention bestowed upon his preaching, were enough to satisfy him that the Karens were prepared to adopt his religion, and become Christians.

Labours and trials marked the path of this devoted servant of Christ; and during the month of July, Mr. Boardman prepared a record of the various afflictions by which his soul had been exercised within the year. These were *three* successive losses of property by shipwreck; the apostasy of several of his church; *two* attacks of hemorrhage on the lungs; the illness of his wife; the death of one child, and the alarming illness of the other, in this strange land. “It grieves me,” said he, “to think that I was so sinful as to need such afflictions!”

Tavoy was, in August, taken by the natives, who almost exterminated the English: but reinforcements soon arrived, by which they were relieved, and recovered the city, which had been reduced almost to ruins. Success attended his weekly itineraries among the Karen villages. *Is'heik-hoo*, the one in which he first preached in February, became wholly Christian in its character, paying a sacred regard to the Sabbath, and in other respects conforming to Christian customs and institutions.

Early in 1830, Mr. Boardman's constitution began rapidly to break down under his enormous burden of care and labour; and the voice of approaching death was heard in his consumptive cough. Mrs. Boardman was also reduced to the very point of death by disease; and the whole system of missionary operations was for several weeks suspended, while Mr. Boardman attended, as he thought, to the wants of his dying wife. “What will become of my poor child?” thought he: “what will become of the schools,—of the poor native women? and what will become of *me*, if she die?” On her recovery, his thankfulness knew no bounds: his letters are eloquent in their utterance of joy and praise.

There are but few incidents to relate, as occurring within the year 1830. Mrs. Boardman's health compelled her to leave Tavoy, and go to Maulmein, where she and her husband were once more obliged to mourn over the death of a child—an infant son. Mr. Boardman made a third and long excursion among the Karens, on the hills of Tavoy, where the Gospel was hailed as indeed glad tidings. At the close of the year, the Tavoy church included *thirty-one* native members, of whom *eighteen* Karens were baptized at once in November. Mr. Boardman's health now rapidly declined, and it was manifest that he had but a brief period of labour or of life before him. But his heart beat with joy even in prospect of death, and his spirits rose in anticipation of his heavenly rest.

The last record which reached America, in Mr. Boardman's hand-writing, is dated January 1, 1831, and is an entry in his Journal. It announces the expected addition of one or two missionaries to the Tavoy station, and of several Karens to the church.

On the 23d of January, the Rev. Mr. Mason and wife arrived at Tavoy, from America. They arrived in time to accompany Mr. Boardman in his last tour among the Karens, and to witness his death.

Mr. Mason perceived on his arrival that Boardman was “a dying man,” and as his heart was fixed on visiting the Karen village once more, no objection was made to the journey, although he was too much debilitated to walk. He was carried by faithful Karens, on a cot-bed, the whole distance of

a three days' journey, accompanied by Mr. Mason and by his own affectionate wife, who would not remain behind. The journey was commenced on the 31st of January.

On arriving at the *zayat* which had been prepared for his reception, the Karen converts who were anxious to be baptized came in for examination; and the worthy missionary, reclining on his couch, devoted his failing breath to the agreeable duty. Of more than *fifty* who applied, *thirty-four* were deemed fit objects of baptism. When the hour of performing this ceremony arrived, Mr. Boardman was carried, at his own request, to the water-side, though so weak that he could scarcely breathe without the use of the fan and smelling-bottle. His great desire was to behold the administration of the ordinance; and he said that he could then die with the exclamation of Simeon on his lips, "Lord, now lettest thou thy servant depart in peace!" His emotions were almost too powerful for his frame. He afterwards addressed a few words to the natives around him, and offered a short prayer. The party attempted the following day to return: they were overtaken by a violent shower of rain: the dying man was again drenched among those hills where he had so often before been exposed to tempests. He survived the night, but died at noon, Feb. 12th, in the arms of the Karen attendants who were bearing him homeward. The sorrow of wife and friends, who shall describe? The hand of God was recognized even through the cloud of death; and the grief of those who lamented the removal of a faithful servant in the midst of his labours, was assuaged by the reflection that he had "entered into the joy of his Lord."

The whole Christian world were Boardman's mourners. The whole Karen nation wept bitterly over his grave. The station at Tavoy is now occupied by faithful missionaries, and the blessings of Christianity are rapidly spreading over that province. But Boardman is still unforgotten: his name, who first preached salvation to the poor *wild men*, is now whispered by hundreds of grateful voices at the even-tide circle of friends, and at the altar of simple and pure devotion.

The following epitaph is intended to be inscribed on Boardman's tomb.

"Sacred to the memory of George D. Boardman, American missionary to Burmah, born Feb. 8, 1801; died Feb. 12, 1831.—His epitaph is written in the adjoining forests.—Ask in the Christian villages of yonder mountains, Who taught you to abandon the worship of demons? Who raised you from vice to morality? Who brought you your Bibles, your Sabbaths, and your words of prayer? Let the reply be his eulogy!—*A cruce corona.*"

ILLUSTRATION OF GEN. XXII, 1.

"And it came to pass after these things that God did tempt Abraham."

This letter of this passage is directly opposed to James i. 13, "*God tempteth no man*;" but, in reality, there is no opposition between the two sacred writers. In this passage the meaning is, that God *proved* or *tried* Abraham; i. e. put his obedience to the test, as the English word *tempt*, from *tento*, originally signified: whereas the meaning of James, as the scope of the passage clearly proves, is, that God *tempteth* no man to evil, or the commission of sin.

THE HON. R. BOYLE'S PERSEVERING ZEAL TO UNDERSTAND THE SCRIPTURES.

MR. ROGERS, in his "Introductory Essay" on the treatises of the Honourable Robert Boyle, recently published as one volume of the "Sacred Classics," gives some truly interesting particulars of that great man. "The Scriptures ever found him," says Mr. Rogers, "a diligent and prayerful student. That he might prosecute the study of them the more successfully, he obtained a familiar acquaintance with the languages in which they were written, and eagerly availed himself of all the aids of sacred criticism. The account he gives of the pains he justly thought it worth while to take to make himself master of the contents of the sacred volume, is so deeply interesting, that we feel we should be guilty of unpardonable neglect if we omitted to lay it before our readers."

"As I shall not exact," says that pious philosopher, "the study of the original from those, whose want of parts or leisure dispenseth them from it; so cannot I but discommend those, who wanting neither abilities, time, nor convenience to range through I know not how many other studies, can yet decline this; and who sparing no toil nor watches to put it out of the power of the most celebrated philosophers to derive them in another doctrine, leave themselves obnoxious to the ignorance, fraud, or partiality of an interpreter in that of salvation; and thereby seem more shy of taking any opinions upon trust, than those in whose truth or falseness no less than God's glory, and peradventure their own eternal condition, is concerned. Methinks those that learn other languages, should not grudge those that God hath honoured with speaking to us, and employed to bless us with that heavenly doctrine that comes from him, and leads to him. When I have come into the Jewish Schools, and seen those children, that were never bred up for more than tradesmen, bred up to speak (what hath been peculiarly called) God's tongue, as soon as their mother's, I have blushed to think how many gentlemen, that boast themselves to be the true Israelites, are perfect strangers to the language of Canaan: which I would learn, were it but to be able to pay God the respect usual from civil inferiors to princes, with whom they are wont to converse in their own languages. For my part, I that have a memory so unhappy and so unfit to [supply] my intellectual deficiencies, and the rest of my disabilities, that it often strongly tempts me to give over my studies, and abandon an employment wherein my slow acquits are (by the treacherousness of my memory) so easily lost; besides this disadvantage, I say, those excellent sciences, the mathematics, having been the first I addicted myself to and was fond of, and experimental philosophy, with its key chemistry, succeeding them in my esteem and application; my propensity and value for real learning gave me so much aversion and contempt for the empty study of words, that not only I have visited divers countries, whose languages I could never vouchsafe to study, but I could never yet be induced to learn the native tongue of the kingdom I was born and for some years bred in. But, in spite of the greatness of these indispositions to the study of tongues, my veneration for the Scripture made one of the greatest despisers of verbal learning leave Aristotle and Paracelsus to turn grammarian, and where he could not have the help of any living teacher, engaged him to learn as much

Greek and Hebrew as sufficed to read the Old and New Testament, merely that he may do so in the Hebrew and Greek, and thereby free himself from the necessity of relying on a translation. And after I had almost learned by rote an Hebrew grammar, to improve myself in Scripture criticisms, in the Jewish way of reading the oracles committed to them, I, not over-cheaply, purchased divers private conferences with one of their skilfullest doctors (as St. Jerome had those nocturnal meetings, which so much helped to make him the solidest expositor of all the fathers, with Barbrahan or * * * the Jew). I received of him few lessons that cost me not twenty miles riding, at a time when I was in physic, and my health very unsettled. A Chaldean grammar I likewise took the pains of learning, to be able to understand that part of Daniel, and those few other portions of Scripture, that were written in that tongue; and I have added a Syriac grammar, purely to be able one day to read the divine discourses of our Saviour in his own language; in which I can truly profess, with the famous publisher of the Syriac Testament, Guido Fabricius (in his dedication of that book, and his version of it, to the then French King), that I had no instructor to teach me so much as to know the letters; but have been, to use the words he borrows of the learned Budæus, have had no other living teacher but God and myself, in the little grammatical learning I have acquired in those four tongues, in which the better understanding and relishing of the Scripture limit my pretensions. Nor do I at all repent my labour, though, to secure my progress and acquists in these languages, my had memory still reduces me to a constant and frequent recollection of some choice institutions of them all. For certainly the satisfaction of understanding God, and those excellent persons celebrated even in his book, express themselves in their own very terms and proper languages, doth richly recompense the pains of learning them; for, according to the known saying,

"Though we stream-waters not unpleasant think,
Yet with more gusto of the spring we drink."

"It is true, that a solid knowledge of that mysterious language God and his prophets spake, whatever is given out to the contrary by superficialists, (amongst whom I remember a Jewish professor of my acquaintance used to reckon men that are thought and think themselves Hebricians, because they could without hesitation and the help of a translation or a dictionary, read and render in their own tongue an Hebrew chapter) is, I say, somewhat difficult; but not so difficult, but that so slow a proficient as I could, in less than a year, of which not the least part was usurped by frequent sicknesses and journeys, by furnaces, and by (which is none of the modestest thieves of time) the conversation of young ladies, make a not inconsiderable progress towards the understanding of both Testaments in both their originals. For my part, that reflect often on David's generosity, who would not offer as a sacrifice to the Lord his God that which cost him nothing, I esteem no labour lavished, that illustrates or endears to me that divine book; my addictedness to which I gratefully to myself, as thinking it no treacherous sign that God loves a man, that he inclines his heart to love the Scriptures, where the truths are so precious and important, that the purchase must at least deserve the price. And I confess myself to be none of those lazy persons, that seem to expect to obtain from God the knowledge of the wonders of his book upon as easy

terms as Adam did a wife, by sleeping profoundly, and having her presented to him at his awaking."

INDIAN ILLUSTRATION OF ISAIAH I, 8.

"And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers."

As I walked one evening in the beautiful island of Salsette, I came to a pleasant spot at the foot of a hill. A far-spreading banyan cast its grateful shade over the hut of a peasant, round which, upon a low trellis work, the gourds were climbing in every direction, twining their tendrils, spreading their green leaves, and opening their flowers. It was at the period of the rains—the ground was gladdened with verdure, a group of children were sporting under the wu-tree, and the whole formed a smiling and a cheerful scene. This was "a lodge in a garden of cucumbers."

I passed it a few months after: the wu-tree remained in its greenness, but all beside was changed. Of the gourds there remained nought but a few sere and yellow leaves—the frail booth had been broken by the storm—part of its roof of leaves was flapping in the northern wind—there was no verdure at my feet—no sound of merry children,—but all was dreary, desolate, forsaken!

Thus was Zion left "as a lodge in a garden of cucumbers." Her stubborn sons knew not the time of their visitation: they resisted their God, crucified their Messiah, forfeited their privileges, and their house is left unto them desolate! Thus, too, thought I, is it with the heart which hardens itself against the grace of God. Like the scene of the tenanted booth, it has no charm for the present, no hope for the future: it is withered, cold, and dead. Listen, then, ye careless ones! to the checks of conscience, to the voice of God, lest ye too be left "as a cottage in a vineyard, as a lodge in a garden of cucumbers."

THOUGHTS ON OUR KNOWLEDGE OF GOD.

Nothing is more difficult for such a creature as man, surrounded as he is by gross material objects, and necessarily occupied in worldly pursuits, than to lift up his thoughts and affections to God. A Being whose nature is so incomprehensible, that our knowledge of him is chiefly negative—of whom we know not so much what he is, as what he is not—it is difficult to make even a steady object of thought. We believe that God is a spirit; but we have a very faint notion of the nature of a spirit, except that it is not a body. God is eternal; but we are bewildered with the very idea of eternity, of which we only know that it is without beginning, without end. We say that the Divine attributes are infinite; that is, unbounded, unlimited. And even where our knowledge of God extends beyond mere negatives, we cannot but perceive, on attentive reflection, that the attributes assigned to the Deity must in reality be such in him, as the ordinary sense of those same terms, when applied to men, can but very faintly shadow out.—*Archbishop Whately.*

"The deepest humility is generally connected with the soundest judgment."—*Mrs. H. More.*

MY SCRAP BOOK.

LEAF LXX.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—*SENECA*.

ON PREACHING.—No. 3.

Avoid Imaginary Observations.

A *VERY* accurate writer observes, "that our opinions and belief are often influenced by *passion*, by *propensity*, and by *affection*." The well-known anecdote of a fine lady and a curate viewing the moon through a telescope, is a pleasant illustration of the latter. I perceive, said the lady, two shadows inclining towards each other, they are certainly two happy lovers: Not at all, replied the curate, they are two steeples of a cathedral.—*Elem. of Criticism*, vol. i, ch. 2, p. 5.

Pulpit Addresses should always be serious and affectionate.

Whatever the mode of address, or whatever the choice of topics, there are two qualities inseparable from religious instruction; these are, *seriousness*, and *affection*. In the most awful denunciations of the Divine displeasure, an air of unqualified tenderness should be preserved, that while with unsparing fidelity we declare the whole counsel of God, it may appear we are actuated by a genuine spirit of compassion. A hard unfeeling manner of denouncing the threatenings of the word of God, is not only barbarous and inhuman, but calculated, by inspiring disgust, to rob them of all their efficacy. If the awful part of our message, which may be styled the burden of the Lord, ever fall with due weight on our hearers, it will be when it is delivered with a trembling hand and faltering lips; and we then may expect them to realize its solemn import, when they perceive that we ourselves are ready to sink under it. "Of whom I have told you before," said St. Paul, "and now tell you *weeping*, that they are the enemies of the cross of Christ." What force does that affecting declaration derive from these tears! An affectionate manner insinuates itself into the heart, renders it soft and pliable, and disposes it to imbibe the sentiments and follow the impulse of the speaker. Whoever has attended to the effect of addresses from the pulpit, must have perceived how much of their impression depends upon this quality, which gives to sentiments comparatively trite, a power over the mind beyond what the most striking and original conceptions possess without it.

Near akin to this, and not inferior in importance, is the second quality we mentioned, *seriousness*. It is scarcely necessary to remark, how offensive and unnatural is every violation of it in a religious discourse, which is, however, of wider extent than is generally imagined, including not merely jesting, buffoonery, and undisguised levity of every sort, but also whatsoever, in composition or manner, is inconsistent with the supposition of the speaker being deeply in earnest; such as sparkling ornaments, far-fetched images, and that exuberance of flowers which seems evidently designed to gratify the fancy, rather than to touch the heart. When St. Paul recommends to Timothy that *sound speech which cannot be condemned*, it is probable he refers as much to the propriety of the vehicle, as to the purity of the instruction. There is, permit me to remind you, a sober dignity both of language and of sentiment, suited to the representations of religion in all its

variety of topics, from which the inspired writers never depart, and which it will be our wisdom to imitate. In describing the pleasures of devotion, or the joys of heaven, there is nothing weak, sickly, or effeminate: a chaste severity pervades their delineations, and whatever they say appears to emanate from a serious mind, accustomed to the contemplation of great objects, without ever sinking under them from imbecility, or attempting to supply a deficiency of interest, by puerile exaggerations and feeble ornaments. The exquisite propriety of their representations is chiefly to be ascribed to their habitual seriousness; and the latter to their seeing things as they are.—*Robert Hall*, vol. i, p. 242.

Are you desirous of fixing the attention of your hearers strongly on their everlasting concerns? No peculiar refinement of thought, no subtlety of reasoning, much less the pompous exaggerations of secular eloquence, are wanted for that purpose: you have only to imbibe deeply the mind of Christ, to let his doctrine enlighten, his love inspire your heart, and your situation, in comparison of other speakers, will resemble that of the angel of the Apocalypse, who was seen standing in the sun. Draw your instructions immediately from the Bible; the more immediately they are derived from the source, and the less they are tinged with human distinctions and refinements, the more salutary and the more efficacious. Let them be taken fresh from the spring.—*Ibid.* p. 251.

Shun not to declare the whole Counsel of God.

Some preachers, says Saurin, under pretence that the doctrine of eternal punishments has thrown some weak people into doubts about the Divine perfection, have thought it their duty to remove that stumbling block, by presuming that the idea which scripture gives of eternal punishments, is only intended to terrify sinners; they think it allowable to suppose that in the end God will relax the rigour of them. But if the design of God *was* only to terrify the impenitent, would it become *us* to oppose *his* wise designs, and with our profane hands to pull down the dams with which he intended to stop the current of our crimes? Would we penetrate into his counsels, and after having (as it were) extorted his confidence, indiscreetly publish his secrets? *Let us not be wise above what is written*; let us preach the gospel as it has pleased God to commit it to us. *He* has not judged that the doctrine of eternal punishments would wound the holiness of his attributes; let us not think so then.—*Ser. de l'Enfer*, tom. 2.

On the Government of the Voice.

Preachers who know how to govern their voices, are always very cautious in uttering their first words; for if they pitch too high, they soon find themselves compelled to hawl out in disagreeable and unnatural tones. Most begin low, and this is the only way to obtain audience, for it warns the people to listen, if they intend to hear: on the contrary, if the speaker sets off loud, they will not be afraid of making a noise, for they will think they shall be sure to hear, make what noise they will. People who come late are great disturbers, and they ought to leave off the lazy habit, or sit down as soon as they enter. Coughing, again, is another common disturbance. Just as the preacher is going to utter that one word on which the sense of a whole period depends, out issues a cough from some wide mouth, that shakes all the air, prevents the hearing of five

hundred attentive people, and gives half the assembly the headache. They who have very bad coughs should keep at home; they who cough by rote, should be reprov'd; and they who have colds, and yet think proper to attend a sermon, should cough into a handkerchief, and so lessen the noise. Every cough is a kind of attack on the preacher's voice, and it is miserable for him to stand up merely to be pelted. The most and best a public speaker can do in such case is, to utter his sermon by periods, and by making proper pauses between each, to give the people time to ease their lungs.—*Robinson's Claude*, vol. ii, p. 459, note.

S. J. B*****.

MEDITATION.

I LOVE to watch in some sequester'd dale,
Or 'mid the silent tombs or lonely groves,
The gentle rising of that full-orb'd moon,
When first emerging from her ocean-bed
Her dazzling light at once enchants the view,
Illumes our lower regions, and streams forth
A flood of beauty o'er the heavenly plains;
When all around is hush'd in slumbering peace,
And evening's shadows veil the mighty world;
Nor aught arises on th' attentive ear,
Save the soft murmurs of the gathering breeze,
Or the hoarse bayings of the village watch,
As stragglers like myself awake his fear.
'Tis then the man oppress'd with ceaseless cares,
Which date their era from each morning's dawn,
A wearied actor on life's chequer'd stage,
Where all is tragedy, deceit, and death,
Flies from the world and all its fantasies,
Its syren pleasures and its gilded baits,—
Which teach th' impetuous youth, too late reclaim'd,
That bitter is the draught and death the dregs,—
To search for happiness, when all is calm
Around, and every care-worn mind at rest.
'Tis then life's tumults, troubles, toils, and pains,
Sedative slumber, and the passion's tide,
Unruffled flows, and in sweet composure
Nature and heaven harmonious combine.
Oh! then 'tis joy up yonder hill to stray,
To meditate on by-gone years, and scan
The past, the present, and the yet unknown;
Retrace the steps of childhood, happy days
When care was known not, and the breast beat high,
With distant views of happiness ideal.
Those years of bliss, alas! have roll'd away,
And nought of all their pleasures now remains,
Save the mind's impress, and the fast, firm tie
Of sacred friendship. All else have vanished!

GRACE.

Say what is Grace? It is the gift of God,
Bestow'd upon us through a Saviour's blood;
It is the favour of the Lord most high,
The Ruler of the spacious earth and sky.

Say what are its effects? To change the heart,
And bid the love of every sin depart;
To bring us nigh to God, our Heavenly Friend,
To lead, and teach, and keep us to the end.

Say where it leads? To shining courts above,
The seat of glory and the world of love;
Where Jesus reigns in majesty divine,
And all the heavenly hosts in beauty shine.

And is this blessing mine? The life will prove:
If wean'd from earth and seeking joys above,
If trusting in a Saviour's righteousness,
If daily living to my Maker's praise;—

Then I have evidence of Grace divine;
Then I may call this heavenly blessing mine;
And look beyond life's present narrow bound,
To see that Grace with perfect Glory crown'd.

E. M.

A COMMENTARY UPON THE HOLY BIBLE.

From Henry and Scott, with numerous Observations
and Notes from other Writers. Romans to Revelations.
Cloth boards, small 8vo. pp. 674. London,
Religious Tract Society.

COMMENTARIES are indispensably necessary for an intelligent and comprehensive reading of the Holy Scriptures. Doubtless the Word of God may be read with profit, as it has been so read by thousands to their edification and salvation without any such aid; and it cannot be doubted that multitudes more will so peruse its sacred contents, under the saving blessing of their Author; so plain, so full, and so wisely adapted to their designed end are the inspired writings. Nevertheless, their geographical, historical, and chronological references, especially in the prophetic parts, their allusions to the customs of various eastern ancient nations, whose habits and manners have been so different from those of Europeans, and their diversities of literary style, render a Commentary peculiarly desirable.

The Tract Society's Commentary is a most valuable family treasure, and we cannot but wish that it were possessed by every family acquainted with the English language. The richly evangelical application and improvement from Henry and Scott, are rendered still more valuable by many judicious passages from almost a hundred other authors, in the Commentary or Notes; and the Introductions to the several books, with the Notes and Essays, add greatly to the worth of this popular treasure of Christian knowledge.

REV. ROBERT HALL ON SOCINIANISM.

HIS admiration of Priestley made him suspected of Socinianism; but he only loved the Doctor for his private worth, his scientific acquirements, and his ardent love of civil and religious liberty. In consequence of his having cherished these benevolent and honourable feelings, some of the more refined Socinians eagerly sought his acquaintance, and seemed to calculate on his becoming in time their advocate, though nothing had brought him into contact, but the love of intelligent society and free discussion. Being one day in company with a party of this description, occasion was given for dispelling this delusion. An unguarded expression having escaped him, in conversation, one of them took the liberty of tapping him on the shoulder and saying, "We shall have you amongst us soon, I hope, Sir." Startled and offended at this unseasonable anticipation, Mr. Hall quickly replied, "Me amongst you, Sir? Me amongst you? Why I should deserve to be tied to the tail of the red dragon, and whipped round the nethermost regions to all eternity!"

London: Printed and Published by C. WOOD AND SON, People's Court, Fleet-street; to whom all Communications for the Editor (post paid) should be addressed, and sold by all Booksellers and News-men in the United Kingdom.

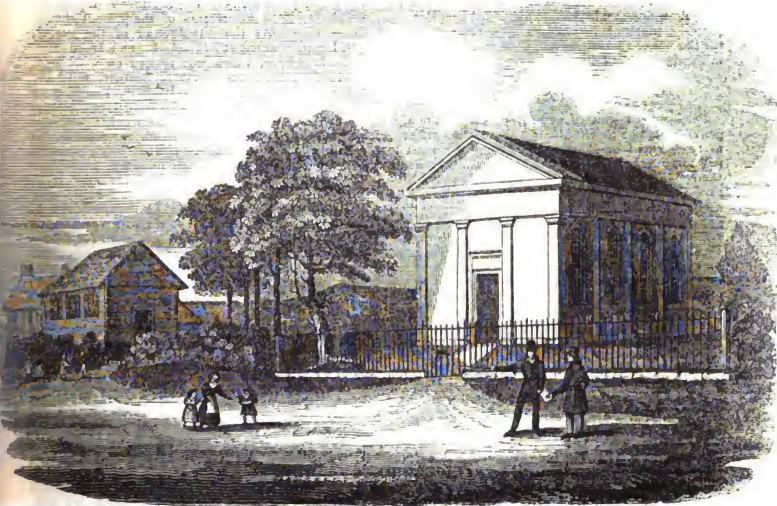
THE CHRISTIAN'S PENNY MAGAZINE.

Nº 166.

PUBLISHED EVERY SATURDAY.

August 8, 1835.

PRINTED AND PUBLISHED BY C. WOOD AND SONS, POPPIN'S COURT, FLEET STREET.



THE CHAPEL AND SCHOOL ROOM, AT FOUR ELMS, KENT.

GENUINE PATRIOTISM, ILLUSTRATED.

"He loveth our nation, and hath built us a synagogue."—
Luke vii, 5.

PATRIOTISM is a virtue which is exemplified in an eminent degree by many individuals in Great Britain. There are those, doubtless, who cherish the true spirit of the ancient Greeks and Romans, whose chief object was to conquer and depress all other nations, that they might rise to wealth and honour, and triumph over their ruins. But there are others, it is manifest not a few, whose patriotism is cherished with sentiments and feelings which spring from far other and nobler principles than those which influenced the martial sons of Greece and Rome, regarding all other nations with the purest benevolence.

British patriotism, in many instances, is sanctified by truly Christian principles, and baptized by the Spirit of God. This contemplates, not the military glory of the country, nor chiefly its superiority in wealth and science, but it regards above all things the welfare of the nation in a moral point of view, and its advancement in those principles and habits which the Gospel inspires, leading men to the prac-

VOL. IV.

tice of Christian virtue, to the enjoyment of real happiness, and finally to the kingdom of God.

Depraved as was the Jewish people when our Lord appeared among them as the saving prophet, patriotism of this noble kind was not altogether extinct; some of them at least were aware that the diffusion of scriptural knowledge among the population, by the ordinary means of divine worship, was the surest way to confer substantial benefits on the community. Hence we find a Roman centurion stationed at Capernaum, recommended to our blessed Lord for the purpose of obtaining his miraculous powers to heal "his servant who was dear unto him." The rulers of the city used a remarkable plea with Jesus, when they declared him worthy of his favourable regards: for they said, "*He loveth our nation, and hath built us a synagogue.*" Luke vii, 5.

This pious centurion seems to have been brought from the abominable idolatries of his native pagan Rome to the true and saving knowledge of God, by means of the scriptural doctrines which he had learned from the Jews, while serving as a military officer in their country; and having become a proselyte of Israel, he had regarded Canaan as the land of his regeneration, his spiritual native country.

2 K

Hence originated his consecration of his property to glorify God and benefit his people by this noble act of truly religious patriotism. And while many of the Jews were practical infidels, this Roman soldier was a faithful worshipper of the God of Israel, and by his intelligent, fruitful faith manifested himself a son of Abraham.

Patriotism of this kind originated most of the parish churches and cathedrals of Great Britain: they are therefore sometimes called "Monuments of the Patriotism of our Catholic forefathers;" for they were certainly erected, under the direction of the priests and monks, chiefly by landed proprietors, several centuries before the Protestant Reformation, for the use of themselves and their tenantry, though in the dark ages of Popery.

KENTISH PATRIOTISM.

Patriotism, worthy of record, originated the elegant Chapel and School Room at Four Elms in Kent, as represented in our Engraving; and we trust it will serve to enforce on many the admonitory direction, "Go, and do likewise." The following historical sketch of this admirable provision of the means of grace, is taken from the *Home Missionary Magazine*.

"FOUR ELMS is situated four miles southward of Westerham, in the Weald of Kent. It is bounded on one side by a long ridge of high hills, and on the other by a level, woody, and interesting part of the county. 'The Weald, contemplated from the hills adjacent,' says Ireland, in his *History of Kent*, 'exhibits the most delightful scene imaginable, presenting an extensive level country, covered with the combined luxuriance of nature and art, variegated by mansions, seats, and villages, interspersed among the stately growth of venerable oaks, growing over the whole surface of the soil, presenting the appearance of a richly cultivated and luxuriant forest, even at the present time.'

"Contiguous to Four Elms, within the compass of three and four miles, are the villages of Edenbridge, Hever, Bawbeach, Chiddingstone, &c., besides a number of detached farm-houses, which make the aggregate of the inhabitants in its vicinity very considerable. For many years, this part of the country was totally destitute of evangelical means, until a few religious friends in the neighbourhood of Seven Oaks, came forward to the help of the Lord against the powers of sin and darkness, which seemed to reign triumphant over the hearts of the inhabitants. The people might be said to be indeed in gross darkness; for their Sabbaths were spent in all kinds of gaining, drunkenness, and rioting; and to show the feeling of hatred manifested against religion, a circumstance might be mentioned, which was related to the agent of the *Home Missionary Society* here, by a person who had come on a visit to his friends. He is in connexion with the Wesleyan Methodists, and for years has been a consistent, steady professor of religion. 'What a striking change,' said he to the Missionary, 'has been effected in the conduct of the people at this place. When I came here a few years ago, I could scarcely show my head out of doors on the Sunday; and one Sabbath especially, I remember, that knowing I was a professor of religion, they houted me, and pelted me with stones; and as I came round by the pond, I was shoved about by a number of men from one to another, who tore my coat off almost to rags, and cursed me for being a Methodist. Now,' exclaimed he, 'what a change! I see an excellent chapel

with good attendance, a Sunday-school filled with children, the people quiet and orderly on the Lord's-day; and all this is one of the blessed effects of having the gospel preached unto them.'

"As well as can be ascertained, the gospel was first introduced here in the year 1824, by Mr. Job Sarby, a pious and labouring member of the Baptist church, at River-head. A house, occupied by Mr. W. Crank, Kibble's Green, Four Elms, was licensed for preaching; and there, by various individuals of different denominations, the preaching, or the reading of a sermon, was continued, though not regularly, until the erection of the present chapel. Some time after the introduction of the gospel, Mr. Lunn, resident at Brasted, began a small Sunday-school here, which was carried on with great fluctuations from one house to another, until the present superintendent, Mr. Burfield, kindly came forward, and opened his barn for its better accommodation; and to the indefatigable labours and unwearied continuance of this friend, the cause of the school, and the interests of the Redeemer generally, has been in this place much indebted, under the Divine blessing. In the spring of the year 1831, Edward Whittaker, Esq., of Mariner's Hall, near Westerham, in his benevolence for the spiritual welfare of the people, built, at his sole expense, a school-room; which becoming too small for the increased number of children attending since the preaching of the gospel steadily by the *Home Missionary*, that gentleman last year was so kind as to enlarge by his liberality, and fit up commodiously, the school-room to hold from 140 to 150 children. It measures inside thirty feet long, and eighteen feet wide, and is well filled with children on the Lord's-day, who attend also the preaching in the chapel. Nearly at the same time the school was erected, it pleased God to put it into the heart of the late John Williams, Esq., of Greenwich, to build, at Four Elms, a place of worship. That gentleman, feeling for the religious destitution of the neighbourhood, having considerable property in this part of the country, and being accustomed often to visit it, resolved upon building a chapel. His determination was partly carried into effect, when it pleased the Almighty, in his inscrutable wisdom, to take him to himself. The sons of that gentleman, the present J. and S. Williams, Esqrs., of Greenwich, after their father's decease, finished the present handsome and commodious chapel, which will seat, without galleries, 250 hearers; its measurement inside is forty-five feet long, and thirty feet wide. The chapel was opened August 15th, 1832; when the Rev. W. Chapman, of Greenwich, and the Rev. T. Shirley, of Sevenoaks, preached.

"As a large field was opened for preaching the gospel to the destitute and benighted in this part of the country, and the inhabitants being generally very poor, an application was made to the *Home Missionary Society*, to supply this place with a missionary. The present agent, who at that time had been sent down to occupy a sphere in the neighbourhood of Tunbridge Wells, was desired to visit Four Elms; and the Christian Instruction Society at Tunbridge Wells having undertaken to supply the places in their own immediate vicinity, the *Home Missionary* commenced his labours at the chapel here in October, 1832. With devout thanksgiving to God for his abundant goodness, and divine blessing upon the labours of his servant, the missionary has been able to collect a numerous and attentive congregation. Besides attending the school, and preaching twice on the Lord's-day at Four Elms, he

is also engaged in preaching on the Sabbath-evenings at Westerham, and is occupied during the week at most of the villages and places adjacent, either in preaching or visiting with tracts and evangelical instruction. Several very pleasing instances might be related of the success with which God has been pleased to favour the preaching of the word.

"The following instance may be encouraging to go onward in the work of the Lord. A person, who spent his Sabbaths generally either at work in his garden, or loitering about in idleness, was induced, by the earnest request of his apprentice, to come and hear the preaching at Four Elms. He was persuaded to attend again and again, and the Lord, by his Spirit, opened his heart to receive the word. He then broke off Sabbath-profanation, and became a regular hearer; and, at last, not only was desirous of attending the ministry of the chapel, but also of having preaching at his own house. He has now, for some time, given decided proofs, by divine grace, of a real change of heart; and not only is the preaching established, but a Sunday-school has been commenced at his house: where, besides the one at Four Elms, we have now a Sabbath-school, two miles and a-half from the chapel, of fifty-two children. One circumstance might be mentioned as a proof of his decision and disinterestedness. He being a master shoemaker, for some time a club has been established at his house, for the obtaining of shoes by rotation amongst the members. It was customary for the persons wanting to be measured, to come on the Sunday morning, as it was thought more convenient for the poor and the agricultural labourers. However, when it pleased God to open his heart to the importance of religion, he informed the members of the club, that he should henceforward cease from doing any more business on the Sabbath-day; and that if they could not make it convenient to come on the Saturday evening, or Monday morning, or any week-day, they might take their club somewhere else, for he would no longer sin against God in breaking the Sabbaths. It created great murmuring and threatening amongst the members, but they finally submitted to his determination; and now his house, on the Lord's-day, instead of being frequented by customers for shoes, is engaged for a Sabbath-school, and for prayer, and reading the Scriptures. Both he and his apprentice have united in Christian fellowship with the church at Four Elms; and we trust that they will not only be our hope and joy here, but part of the crown of our rejoicing in the presence of our Lord Jesus Christ, at his coming.

"Oh! that the God of all grace might continue to accompany with the blessing of his Holy Spirit, the preaching of the word, from time to time, on this Station; that the fervent desires of the Missionary may be fulfilled, in his witnessing many souls brought by repentance and faith to Christ, who shall be trained up in knowledge and holiness to inherit joys everlasting in the heavenly world."

"And all the people came early in the morning to him in the temple, for to hear him. Luke, chap. xxi, 37.—"Came early in the morning." Our Saviour did not waste his mornings in idleness or sleep. He rose early and repaired to the temple. The people also flocked to the sanctuary to hear him. This example is at once an encouragement to early rising, and to the early worship of God. It is a reproof to those who spend the part of the day best fitted for devotion in unnecessary sleep."

ON RECONCILIATION.

THE doctrine of the reconciliation of the world by means of vicarious sufferings, appears to have had its analogy in the systems of natural religion. Hence, substitution, mediation, and reconciliation, were established principles of antiquity; and anticipated, prior to the incarnation of the Mediator, the true character of propitiatory sacrifice. But the articles of *voluntary death* and *vicarious sufferings* never reciprocated until Jesus Christ became incarnate, and redeemed humanity. The Mediator's interposition was necessary to the exercise of forgiveness; and as we waive the supposition, that another course of mediation might have been adopted by the Deity, we conclude, that, unless man had been redeemed, he could not have been pardoned.

In connection with these preliminary remarks, we shall endeavour to illustrate the following doctrines:—*First*, That reconciliation between God and man was virtually effected by the vicarious sufferings of the Mediator; and, *Secondly*, That a final restitution of all things should be anticipated, as the ultimate design of the atonement.

In the first place, we shall endeavour to illustrate the fact, that, by the voluntary sufferings of the Mediator, the reconciliation of the world was effected. The atonement, or at-one-ment, is founded on a relation to free agents and moral government. By an unjustifiable liberty of action, the representative of the former violated a positive injunction, and thereby subjected humanity to the penal consequences of the curse pronounced in the event of apostasy; and possibly this subjection of mankind to the broken covenant of works, would for ever have remained unrepealed, and the justice and equity of the moral economy so disordered have remained unsatisfied, had not the Divine benevolence appointed a future mediation, and permitted it to be prospectively efficacious. Reconciliation could only be effected through means of sufferings (a principle expressed in the first announcement of mediation—"It shall bruise thy head, and thou shalt bruise his heel"); and dying for the purpose of atoning for transgression, and suffering vicariously, or in the stead of others, must unite in one person. Abstract divinity was, however, incapable of suffering; and in an imperfect creature such suffering would have been unavailable. Mediation, through means of suffering, founded the necessity of the interposition of a substitute, who, in the union of natures, might in the first place deliver mankind from the penal consequences of sin, and in the second render an equivalent to that government, the justice and equity of which had been violated. In the prospect of atonement, an incarnation appears to have been implied and acknowledged.

Hence, in connection with all the exigencies of the case, God became manifest in the flesh, in the person of his only-begotten Son, by him as his saving instrument reconciling the world unto himself, and effecting peace by the blood of his cross. What saith the Scripture? "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." 2 Cor. v, 18, 19.—"When the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law." Gal. iv, 4, 5.—"The

Father sent the Son to be the Saviour of the world." 1 John iv. 14. This provision of Divine goodness rendered it consistent with the character of God, as the governor of the world, to remit sin. At the same time the perfect voluntariness of the Mediator's interposition, and the vicarious obedience which he rendered, hath placed mankind on an equable footing; since he poured out his blood for the redemption of humanity, and virtually achieved the purpose of his mission—namely, the reconciliation of the world, both Jew and Gentile, unto God, in one body by the cross. "There is therefore one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all."—"And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."—"Therefore as by one offence judgment came upon all men to condemnation; even so by one righteousness the free gift came upon all men unto justification of life." 1 Tim. ii. 5, 6; 1 John ii. 1, 2; Rom. v. 18. We seem therefore to have furnished some proof, that the mediation of Christ was an interposition with God on the behalf of men; and that by his voluntary obedience unto death, he hath ransomed humanity, and reconciled the world. Man is now a restored creature, and capable of pardon: he is a reconciled creature, and free to the exercise of mercy.

In the second place we have to illustrate the fact, that the final restitution of all things is the ultimate design of the atonement. The mediation of Christ for the reconciliation of the species is certainly a transaction highly worthy of God to have appointed, and of the Redeemer to have accomplished. Still there is a dignity in the work of atonement, which tells loudly of a glory that shall follow. The scheme of redemption is even now prospective to every portion of God's moral government. The sense of revelation is, "that in the ages to come the Almighty might show the exceeding riches of his grace by Christ Jesus." The mediation is not a circumscribed system, confined to such only as will be eventually saved; but extendeth to other purposes, possibly to other systems and beings in infinite variety. And although we are ignorant of the manner in which the mediation of Christ will operate among those other ranks of God's creatures who were not included in the work of reconciliation, still the peculiar office of our faith is to believe whatever God has declared, even where we cannot explain, and not disbelieve because we cannot understand. The principles of the Divine administration, in reference to the mediation, are tending to "that restitution of all things, which God hath promised by his servants the prophets since the world began." So that God, having effected peace by the bloodshedding of Christ, is by him reconciling all things unto himself, both which are in heaven, and which are on earth. If, therefore, we look at creation, we find that it was not called into existence for present purposes exclusively; for since materialism hath been sanctified by the assumption of humanity into union with the Divine nature, and is dissociated from sin, we look for a kingdom upon earth resplendent with the richest results of mediation,—even the reign of universal righteousness as the consequence of universal deliverance. If, again, we look at man, we find he is destined to be the heir of a resurrection to life eternal; that incorruptible and immortal, fashioned like unto the glorified body of the Saviour, he will arise from the

sepulchre, and with all the appropriated blessings of a pardoned nature, will reign as king and priest unto God in the renewed habitations of the righteous. If, again, we look at the wicked, whose corrective punishments are in every case proportionate to their misdeeds, we seem to have hope that to them a future day of grace will be given, and mercy awarded. For in the prospect of millennial glory, we behold, equally as the result of the Mediator's interposition, that death and hell will be cast into the lake of fire, and all things rendered tributary to the Divine glory.

We conclude with those sublime words of the apostle, in his Philippian letter, ii. 4—11: "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Animated by these truths, let us cherish large expectations. We are redeemed creatures, and predestinated to be conformed to the image of Christ. May the prospective anticipation, therefore, be realized in perfect fruition; and the highest effort of our renewed nature engaged in the anthem of future glory, in the celestial harmony of which, "every creature which is in heaven, and on the earth, and such as are in the sea, and all that are in them, will ascribe blessing, and honour, and glory, and power, unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever." Rev. v. 13.

C. H.

ON DIVINE INFLUENCE.

No. X.

FAITH.

FAITH being distinctly recognized as a fruit of the Spirit, and also as the gift of God, demands now our attention, since I apprehend its growth becomes apparent as soon as repentance has led the sinner to desire and strive after deliverance from the guilt and the power of his wickedness. I feel the subject to be one of very great importance, because the Bible unquestionably sets it forward in a prominent point of view; and also because it has in every age been alike the cause of persecution and error.

It is not perhaps an easy task to present our readers with an accurate definition of the meaning of this word, as there can be no doubt that the Bible refers to more than one kind of faith. But concerning that which is represented as peculiarly necessary to the reception of the blessings of redemption, it may, I think, be inferred, or rather clearly gathered, that it is a kind of indwelling principle, which taking the Bible and its declarations for the true and only account of man's duty and his interest, resolves to act upon its precepts in every respect. Faith is an act of the mind giving credit to the declaration or promise of God, as his known character inspires confidence. The true believer is

a man who will pursue a course of conduct recommended in the Bible, because he believes it to be God's will; and will abstain from those actions which are prohibited, because he believes the threatenings of God will be fulfilled on him if he is disobedient.

It is in my opinion the error of some in the present generation to run into the very dilemma they attempt to escape; and when I listen to the doctrine of Justification by Faith, as preached by some of those who stand high in public estimation, I am compelled to feel that it is in fact Justification by Works that is presented to me. However the preacher may strive to gloss over what seems to be the plain inference from his sermon, namely, that *faith is meritorious in procuring our salvation*, I find that common sense will not allow me to sacrifice reason to sophistical arguments and unmeaning distinctions. On the one hand I have been told to believe, that if I performed my duty with fidelity and zeal I should be safe for eternity; while on the other I have been told, that all my honour and integrity are useless, unless I believe the form of doctrine which the preacher himself believes. Harassed by the conflicting sentiments of parties, the practical influence of each of whose doctrines I could not approve, I have searched my Bible to discover its revelation on the point; and will endeavour, without disguise or the fear of being branded by the adherents of either party with heresy or superstition, to present our readers with what appears to me the scriptural doctrine of that faith which is wrought in us by the Spirit of God.

Faith, as a fruit or grace of the Holy Spirit, is that active, holy disposition of the mind, which is seen to have influenced the people of God in the ways of virtue through all ages, from Abel, who, believing the promise of a Redeemer, and salvation by virtue of his mediation, "offered to God a more excellent sacrifice than" unbelieving "Cain," Heb. xi, 3, down to the humble Christian of our times, who lives upon the "exceeding great and precious promises" of God, 2 Pet. i, 4, which are all "yea and amen in Christ Jesus." 2 Cor. i, 20.

Faith is distinguished by the apostle from "sight." "We walk by faith, not by sight," 2 Cor. v, 7, as believers giving credit to the word and promise of God, that he has provided eternal blessings for those who embrace the glad tidings of the gospel. Giving credit to the declaration of God by believing his holy word, they "look not at the things which are seen, but at the things which are not seen," 2 Cor. iv, 17; and hence, through faith in Christ as the Mediator, they triumph over every evil and every enemy, in the assured hope of eternal glory. Rom. viii, 38, 39.

Faith in God is giving credit to his declarations, whether they refer to the *past*, his works of creation, which He only could reveal to us, Heb. xi, 3; or to the *present*, that He will now bless and reward those who seek him, ver. 6; or to the *future*, that believers "shall never perish, but have everlasting life." John iii, 16.

Faith may be illustrated more clearly by stating the place which properly belongs to it in the momentous business of a sinner's salvation. Hence our Saviour says, "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him shall not perish but have everlasting life," John iii, 16. He who receives this glad announcement, "believing with the heart" the joyful tidings, shall inherit eternal bliss.

Again, "he that believeth on the Son," receives

by faith the declarations relating to this provision of mercy, "hath everlasting life," John iii, 36, possesses the elementary principles of holiness and heaven: "and he that believeth not the Son shall not see life, but the wrath of God abideth on him;" despising or disregarding the declarations of Divine mercy, he remains liable to the inflictions of inflexible justice, from which there is no escape for any infidel transgressor.

Justification, as stated by the apostle under the direction of the Holy Spirit, will illustrate the nature and use of faith. "It is God that justifieth," Rom. viii, 33; "Being justified by faith," Rom. v, 1. These declarations are easily reconciled by the apostle himself thus: "Being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins—that he might be just, and the justifier of him that believeth in Jesus," Rom. iii, 24—26. "By grace ye are saved through faith; and that not of yourselves; it is the gift of God: not of works." Eph. ii, 8.

Here we clearly learn that the Author of a sinner's justification is God—that the source of this blessing is the gratuitous grace of God—that the meritorious cause of it is the precious redemption that is in Christ Jesus, excluding all merit of works—and that the instrument or means, *by or through* which this blessing is realized, is *believing*, or *faith*: "and that not of ourselves," as "it is the gift of God," or the blessed fruit of his Holy Spirit.

Faith in Christ, as it is everywhere stated and exhibited in the Scriptures, is a powerfully operative principle, necessarily producing good works, as "a good tree bringeth forth good fruit." Many have therefore called it "living faith," and "saving faith;" whereas its counterfeits, which can have no efficacy, is properly called "dead." "Faith, if it hath not works, is dead being alone," James ii, 17. Faith works by love, and purifies the heart, and is the spring of virtue. This dead or unproductive counterfeits is not a different kind of faith from the true: it is strictly speaking no faith at all, even as counterfeit coin is not money, or as a corpse is not a man.

The redemption effected through Jesus Christ being the only means by which God can bestow any favour or mercy on man, we are throughout the Bible commanded to believe in Jesus Christ; that is to say, to seek every thing from him; exercising such a confidence in all that he says, as shall lead us to follow his precepts, whatever may be the sacrifice which such conduct requires: and the only reason why so much stress is laid upon the reception of forgiveness as the result of faith, is because it is the greatest blessing of the covenant, and that which those whose hearts are right feel most their need of. There seems to me to be a perfect consistency in this view of the subject. It tells us on the one hand that every *virtuous man* shall be rewarded, because we all know what virtue means; and it tells us on the other, that forgiveness and every other blessing shall be bestowed on *believers*. Why? Because belief is, or inevitably produces, virtue. Faith in Christ and obedience to the law of God are inseparable. He that doeth good shall obtain life everlasting. "He that believeth shall be saved."

Oh! I blush and am ashamed for my fellow-creatures when I see the despair and agony of mind into which they are thrown by perverting the glorious gospel of the Son of God. Men seem to think

they are to be *miserable* before they can be believers; while the Bible is utterly silent on the subject of misery, and seems to treat prayer for mercy and the bestowal of mercy as events that happen together. I have thought much on this subject, and have no hesitation in saying, that the only reason why men suffer so much misery and anguish of mind is because they have been filling their heads with definitions of faith which no one can comprehend, while the true meaning of the word *believe* is no other than the word *believe*. You are about to travel by sea—you enter the vessel which is to conduct you with confidence and peace of mind, because you *believe* that the law of God by which the waves are enabled to bear up your frail bark is a fixed and immutable law. You are hungry—and eat food to satisfy your hunger and support your life, because you *believe* that the law of God which regulates the mode of the sustentation of animals will continue to operate. Now I ask, why do you not consider that you are *forgiven* when you have prayed in sincerity, since it is *an immutable a law of the universe, that none who come to Jesus can be cast out, as that the water will sustain your bark, or food sustain your life?* Oh! do not perplex yourselves with arguments about the difficulties of forgiveness. God will take care of them. Believe that the moment you have asked for mercy it is bestowed; but remember, that none *ask* for mercy but those who are endeavouring to improve. *If we walk in the light, the blood of Jesus Christ cleanse us from all sin.* Oh! remember this neglected, despised test of a genuine Christian. 1 John i. 7.

B. Z.

AN EXCELLENT OIL.

ILLUSTRATION OF PSALM CXXI, 5.

"Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head."

CERTAIN oils are said to have a most salutary effect on the head; hence in fevers, or any other complaints which affect the head, the medical men always recommend oil. I have known people who were deranged, cured in a very short time, by nothing more than the application of a peculiar kind of oil to the head. There are, however, other kinds which are believed (when thus applied) to produce delirium. Thus the reproofs of the righteous were compared to excellent oil, which produced a most salutary effect on the head. So common is this practice of anointing the head, that all who can afford it do it every week.

But strange as it may appear, the crown of the head is the place selected for chastisement. Thus owners of slaves, or husbands, or schoolmasters, beat the heads of the offenders with their knuckles. Should an urchin come late to school, or forget his lesson, the pedagogue says to some of the other boys: "Go, beat his head." "Be gone, fellow, or I will beat thy head." Should a man be thus chastised by an *inferior*, he quotes the old proverb,—"If my head is to be beaten, let it be done with the fingers that have rings on;" meaning a man of rank. "Yes, yes, let a holy man smite my head: and what of that?"—"It is an excellent oil!"—"My master has been beating my head, but it has been good oil for me."—*Robert's Oriental Illustrations.*

AMERICAN RELIGIOUS AND BENEVOLENT SOCIETIES.

DR. ANDREW REED, in his "Narrative of a Visit to the American Churches," gives a deeply interesting account of the State of Religion in America, "and of their Religious Societies," from which we take the following extracts:—

"The following table, with which I have been favoured by Dr. Wisner, comprises the remainder of the Societies, and it will interest you. Besides these, of course there are numerous *local* Societies. The amount raised annually will be an index to their relative power, and will, perhaps, make further statement unnecessary.

Receipts of Benevolent Societies in the United States, in the Year ending May 1834.

	Dollars.	Cents.
American Board of Commissioners for foreign Missions	155,002	24
American Baptist Board of Foreign Missions	63,000	0
Western Foreign Mission Society, at Pittsburgh, Pennsylvania	16,296	46
Methodist Episcopal Missionary Society	36,700	16
Protestant Episcopal Foreign and Domestic Missionary Society	26,007	97
American Home Missionary Society	78,911	24
Baptist Home Missionary Society	11,448	28
Board of Missions of the Reformed Dutch Church (Domestic)	5,572	97
Board of Missions of the General Assembly of the Presbyterian Church (Domestic) estimated	40,000	0
American Education Society	57,122	20
Board of Education of the General Assembly of the Presbyterian Churches	38,000	0
Northern Baptist Education Society	4,681	11
Board of Education of the Reformed Dutch Church	1,270	20
American Bible Society	88,600	82
American Sunday School Union	136,855	58
General Protestant Episcopal Sunday School Union	6,641	0
Baptist General Tract Society	6,126	97
American Tract Society	66,485	83
American Colonization Society	48,939	17
Prison Discipline Society	2,364	0
American Seaman's Friend Society	16,064	0
American Temperance Society	5,871	12

Dollars....910,961 31

Dr. Reed adds the following remarks,—"I am inclined to think, that when your eye runs over these brief statements, and when you remember, that scarcely any one of these Societies is more than twenty years old, and most of them less than ten, you will be filled with surprise and admiration. But let us seek to profit by what we admire. Is not this an additional proof of the power and resources of the voluntary principle? Could so much have been done, in such a period of time, and amongst a people so circumstanced, by any other imaginable means?"

"He that loves God when he takes away his comforts, has the best evidence possible of true attachment to him."

MY SCRAP BOOK.

LEAF LXXI.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—SENECA.

ON PREACHING.—No. 4.

Conclusions of Sermons.

THE conclusion ought to be lively and animating, full of great and beautiful figures aiming to move Christian affections,—as the love of God—hope—zeal—repentance—self-condemnation—a desire of self-correction—consolation—admiration of eternal benefits—hope of felicity—courage and constancy in afflictions—steadiness in temptations—gratitude to God—recourse to him by prayer—and other such dispositions.—*Mons. Claude.*

Conclusion, in a sermon, says Robert Robinson, answers to what in an oration is called the *peroration*; "which recapitulates (as Aristotle observes) or sums up the strongest and chief arguments, and by moving the passions, endeavours to persuade the hearers to yield to the force of them."

The fire of the preacher should blaze here: here he should collect the ideas of his whole sermon, as rays are collected in the focus of a burning-glass, and inflame the hearts of his auditors. The three following general rules seem very proper. 1. Let the peroration, or conclusion, be short. 2. Let it be bold and lively. 3. Let some one (or more) striking idea, not mentioned before in the discussion, be reserved for this part, and apply it with vigour. Bucholtzer used to say, "*A good preacher is known by his conclusion.*"

I shall finish the few foregoing hints on preaching (which it would have been easy to greatly extend) by three or four

FINE EXAMPLES OF CONCLUSIONS OF SERMONS.

Solemn, and Alarming.

Example 1. From Saurin's sermon on the *severity of God*. The text is Heb. xii, 29. *For our God is a consuming fire.* Having spoken of sudden unprepared deaths, and the uncertainty of sick-bed repentances, he adds, "*God's thoughts are not as our thoughts.*" True, we have seen some few examples of people, who after their recovery have proved that they were converted in their sickness; and who make us presume that other dying persons may also be converted in the same manner: but yet, *Our God is a consuming fire.* How rare are these examples! Need we prove it? Need we demonstrate it? You are our proofs, you are our demonstrations. Which of us has not been sick, and (I speak of persons of a certain age) which of us has not seen himself sometimes on the brink of death? Who, in that terrible moment, has not made resolutions to reform his life? The laws of these exercises forbid me certain details, it is not allowable to name such of you as hear me: but I appeal to your consciences, and if your consciences be asleep, I appeal to the immortal God. How many are there among you, who have made us the depositaries of your resolutions, who engaged solemnly to renounce the world and its maxims? How many of you have by these appearances imposed on us, and imposed also upon yourselves? How many whom we should have alleged as new examples of persons converted on a death-bed, if God had not restored you to life? Are you converted indeed? Have you renounced the world and its maxims? Ah! when we would

judge by the conduct of those who are raised from sickness, of the fate of those who are dead!..... My brethren, I dare not probe this matter to the bottom, I leave it to your meditation.

God's thoughts are not as our thoughts. It is true, there is nothing in our Scriptures which authorizes us to shut the gates of heaven against a dying man who discovers tokens of repentance: nor is there anything which authorizes us to tell him, *There is no hope for you, you are lost without remedy*: but yet, *Our God is a consuming fire*, and there are hundreds of passages in scripture which authorize—What do I say!—there are hundreds of passages which forbid us, under pain of being punished with all the judgments reserved for the crimes, to conceal any thing from the criminal; there are hundreds of passages which command us to tell you—you who are fifty years of age, you who are sixty, you who are fourscore, you who after this put off your conversion, that it is a madness, an excess of hardness and indolence, which all the flames of hell can never expiate.

After all, this is an article of which your pastors hope to render to God a faithful account, how undeserving soever we acknowledge ourselves of his patience. How often have we represented to you the dreadful consequences of your delays? Walls of this church! if you were capable of giving evidence, we would take you to witness. But, ye discourses preached in these assemblies, *you shall be our witnesses!* a remembrance of which shall be awakened in that great day, when our hearers shall give an account of the use they have made of them. Consciences! *you shall be our witnesses*, you have heard our appeals. Gainsayers! *you yourselves shall be our witnesses*; you, who have so often pretended, by reversing the ideas which the gospel gives us of the *mercy of God*, to obscure others of his *justice and vengeance*. We are innocent of your blood, we have not shunned to declare the whole counsel of God—and though, when called before his tribunal, we must say to him, under a sense of the weaknesses with which our ministry was accompanied, *Enter not into judgment with thy servant, O Lord*; yet will we even then venture to say, when we recollect the overtures we have made, and the entreaties we have used to stir you up to improve the present moment, *I have preached righteousness in the great congregation. Lo, I have not refrained my lips, O Lord, thou knowest: and though I have laboured in vain, and spent my strength for nought, yet my judgment is with the Lord, and my work with my God.* Ah! may God animate us with nobler motives! God grant, not that the torments inflicted on our hearers in the economy of eternity may be the apology of our ministry, but rather, may God make you our crown and joy in the day of the Lord! Amen.

Pathetic.

Example 2. From a sermon of Bishop Massillon to his clergy. "And indeed, my brethren, can a pastor live either without prayer, or can he pray but seldom, or can he pray without fervour and zeal, or can he confine all his prayers to a cold, inattentive, and hasty rehearsal of his breviary, while he passes his life amongst his parishioners, and sees the greatest part of them living in sin, and perishing every day before his eyes? When the high priest Aaron saw a part of his people smitten by the hand of God, and expiring before him, he ran between the dead and the living—he lifted up his hands to heaven—he wept for the misery of such as fell

before his eyes—he cried—he wrestled—and his prayer was heard, the plague was stopped, and the sword of God's anger was sheathed. A good pastor never prays for his people in vain. And Aaron stood between the living and the dead, and the plague was stayed.

This, my brethren, is the image of a good pastor. Amongst his people (as I may say) he walks between the dead and the living; he sees by his side some of his flock dead, and others ready to expire, having only some flattering signs of life. He sees the avenging sword of God's wrath hang over them, he sees reigning crimes and hastening death. All this he beholds, and it is a spectacle which he has every day before his eyes. If he is not affected with this, he is not a pastor, he is a mercenary wretch, who sees in cold blood the destruction of his flock. He is either a minister fallen from the grace of the priesthood, or one who has never received it. But if this affects him, ah! what must be the first emotion of his grief and zeal? He will address himself to God, who wound and heals—he will offer to him secret tears of grief and love for his people—he will remind an angry God of his ancient mercies—he will move his paternal heart by his sighs—and offer himself to be accused for his brethren. Aaron stood between the dead and the living, and the plague was stayed.

No, my brethren, a priest, a pastor, who does not pray, who does not *love prayer*, does not belong to that church which prays without ceasing. He is not united to the Spirit of prayer and love. He is a dry and barren tree which cumbereth the Lord's ground. He is the enemy, and not the father of his people. He is a stranger who has usurped the pastor's place, and to whom the salvation of the flock is indifferent. Wherefore, my brethren, be faithful to prayer, and your functions will be more useful, your people more holy, your labours will seem much sweeter, and the church's evils will diminish." S. J. B*****.

THE PENITENT.

LOWLY she came, and laid her sorrows there,
Vented her sighs, then bath'd his hallow'd feet
With fresh pellucid drops, and flowing hair,
Kiss'd them, and pour'd forth costly spikenard
sweet.
For none e'er look'd upon her in her shame;
Heart-broke, at length she healing virtue found:
He saw, and lov'd her with a different flame
From that which lur'd but to inflict the wound.
So pity dropt a tear upon the waste,
In snow congeal'd the pearly treasure lay;
Love saw it glisten, breath'd life as she pass'd,
Then sprung the icicle a flower of day.
As the fair lily rears its blanching head,
Heaven's dews light on it from the tender sky;
Unsuil'd blooms, till by its beauty led,
Some rude hand plucks, and casts it useless by.
Thus the despoiler robb'd her of a gem,
Else virtue gave a finish-touch to form;
Reft her of peace nor empire could redeem,
Then left her to the mercy of the storm.
Love fill'd her soul, and grief sat in her eye,
Op'd the sweet sluice from heaven-born sorrow's
rill;
Smil'd through her tears, the Lord of Peace was nigh,
Look'd soft expression, saw him lov'd still.

A. R.

TREATISES.

On the high Veneration Man's Intellect owes to God; on Things above Reason; and on the Style of the Holy Scriptures. By the Hon. Robert Boyle. With an Introductory Essay by Henry Rogers, author of Critical and Biographical Introductions to the Works of Jonathan Edwards, Edmund Burke, and Jeremy Taylor. 12mo. cloth. pp. lvi, 273. London, Hatchard and Son.

"THIS is the first volume of the SACRED CLASSICS, from the pen of a layman;" and those who are acquainted with the character and talents of the writer will be solicitous to possess these "Treatises" of the Hon. Robert Boyle. They will well repay the serious educated reader; but they will require thought and reflection for any one to profit by their excellent contents.

Mr. Rogers has greatly enriched this volume by a very valuable sketch of the life, character, and writings of the author, which cannot be read without the conviction that Boyle's intellectual character was of a superior order. "But," as Mr. Rogers correctly remarks, "great as he was as a philosopher, he was distinguished by far higher qualities than any we have yet enumerated. He was great far beyond all the ordinary and vulgar estimates of greatness—for he was truly good. His genius and his philosophy were sanctified by religion, and that religion was CHRISTIANITY."

THE GREAT TEACHER:

Characteristics of our Lord's Ministry. By the Rev. John Harris. Cloth 12mo. pp. lvi, 397. London, Thomas Ward and Co.

MR. HARRIS has here presented to the church a volume, which will deservedly raise him in the estimation of those who are privileged to enjoy his stated ministry at Epsom, and of all who can spare the time for its perusal. What is infinitely better, it will certainly be the means of exalting, in the estimation of sincere believers, the character and claims of our Divine Lord and Saviour.

Holy Paul and all his fellow-apostles determined to know nothing among men in the business of salvation, but Jesus Christ and him crucified; and this same determination has evidently been formed by the intelligent author of this volume. It proves that the author possesses a well-furnished, disciplined, and vigorous mind, deeply impressed with the solemn responsibility of being a religious instructor, and personally acquainted with the richness and glory of the gospel. We give an outline of the contents of this choice work, assuring our readers that the titles are well sustained in the several essays.

Essay I. The Authority of our Lord's Teaching. II. The Originality of our Lord's Teaching: Sect. 1. Of God the Father. 2. Concerning Himself. 3. Of the Holy Spirit. 4. Of the Doctrine of the Trinity: and of a Spiritual Church. 5. Of Satanic Agency. 6. Of the Immortality of the Soul; Resurrection of the Body. 7. Of the Final Judgment. III. Spirituality of our Lord's Teaching. IV. On the Tenderness and Benevolence of our Lord's Teaching. V. The Practicalness of our Lord's Teaching.

London: Printed and Published by C. WOOD AND SON, Papin's Court, Fleet Street; to whom all Communications for the Editor (post paid), should be addressed;—and sold by all Booksellers and News-men in the United Kingdom.

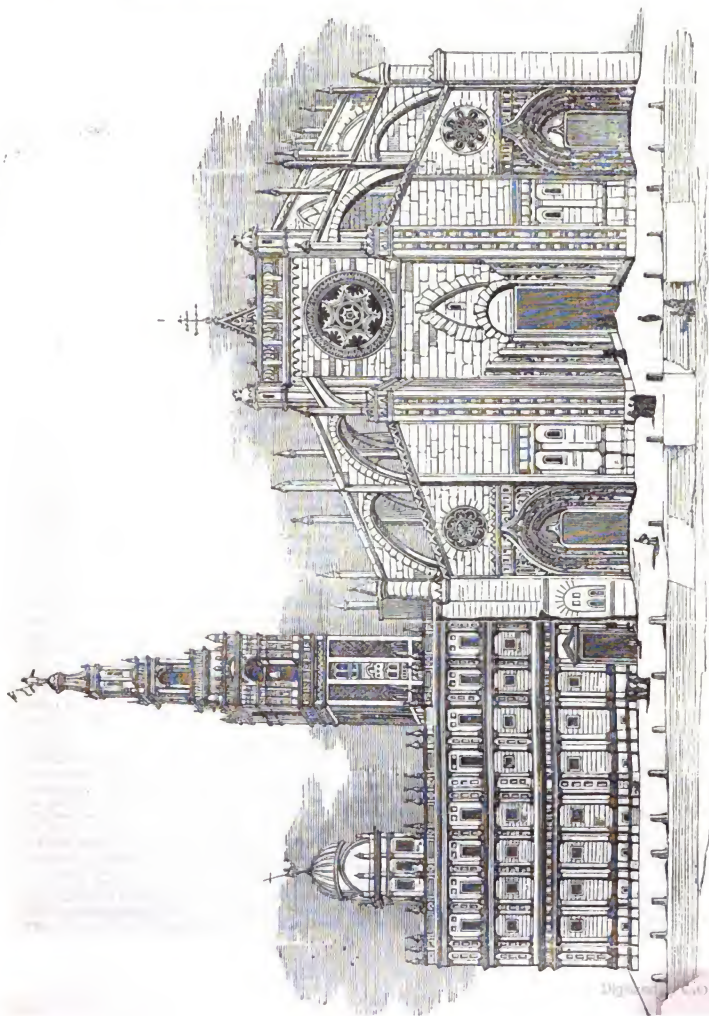
THE CHRISTIAN'S PENNY MAGAZINE.

N^o 167.

PUBLISHED EVERY SATURDAY.

AUGUST 15, 1835.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POPPIN'S COURT, FLEET STREET.



THE CATHEDRAL OF SEVILLE.

THE CATHEDRAL OF SEVILLE, AND RELIGION IN SPAIN.

SEVILLE is celebrated as the chief city of Spain, though Madrid, modern compared with it, is called the metropolis. It is the capital of Andalusia, and is supposed to have been built by the Phœnicians, several centuries before the era of Christianity.

Our readers will probably expect a few brief notices of this ancient capital; which, as a place of commerce, has greatly declined since the first discovery of America, by reason of the superior excellence and conveniences of the port of Cadiz.

Seville is of a circular form; but the streets of the city are dirty and narrow: the whole is surrounded by a wall, of which the circumference is about *five miles and a half*, and which has no fewer than 176 towers. It is divided into 30 parishes, containing a population amounting to 80,286. The number of convents is 84, and that of hospitals 24. Of the convents, many are magnificent; that of the Franciscans contains 15 cloisters, with apartments for 200 monks. The sustenance of these, for they are all maintained by the public, amounts annually to about 4,000*l.* or about 20*l.* yearly for each. Superstition here, as in other parts of Spain, displays herself in her most glaring colours. "In the principal cloister," says Townshend, "which is entirely enclosed by a multitude of little chapels, are represented, in 14 pictures, each called a *station*, all the sufferings of the Redeemer. These are so arranged as to mark given distances by walking round the cloister from the first to the second, and so in order to the rest. Over them is mentioned the number of steps taken by our Lord, between the several incidents of his passion, in his way to Calvary; and these precisely are the paces measured for the penitents in their progress from one station to another." Over one is the following inscription: "This station consists of 1,087 steps. Here the blessed Redeemer fell a second time under the weight of his cross, and here is to be gained the indulgence of seven years and forty quarantines. Mental prayer, the Pater Noster, and the Ave Maria." This may serve as a specimen of the remainder.

Seville Cathedral, however, is the most magnificent of all the public edifices in this grand city. Its length is 420 feet, its breadth within the walls is 263 feet, and its height is 126 feet. It has 80 windows of painted glass, of which each cost 1,000 ducats, and 80 altars, at which are daily celebrated 500 masses. A tower of Moorish architecture stands at one of the corners. Its height is 350 feet. On the top is a large brazen image; which, although it weighs 30 cwt. is so constructed as to turn with the wind, and to serve the purpose of a weathercock. The whole is of brick, and the ascent to the summit is an inclined plane, so contrived that a horse may trot to the top. The riches of this cathedral are very great. One of the altars, several of the images, particularly those of St. Isidore and St. Leander, as large as life, and many of the ornaments, are of solid silver. Besides this wealth, it is remarkable for containing the tomb of Columbus, the discoverer of America, a library of 20,000 volumes, collected by his son Hernando, and an organ with 5,300 pipes and 110 stops.

Mr. Townshend, speaking of this magnificent musical instrument, says, "I was much pleased with the construction of a new organ, containing 5,300 pipes, with 110 stops, which latter is 50 more than are in the famous one of Harlem; yet so ample are the bellows, that when stretched they supply

the full organ fifteen minutes. The mode of filling them with air is singular; for instead of working with his hands, a man walks backwards and forwards on an inclined plane of about fifteen feet in length, which is balanced in the middle on its axis; under each end is a pair of bellows, of about six feet by three and a half. These communicate with five other pairs united by a bar; and the latter are so contrived, that when they are in danger of being overstrained, a valve is lifted up, and gives them relief. Passing ten times along the inclined plane fills all the vessels."

IMPRESSIONS PRODUCED ON THE MIND OF A SPANISH ROMAN CATHOLIC PRIEST BY THE CEREMONY OF ORDINATION.

The Rev. Blanco White has given the following account of his state of mind in reference to his ordination in Spain, which cannot be read without the deepest interest.

"Often did I recoil at the approach of the moment when I was to bind myself for ever to the clerical profession, and as often my heart failed me at the sight of a mother in tears! It was no worldly interest—it was the eternal welfare of my soul, which she believed to depend on my following the call of Heaven, that made the best of mothers a snare to her dearest child. The persuasions of my confessor, and, above all, the happiness I experienced in restoring cheerfulness to my family, deluded me into the hope of preserving the same feeling through life. A very short time, however, was sufficient to open my eyes. The inexorable law that bound me was the bitterest foe to my virtue. Yet devotion had not lost her power over my fancy, and I broke loose, more than once, from her thralldom, and was as often reclaimed before the awful period which was to raise me to the priesthood.

"If mental excitement, attended with the most thrilling and sublime sensations, though arising from deception, could be indulged without injury to our noblest faculties—if life could be made a long dream without the painful startings produced by the din and collision of the world—if the opium of delusion could be largely administered without a complete enervation of our rational energies—the lot of a man of feeling, brought up in the undisturbed belief of the Catholic doctrines, and raised to be a dispenser of its mysteries, would be enviable above all others. No abstract persuasions, if I am to trust my experience, can either soothe our fears or feed our hopes, independently of the imagination; and I am strongly inclined to assert, that no genuine persuasion exists upon uncharity subjects, without the co-operation of the imaginative faculty. Hence the powerful effects of the splendid and striking system of worship adopted by the Roman church. A foreigner may be inclined to laugh at the strange ceremonies performed in a Spanish cathedral, because these ceremonies are a conventional language to which he attaches no ideas. But he that from the cradle has been accustomed to kiss the hand of every priest, and receive his blessing—that has associated the name and attributes of the Deity with the consecrated bread—that has observed the awe with which it is handled—how none but a priest dare touch it—what clouds of incense, what brilliancy of gems surround it when exposed to the view—with what heart-felt anxiety the glare of lights, the sound of music, and the uninterrupted adoration of the priests in waiting, are made to evince the overpowering feeling of a God dwelling among men—such a man alone can conceive the state of a warm-

hearted youth, who, for the first time, approaches the altar, not as a mere attendant, but as the sole worker of the greatest of miracles.

"No language can do justice to my own feelings at the ceremony of ordination, the performance of the first mass, and during the interval which elapsed between this fever of enthusiasm and the cold scepticism that soon followed it. For some months previous to the awful ceremony I voluntarily secluded myself from the world, making religious reading and meditation the sole employment of my time. The *Exercices of Saint Ignatius*, which immediately preceded the day of ordination, filled my heart with what appeared to me a settled distaste for every worldly pleasure. When the consecrating rites had been performed — when my hands had been anointed — the sacred vesture, at first folded on my shoulders, let drop around me by the hands of the bishop — the sublime hymn to the all-creating Spirit uttered in solemn strains, and the power of restoring sinners to innocence conferred upon me — when, at length, raised to the dignity of a 'fellow-worker with God,' the bishop addressed me, in the name of the Saviour: 'Henceforth I call you not servant..... but I have called you friend;' I truly felt as if, freed from the material part of my being, I belonged to a higher rank of existence. I had still a heart, it is true — a heart ready to burst at the sight of my parents, on their knees, while impressing the first kiss on my newly-consecrated hands; but it was dead to the charms of beauty. Among the friendly crowd that surrounded me for the same purpose were those lips which a few months before I would have died to press; yet I could but just mark their superior softness. In vain did I exert myself to check exuberance of feelings at my first mass. My tears hewed the *corporeals* on which, with the eyes of faith, I beheld the disguised lover of mankind whom I had drawn from heaven to my hands. These are dreams, indeed, — the illusions of an over-heated fancy; but dreams they are which some of the noblest minds have dreamt through life without waking — dreams which, while passing vividly before the mental eye, must entirely wrap up the soul of every one who is neither *more* nor *less* than a man."

STATE OF RELIGION IN SPAIN.

Religion in Spain is a very different thing from that rational, sublime, and sanctifying power, inculcated in the Holy Scriptures. Christianity exists in name, and the forms are gorgeously imposing — but the Bible being a forbidden book and only the Roman Catholic system tolerated; pure, scriptural, divine piety cannot extensively prevail, even if it can be supposed to exist.

Dr. Henderson gives the following account of the ecclesiastical establishment of Spain:—

"*The Spanish Church.* The state of the clergy in Spain, before the Revolution, is thus given in the "*Diario de la Coruña*" for July 1, 1821:—

Archbishops and bishops	62
Canons and dignitaries	2,399
Prebends	1,869
Parish rectors	16,481
Curates	4,927
Other beneficed clergy	16,400
Religious men of the greater orders	17,411
Religious men of the minor orders	9,088
Hermits	1,416
Servants	3,987
Sacristans, church clerks	15,000
Monks	5,500

Friars with shoes	13,500
Friars without shoes	30,000
Regular congregationists	2,000
Servants of regulars	6,400
Youths in their houses	1,800

148,242

Nuns and religious women

32,000

Total

180,242

Property belonging to the clergy:—

Pious foundations for the use of both sexes, in lands and buildings	£62,500,000
Estates of the secular clergy	62,000,000
Estates of the regular clergy	62,000,000

£186,500,000

exclusive of *tithes*, and various other taxes and dues for the clergy. The population of Spain in 1827 was 13,953,959; the number of places of worship about 11,000. At the period of the Spanish revolution, the Cortes, by a decree of October 24, 1821, introduced a new organization of the Spanish church, abolishing all the monasteries excepting ten or twelve, declaring all gifts and legacies to monasteries, churches, and hospitals unlawful, and curtailing the whole ecclesiastical establishment, so as to effect a saving of 44,500,000 dollars annually to the nation, reckoning the annual expense of the church to the nation, before the revolution, at six per cent. on the church property. But the king, on his restoration to absolute power in 1823, immediately annulled all the decrees of the constitutional government, and the establishment was placed on its former footing. The Spanish clergy, however, contribute considerably to the support of the government, so that the total amount of their annual revenue does not exceed 1,000,000*l.* Their contributions are as follows:—1. The *subsidio*, or voluntary gift of 100,000*l.* annually; the *excusado*, or tithe of the tenth house or farm, originally appropriated for building and repairing churches. 2. The *tercias reales*, a tax of two-ninths of the tithes received by the clergy. 3. The *noveno*, another ninth part of the tithes annually paid to the clergy. 4. The *novales*, tithes on land newly brought into cultivation. 5. The *diezmos extentos*, the tithe of all lands originally exempted from clerical jurisdiction. The whole of the above taxes are farmed. These, however, are not the only burdens imposed upon the clergy. It has for some time been the practice to oblige them to pay two years' revenue upon their appointment to a new benefice. In consequence of this policy, the Spanish clergy, formerly so wealthy, are now, in many cases, indifferently provided for, and are daily becoming of less importance in the eyes of the people, as well as of the government. Many of the great dignitaries, however, are very rich. Next to the ecclesiastical principalities of Germany, the richest Catholic prelaties are to be found in Spain. The archbishoprics of Toledo, Seville, Santiago, Valencia, and Saragossa, have larger revenues than any in France, or any other country. The bishop of Murcia receives annually about 20,833*l.* sterling, and the bishop of Lerida about 10,000*l.* The possessions of some of the monasteries, particularly some of the Carthusians and Jeronymites, include the greatest part of the districts in which they are situated; and while they depopulate and impoverish the neighbouring country, increase poverty and idleness by indiscriminate charity."

"COUNSELS TO SERVANTS."

THE following admirable "Counsels to Servants" are extracted from an interesting little Memoir of a pious female lately deceased, which has been published under the title of "THE AGED DOMESTIC," and which we hope will be extensively circulated amongst that important class for whose benefit it was especially written, and amongst whom the deceased was a distinguished ornament and a shining example. Heads of families will consult the welfare of their households by the gift of this little book to their servants; and for the profit of such of our readers as fill domestic situations, we insert these valuable "Counsels" in the Christian's Penny Magazine.

COUNSELS TO SERVANTS.

Section I. Introductory Appeal.

ALMIGHTY GOD, the Creator of heaven and earth, has wisely ordained the several relations of life, and the different stations in society. Husband and wife, parents and children, *must* continue, while mankind exist on earth; and masters and servants *must* also continue in communities until the end of the present world.

Servants, in Great Britain, however, are not slaves: for with regard to the protection of our laws, as well as in the sight of God, they stand on a perfect equality with their most dignified masters. No natural or moral degradation, therefore, belongs to the condition of servants; and you, by the blessing of God on your diligence and perseverance, may rise in the world to occupy the most elevated ranks in society. Subordination certainly attaches to the station of servants; but this by no means implies disgrace.

"Honour and shame from no condition rise:

Act well your part — there all the honour lies."

Christianity sanctifies every station in life; and those in every rank may enjoy its most precious privileges on earth, and finally inherit its highest glory in heaven. Some of the most dignified characters, whose biography adorns the Scriptures, served in the capacity of domestic servants. Those who were pious laboured to promote their spiritual interests; and some of those who have adorned the highest stations in Britain, have made it no small part of their care to secure the spiritual happiness of their servants.

Lady Langham's biographer says, "To her servants she carried herself with such mildness and condescension, as if they had not been properly servants, but a sort of inferior friends. She extended her care even to the meanest of her servants, and that not only for their bodies, but for their souls. And this care she took, as she would frequently say to her husband, from a deep conviction of this truth, that governors of families are to be accountable to God for the souls of the meanest persons under their roof!"

Queen Mary, consort of William III., is commended for her regard to her servants. Her biographer writes, "She was not content to be devout herself, but she strove to infuse the same temper into all who came near her, and chiefly those whom she took into her more immediate care, whom she studied to form to religion, with all the love and watchfulness of a mother. She charmed them with her instructions, and won them with her kindness. Never was mistress both feared and loved so entirely as she was."

Mistresses are not all such as Lady Langham and Queen Mary; and therefore you will allow a friend to servants to offer you a few "Counsels," as the means of directing you in the way of usefulness and honour in this world, that through Jesus Christ you may inherit the kingdom of heaven.

Section II. Counsels to Servants regarding themselves.

1. *Seek the possession of personal religion.* Nothing can serve as a substitute for this, even in servants. You are dying creatures — you are guilty before God — you are unholily sinners: and such are all mankind: but God invites you to seek forgiveness, and holiness, and heaven by Jesus Christ. You must lie born again of the Holy Spirit: his gracious influences enlightening, cleansing, and sanctifying your souls, or you cannot enter the kingdom of God. John iii, 5—7. Unless you repent of sin, and believe the gospel of Christ, you will be shut out from the happiness of heaven; and Christ, the righteous Judge, will doom you accursed to "everlasting fire, prepared for the devil and his angels." Mat. xxv, 21. Personal religion is "the kingdom of God within you" (Luke xvi, 21), consisting of "righteousness, peace, and joy in the Holy Ghost." Rom. xiv, 17. Seek this, and you will be happy for ever; but "how shall you escape if you neglect so great salvation?" Heb. ii, 3.

2. *Diligently improve in religion.* The apostle Peter, in taking his dying farewell of his Christian friends, charged them to "beware lest, being led away by the example of the wicked, they should fall from their own stability. But grow in grace," said he, "and in the knowledge of our Lord and Saviour Jesus Christ." 2 Pet. iii, 17, 18. Servants in general have not much leisure; but the busiest may find moments for improvement by reading portions of the Scriptures, and other good books, for their religious edification. Many servants whom I have known, have made large advances in divine knowledge by means of reading and prayer.

3. *Preserve inviolate chastity.* Female servants, in many instances, are surrounded by temptation. Masters, masters' sons, and fellow-servants, are, in numerous instances, to be dreaded, and their smiles ought to be regarded with suspicion and alarm. Every expression, therefore, that exceeds the most modest decorum, should be shunned, as the insinuations of a serpent, or the fury of a tiger; lest the innocent mind be wounded, and virtue be overcome, and the soul be ruined. Preserve not only your virtue, but even your modesty; and let neither the promise nor the prospect of marriage render you negligent or unguarded.

4. *Maintain habitual sobriety.* Female servants are far less liable to deviate from this rule than those of the other sex: but lamentable instances of intemperance among females have been found. "Stolen drams" have, by female servants, been the occasion of their ruin, leading them by theft and indulgence to indolence and wantonness, and by easy steps to dishonour and misery in body and soul.

5. *Acquire the government of yourselves.* Passion hurries men into every folly and the commission of every sin; but "he that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." Prov. xii, 32. Men's passions may be stronger and more irregular than those of women; but female servants, in numerous instances, act with most deplorable indiscretion through rashness and ungoverned temper. Prayer for the grace of the Holy Spirit, however, is an effectual and delightful antidote to every evil of this kind, and will be the means of enabling you to "adorn the doctrine of God our Saviour." Tit. ii, 10.

Section III. Counsels to Servants regarding their Employers.

1. *Engage with those only who honour religion.* Those only will care for your souls' welfare, who

regard their own; and whatever advantages may be offered in ungodly families, choose rather the opportunity of serving God than any extra amount of wages. Stipulate for the privilege of going once on the Lord's day to the house of God; and practical atheists alone will refuse consent to terms so reasonable. A servant some time ago, on proposing this condition with a lady, was refused: her pious daughter, who was present, urged its reasonableness; but to no purpose. However, on her leaving the house, the young lady attended her to the door, and presented her with "Alibot's Young Christian," and a sovereign in gold, in testimony of her admiration of such decision for Christ. This money was immediately devoted to God: half of it was given to the writer for the Missionary Society; and Providence directed this Christian confessor to a situation.

2. *Secure the respect of your employers.* A gentleman, at the time unknown to me, inquired of me some months ago, if I recollected his servant, mentioning her name; and on my replying that I did, remarked, that "she was an honour to our Sabbath school, by her excellent conduct in his family." Masters and mistresses are not so "difficult to please" as many servants suppose, and they can easily perceive the efforts that are honestly made to give them satisfaction.

3. *Sacredly regard truth.* "Lying lips are an abomination to the Lord" (Prov. xii, 19). Falsehood in every form is offensive to God; and "all liars shall have their part in the lake which burneth with fire and brimstone" (Rev. xi, 8). Scrupulously adhere to truth, in the fear of God; and refuse, firmly but respectfully, if at any time you should be required, to say, as is common, that your master or mistress is not at home, in violation of strict truth. Thus your veracity will be unquestioned—your conscience will be preserved—and your religion will be honoured.

4. *Cultivate good temper.* This is essential in a good servant. Work should be done cheerfully; for murmuring is highly offensive, and pert and angry replies to inquiries or directions of mistresses or masters cannot but provoke. Some have said, "Temper is every thing;" but this is an error: nevertheless, next to religion, integrity, and purity, good temper is the most valuable quality which a servant can possess, and conducive alike to her own happiness, and that of the family in which she may reside.

5. *Maintain undeviating integrity.* Your employers' property ought to be held sacred by you; and while you are literally honest, even to the smallest trifle, see that you commit no waste in any thing under your care. And in like manner, let their reputation be sacred. Friends you must have; and you may form acquaintances: but abhor gossiping, and repeating things out of the house to others, especially if they would convey the least unfavourable impression respecting those whom you serve. Their reputation is greatly in your hands; and this may be injured or destroyed by a *reckless* or a thoughtless servant, telling the secrets of the family to inquisitive talkers and busy bodies.

Study carefully in the fear of God, the directions of the apostle,—"Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of heart, as unto Christ. Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men; knowing that whatsoever good thing any man doeth, the same shall he

receive of the Lord, whether he be bond or free." Eph. vi, 5—8.

Servants may be a blessing to those whom they serve, far beyond the acts of labour. I knew a noble lady, who, during a long period of sickness, derived her Christian consolations from God her Saviour, principally by means of the conversation of a pious domestic.

Section IV. Counsels regarding Fellow-Servants.

Large families, in many cases, must have many servants; and important duties arise among them in relation to one another: therefore,

1. *Cherish benevolence towards your fellow-servants.*

"Fellow-servants" frequently feel towards each other as if they were natural relations. Such feelings should be cherished universally: but petty tyranny, enmity, and quarrels, are not unfrequent among servants, to the serious annoyance of families. Be upon your guard in this respect, and cherish a tender regard for the welfare of each other, endeavouring always to agree with and love them. Never magnify the infirmities of one another; but cultivate a spirit of kindness for your own sakes, and to promote the happiness of the families in which you live.

2. *Cultivate a spirit of forbearance toward one another.* While you are not to connive at sin in any one, especially in matters that would injure your employers, you must remember one another's infirmities. Thus the apostle admonishes and counsels Christians, "Bear ye one another's burdens, and so fulfil the law of Christ." Gal. vi, 2.

3. *Endeavour to lead your fellow-servants in the ways of God.* Many pious servants have been, like the "little maid out of the land of Israel, who, while captive, waited upon Naaman's wife in Syria" (2 Kings v, 23), the means of saving the souls of their employers, by exhibiting "the mind which was in Christ Jesus" (Phil. ii, 5), and the temper of the gospel. Servants have especially been blessed by means of their fellow-servants leading them by their pious example, Christian experience, and fervent prayers, in the way of life everlasting.

4. *Regard all these counsels in a spirit of prayer.* "Counsels to Servants," how wise soever, will avail but little, unless they are received in a spirit of prayer. And how various, weighty, or difficult soever the duties may be to which they relate, they will be fully and easily discharged by those who trust on the grace of God. Seek then to be "strengthened with might by his Spirit in the inner man, that Christ may dwell in your hearts by faith" (Eph. iii, 17), and thus you will be prepared for the fulfilment of every duty, securing the peace of your own minds, and advancing the glory of God.

5. *Procure a selection of valuable books.* Servants, in many situations, cannot find much time for reading. But occupied as female servants generally are, those who are most busy may find some moments, which they may redeem for edifying reading.

Most servants, who are economical in dress, may procure the following books in the course of a year with the amount of their savings; and many with what they might spare in half a year; and no money could be better laid out, as the means of their edification, happiness, and salvation.

Holy Bible, 5s.; Doddridge's Rise and Progress of Religion in the Soul, 2s.; Bogatzky's Golden Treasury, 2s.; Bunyan's Pilgrim's Progress, 3s.; Baxter's Saint's Everlasting Rest, 2s.; Manners and Customs of the Jews, 2s.; Timpson's Christian Directory, or Guide to Daily Walking with God, 2s.; Timpson's Church History through all Ages, 7s.; Companion to the Bible, 3s.—Total, £1 8 0.

THINGS ABOVE REASON, BUT NOT CONTRARY TO REASON.

FREQUENTLY has the objection been urged upon Christians, that the Scriptures contain many things "contrary to our reason." However plausible this objection may be made to appear by an ingenious, fluent orator, it will be found that it is never made by any one who is not a neglecter of personal piety.

Men of the loftiest minds will freely acknowledge their utter incompetency to pronounce judgment upon many things contained in the Holy Scriptures, especially those which relate to—the eternity of God—the incarnation of the Son of God—the resurrection of the dead—the future condemnation of the wicked—and many other points of Christian doctrine; and they will be willing to acknowledge the testimony of the Scriptures, being satisfied that they are "the oracles of God." The apostle Paul has taught us how to regard and speak of sacred mysteries, in speaking of the incarnation of Christ, in his address to Timothy, thus—"And, without controversy, *great is the mystery of godliness: God was manifest in the flesh*, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. iii. 16. These things in several particulars were "above our reason, but not contrary to our reason."

The Hon. Robert Boyle, in his "Reflections upon this Theological Distinction," has the following excellent remarks, which will be read with deep interest.

"There is not so much as a strong presumption that a proposition is repugnant to reason, because it is not discoverable by it; since it is altogether extrinsecal and accidental to the truth or falsity of a proposition, that we never heard of it before.

"When, for example, an antique medal, half consumed with rust, is showed to an unskilful person, though a scholar, he will not by his own endeavours be able to read the whole inscription, whereof we suppose some parts to be obliterated by time or rust. But when a knowing medallist becomes his instructor, he may then know some much defaced letters, that were illegible to him before, and both understand the sense of the inscription, and approve it as genuine, and suitable to the things whereto it ought to be congruous. And because divers philosophical wits are apt to be startled at the name of mystery, and suspect, that because it implies something abstruse, there lies hid some illusion under that obscure term, I shall venture to add, that agreeably to our doctrine we may observe, that divers things that relate to the Old Testament, are in the New called mysteries, because they were so under the Mosaic dispensation; though they cease to be so now that the apostles have explained them to the world: as, the calling of the Gentiles into the church of God, is by their apostle called a mystery; because, to use his phrase, it had 'been hid from ages and generations;' though he adds, 'but now it is made manifest to his saints.' Col. i. 26; Eph. iii. 3, 5, 6. And the same writer tells the Corinthians, that he shows them a mystery, which he immediately explains by foretelling, that all pious believers shall not die, because that 'those that shall be found alive at the coming of Christ, shall not sleep, but be changed,' 1 Cor. xv. 51, 52; as the other dead shall be raised incorruptible. Which surprising doctrine, though because it could not be discovered by the light of nature, nor of the

writings of the Old Testament, he calls a mystery; yet it is no more so to us, now he hath so expressly foretold it, and therefore declared it.

"Other instances I content myself to point at, Matt. xiii. 11; Eph. v. 31; that I may pass on to confirm the observation I formerly intimated; that divers things which the Scripture teaches beyond what was known, or in probability are discoverable by natural light, are so far from being against reason, by being, in the sense declared, above it, that these discoveries ought much to recommend the Scripture to a rational mind; because they do not only agree with the doubtful or imperfect notions we already had of things, but improve them, if not complete them. Nay, I shall venture to add, that these intellectual aids may not seldom help us to discern, that some things, which not only are above reason, but at first sight seem to be against it, are really reconcilable to reason, improved by the new helps afforded it by revelation.

"To illustrate this by a philosophical instance: when Galileo first made his discoveries with the telescope, and said that there were planets that moved about Jupiter, he said something that other astronomers could not discern to be true, but nothing that they could prove to be false. And even when some revelations are thought not only to transcend reason, but to clash with it; it is to be considered, whether such doctrines are really repugnant to any absolute catholic rule of reason, or only to something which so far depends upon the measure of acquired information we then enjoy, that though we judge it to be irrational, yet we are not sure that the thing this judgment is grounded on, is clearly and fully enough known to us. As, to resume the former example, when Galileo, or some of his disciples, affirmed Venus to be sometimes horned like the moon; though this assertion were repugnant to the unanimous doctrine of astronomers, who thought their opinion very well grounded, on no less a testimony than their own eyes; yet in effect the proof was incompetent, because their unassisted eyes could not afford them sufficient information about this case. And so, when Galileo spoke of hills and valleys, and shadows, in the moon, they were not straight to reject what he taught, but to have, if not a kind of implicit faith, yet a great disposition to believe what he delivered, as upon his own knowledge, about the figure and number of the planets. For they knew that he had, and had already successfully made use of, a way of discovering celestial objects, that they were not masters of; nor therefore competent judges of all things, though they might well be of many, that he affirmed to be discoverable by it. And though they could not see in the moon what he observed, valleys, mountains, and the shadows of these, yet they might justly suspect, that the difference of the idea that they framed of that planet, and that which he proposed, might well proceed from the imperfection of their unaided sight; especially considering, that what he said of the differing constitution of what is there analogous to sea and land, did rather correct and improve, than absolutely overthrow their former notions.

"It now remains that I say something that may both make some application of the form of speech hitherto discoursed of, and afford a confirmation of the grounds whereon I think it may be justified. To be *above reason* is not an absolute thing, but a respective one, importing a relation to the measure of knowledge that belongs to the human understanding, such as it is said to transcend; and therefore it may not be above reason, in reference to a more enlight-

ened intellect; such as in probability may be found in rational beings of a higher order—such as are angels; and without peradventure is to be found in God; whom, when we conceive to be a Being infinitely perfect, we must ascribe to him a perfect understanding and boundless knowledge.”

MY SCRAP BOOK.

LEAF LXXII.

“The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells.”—*SENeca*.

ON PREACHING.—No. 5.

FINE EXAMPLES OF CONCLUSIONS OF SERMONS.

Elevated.

Example 3. From Saurin's sermon “*Sur l'Empire de Jesus Christ.*”

“I am God's (thus speaks the believer) I am God's, not only because he has a sovereign empire over me as a creator, not only because as a redeemer he has the right of a master over a slave whom he has purchased; but I am God's because I love him, and because I know he is worthy of my love. The lively impressions which his adorable perfections have made upon me, make me impatient with every thing that intercepts my view of him. I could not be content to be any longer on earth, except his law, which is the rule of my conduct, ordained it: yet the law which ordains me to live, does not forbid my desiring to die. Death I consider as the summit of my desires, and the consummation of my happiness. While I am in the body, I am absent from the Lord; but it is incomparably better for me to be absent from the body, and present with the Lord; and what should stay me upon earth, when God shall please to call me to himself!

Criminal objects, it shall not be you. You I never loved, and if I have sometimes suffered myself to be seduced by your deceitful delights, I have been so punished by the griefs you have caused me, by the confusion the remembrance has made in my conscience, that I have no fear of your entering into the plan of my felicity.

It shall not be you, *lawful* objects, how tender soever may be the bonds which unite me to you; you are only rills of happiness to me, and I go to the spring of felicity; you are only emanations of goodness, and I go to the blessed God.

Objects of religion, neither shall it be you. You are means only, but death will conduct me to the end. You are the way only, but death will bring me home. True, I shall no more read excellent books, in which superior geniuses have drawn the truth from an abyss of prejudices and darknesses, in which it was buried. I shall no more hear discourses in which the preacher, animated by the Spirit of God, endeavours to raise me above the present world: but I shall contemplate, I shall hear eternal wisdom, and therein discover the views, designs, and plans of my great Creator, and I shall learn more in one moment of that union, than all books and all religious discourses could possibly teach me.

True, I shall no more give myself up to you, *closet exercises*, holy meditations, efforts of a soul that seeks its God, and which cries to him, *Lord, show me thy glory*; Lord, dissipate these clouds and darknesses which hide thee from my sight; let that light approach me which hitherto has been inaccessible

to me; but this light will be approached, these clouds and darknesses will be dissipated; I shall be no more in the closet; but I shall be like the seraphim, at the foot of the throne of God and the Lamb.

And, *holy sacraments*, august ceremonies which have so often filled my soul with consolation, which have so contributed to unite my heart to God, and which have so often been to me a heaven upon earth, true, I shall no more know you: but, effusions of divine love! pleasures at God's right hand! you I shall immediately receive. Fullness of joy! I shall — Alas! my brethren, perhaps your hearts escape me; perhaps these dispositions, superior to your piety, are no longer the subjects of your attention. I have, however, no other direction to give you; and the abridgment of all this discourse, of all my preaching, and of my whole ministry is, *Love God*; be to God by inclination what you are by condition and engagement; then, the miseries of this life will be supportable, and the approach of death delightful. God grant you this grace, and to him be honour and glory for ever. Amen.”

Mixed.

Example 4. From Massillon's sermon “*Pour le Lundi de la 1^{re} Sem.*”

“The last resource of impiety is the annihilation of the soul. But what punishment would it be for a wicked man to be no more? Annihilation is his highest hope. In this pleasing anticipation he lives tranquilly in the midst of his pleasures. What! will the just God punish a sinner by granting him his desires? Ah! it is not thus that God punishes. What misery would the wicked man find in annihilation? Would it be the privation of God? But a wicked man loves him not, he knows him not, he will not know him, for his God is himself. Would it be annihilation? But to such a monster, what more desirable, who knows that should he live after death, it will be only to suffer for the crimes and horrors of an infamous life? Would it be the loss of worldly pleasures, and of all the objects of his passions? But when he ceases to be, he must cease to love. Imagine, then, if you can, a more desirable lot for the wicked; and shall this, after all, be the sweet end of his debaucheries, his horrors, and his blasphemies!

No, my brethren, *the hope of the wicked shall perish*; but his crimes shall not perish with him. His torments will be as endless as would have been his pleasures, had he been arbiter of his destiny. He would fain perpetrate upon earth his sensual pleasures. Death limits his crimes, but does not limit his criminal desires. The just Judge, who searches the heart, will proportion then the suffering to the offence; immortal flames for intentionally immortal pleasures, and eternity itself will be only a just compensation, and an equality of punishment. *These shall go away into everlasting punishment.*

What is the conclusion of this discourse? That a wicked man is to be pitied for placing his highest hope in a *frightful uncertainty* about revealed truths. He is to be pitied in that he is unable to live peaceably, unless he lives without faith, without worship, without God, without hope. That he is to be pitied, if the Gospel must be a fable; the faith of all ages, credulity; the consent of all men, a popular error; the first principles of nature and reason, childish prejudices; the blood of so many martyrs, whom the hope of futurity supported in torments, a concerted game to deceive mankind; the conversion of the universe, a human enterprize; the accomplishment of prophecies, lucky hits; in one word, if all

that is most firmly established in the universe must be found false—so that we may not be eternally miserable. What madness to invent a kind of tranquillity composed of so many foolish suppositions!

O man! I will show you a more excellent way. Fear not this futurity which you force yourself to doubt. Ask us not what passes in that other life of which we speak; but ask yourself often, what you are doing in this. * * * * * Compose your hearts by calling upon God, and not by doubting whether he observes you. The peace of the wicked is only a frightful despair: seek your happiness, not in shaking off the yoke of faith, but in tasting how sweet it is. Practise the maxims it enforces, and your reason will no longer refuse to submit to the mysteries it proposes. When you cease to live like those who confine all their felicity within the narrow bounds of this life, futurity will cease to be incredible to you. Then, far from dreading this futurity, you will hasten towards it with joy, you will sigh after the happy day when the Son of man, the father of the world to come, will appear to punish infidels, and to receive into his kingdom all such as have lived in the hope of a blessed immortality."

The Blessing.

We cannot omit this opportunity of observing the beauty of that fine method of concluding public worship, used after apostolical example in Christian churches. The preacher shuts up all by lifting holy hands in prayer to God, by spreading them over the people, and by saying, "*The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.*" Some add words of their own—the saving grace of our Lord Jesus—the everlasting love of God the Father—the sweet and comfortable communion of the Holy Ghost, be and remain with you, and so on. When shall we cease to be wise above what is written? When shall we be content with the simplicity of revelation? This, though short, is a fine significant part of public worship, and the people should be taught to avoid that hateful custom of hurrying out before it is completed. It should be uttered gravely, deliberately, and affectionately by the preacher, and it should be attended to in a similar manner by the people.—*Rev. Robert Robinson.*

S. J. B*****.

NOAH'S DOVE.

"And the dove came in to him; and lo! in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth."—*Gen. viii. 11.*

Now satiate sleeps the stormy ire,
The weary winds to rest retire,
And billows worn with strife expire.

The sky unveil'd its face serene,
To smile upon the changing scene,
Emerging in its gayest green.

Now see the sun's triumphant light,
Chasing the ling'ring mists of night,
And gilding every mountain height.

On snowy wing a spotless dove
(Was it some spirit from above,
On message of celestial love?)

Bears in its bill a verdant spray,
First token of the new-born day,
When pard'ning love resum'd its sway.

By renovating gales caress'd,
Now earth, in sylvan beauty drest,
Luxuriates in recover'd rest.

I hail thee, symbol of that scene,
Of permanent delight serene,
Where sin and death have never been!

Scripture Garden Walk.

LIFE OF MRS. ANN H. JUDSON.

18mo. cloth, pp. 144. Religious Tract Society.

Mrs. Judson's Life is doubtless familiar to many of our readers: but those who have never read her interesting Memoir will derive no ordinary edification from a careful perusal of this very choice piece of American female biography. All young persons should possess this picture, exhibiting the most exalted piety and devotedness in the wife of a Missionary.

THE REV. ROBERT HALL'S OPINION OF MRS. HANNAH MORE.

THE late Robert Hall had an interview with this distinguished lady. Shortly afterwards, being in company, one inquired whether there was any thing distinguishable in the manner of Mrs. H. More's conversation. Mr. Hall immediately replied, "She talks but little, Sir, on ordinary occasions; and when she speaks, it is generally to make some pointed, sententious remarks. Indeed, Sir, she seemed to be always lying in wait for such opportunities. The last time I was in her company she spoke but once, and then some one complained how long in the summer genteel people remained in London, and how little of it they spent in the country. Another accounted for it, by saying, they did not leave town from a principle of loyalty, till after the celebration of the king's birthday." "Then," said Mrs. More, "the wickedest thing that George III ever did, was being born on the 4th of June." This, Sir," continued Mr. Hall, "was the only sentence she uttered all the evening." On being asked whether there was any thing particularly striking in the manner of this excellent lady, he replied, "Nothing striking, Ma'am; certainly not. Her manners are too severely proper to be striking. Striking manners are bad manners, you know, Ma'am. She is a perfect lady, and studiously avoids all those eccentricities which constitute striking manners."

ILLUSTRATION OF GEN. XIII. 10.

"And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar."

The apparent obscurity in this verse, Houbigant has removed by the following translation. "Before the Lord had destroyed Sodom and Gomorrah, it was all as thou goest to Zoar well watered, like the garden of the Lord, and like the land of Egypt." Instead of "Zoar," which was situated at the extremity of the plain of Jordan, the Syriac reads "Zoan," which was situated in the centre of Egypt, and in a well-watered country.

London: Printed and Published by C. WOOD AND SON, Poppin's Court, Fleet Street; to whom all Communications for the Editor (post paid), should be addressed;—and sold by all Booksellers and Newsmen in the United Kingdom.

THE CHRISTIAN'S PENNY MAGAZINE.

Nº 168.

PUBLISHED EVERY SATURDAY.

AUGUST 22, 1835.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POPPIN'S COURT, FLEET STREET, LONDON.



THE FALLS OF NIAGARA.

THE FALLS OF NIAGARA.

DR. REED, in referring to his visit to the "Falls of Niagara," describes at some length the powerful impression produced on his mind by this most wonderful and instructive sight; remarking, "The day on which it is seen should be memorable in the life of any man."

Travellers of all countries, who have been privileged to view this most magnificent of all cataracts, have spoken of it with admiration: but what description can convey a correct idea of its magni-

tude, when it is considered that the breadth of the cataract and the two islands that divide it, is above a mile!—the waters falling so as to be heard forty-five miles off; and descending about two hundred feet in perpendicular height!—the whole accumulated waters of those inland American seas, Lakes Superior, Michigan, Huron, and Erie! These falling volumes of water amount, according to a late estimate, to the prodigious quantity of 670,250 tons per minute! No description can fully represent the vastness of this wonderful work of God.

Niagara is a river which issues from Lake Erie

2 M

and runs by a north-west course into the south-west end of Lake Ontario, constituting part of the boundary between the United States and Canada. This river is thirty-four miles long; and the great cataract, called "THE FALLS OF NIAGARA," is about twenty miles from Lake Erie, and fourteen from Lake Ontario.

This majestic cataract is not one entire sheet of water falling into the abyss beneath, but, being divided by islands, it consists of three distinct and collateral falls.

"THE HORSE-SHOE FALL," so called from its resembling a horse-shoe in its form, is the greatest, situated on the north-west extremity of the river. As the extent of this fall can be ascertained by the eye only, it is impossible precisely to describe its limits; but its circumference is generally computed at 1,800 feet, somewhat more than one-third of a mile. Beyond the intervening island, the width of which may be about 1,350 feet, is the SECOND FALL, about fifteen feet wide; and at the distance of 90 feet, occupied by the second island, is situated FORT SCLOPER FALL, so called from its proximity to that fort.

From the place where the water falls, there arises a great quantity of vapour like very thick smoke, inasmuch that when viewed at a distance one would think that the Indians had set the forests on fire. The vapours rise high in the air when it is calm, but are dispersed by the wind when it blows hard. In September and October, such quantities of dead water-fowl are found every morning below the fall, on the shore, that the garrison of the fort live chiefly upon them. Besides the fowls, they find several sorts of dead fish, also deer, bears, and other animals which have tried to cross the water above the fall: the larger animals are generally found broken to pieces. Pieces of human bodies also have often been found, the remains of wretched men whose adventurous boldness had thus occasioned their destruction.

DR. REED'S REFLECTIONS ON NIAGARA.

Dr. Reed remarks, "The town of Niagara has no connection with the Falls of Niagara; they are fifteen miles apart. We left the town. At length we saw the spray rising through the trees, and settling like a white cloud over them; and then we heard the voice of the mighty waters—a voice all its own, and worthy of itself. I reached the Pavilion without seeing any thing; disposed of my affairs there, and hastened down towards the Falls; and found myself actually on the Table Rock to receive my first impressions. Let any one pursue the same course, and he will not talk of first impressions disappointing him; or if he should, then he ought to go twenty miles another way—Niagara was not made for him.

"From the Table Rock I descended to the base. Thence I clambered out on the broken rocks, and sat I know not how long. The day was the least favourable of any we had. The atmosphere was heavy; the foam hung about the object, and concealed one half of it; and the wind blew from the opposite side, and brought the spray upon you, so as to wet you exceedingly. The use of cloak and umbrella were troublesome; you could not wholly forget your person, and think only of one thing. However, had I not seen it in this state of the atmosphere, I should have wanted some views, which now occupy my imagination. The whole is exceedingly solemn when nature frowns: and when much is hidden, while yet the eye has not marked the

outline, there is a mysteriousness spread over the object which suits your conception of its greatness, and in which the imagination loves to luxuriate. I can scarcely define to you my impressions on this first day; I can scarcely define them to myself. I was certainly not disappointed, but confounded. I felt as though I had received a shock, and required time to right myself again."

THOUGHTS ON OUR MENTAL CONSCIOUSNESS OF IMMORTALITY.

Though frail as dew our fleeting life departs,
This mortal ruin is august decay
To let the spirit from its bondage free.
The soul is god-like! world on world may rise
And wither, quench'd in everlasting gloom,
And suiting ages into silence roll.
I like haughty billows that have heav'd and died;
But still unfading, bright with awful bliss
Or dim with agony, the soul shall live,
And, like Jehovah, utter its "I AM."

THE numberless pains of body and mind, the dark, solemn approaches to, or dismal vestibules of the grave, are so thickly scattered over the face of the earth, that an unpetrified heart cannot look round without feeling an inevitable damp and general disconsolation, and venting one universal sigh for the whole family of Adam. Nothing but strong faith in eternal life, could hinder our tears from hursting over it. All that we do, all that we effect, is vain and perishable: death stands everywhere in the back ground, and every good or ill-apent moment brings us in closer contact with him. There is no bond of love without repentance, no enjoyment without grief for its loss. When however we contemplate our existence, when we consider our helpless exposure to struggle with the immeasurable powers of nature, with conflicting desires on the shores of an unknown world, and in danger of shipwreck at our very birth; that in our passions we carry an enemy in our bosom; that every moment demands of us the sacrifice of our dearest inclinations, in the name of our most sacred duties; then every mind, which is not dead to feeling, must be overpowered by an inexpressible melancholy, against which there is no other protection than the consciousness of a destiny soaring above this earthly life.

MISERY THE PERVERSION OF A MAN'S OWN POWER.

MORAL evil of every class and character, most unquestionably proceeds from man's innate corruption. "We go astray from the birth," says the Psalmist; and again, "there is none good, no not one." It is man, and man alone, that occasions all his misery, by following headlong at the excitement of his passions, when reason is contemned, and its monitions disregarded. This is the spark which kindles a mighty flame, and convulses nations in irredeemable anarchy. It is this that plants daggers in the breast, and thorns in the pillow. Yes, it is this impetus of passion, which makes the world one endless scene of misery, from the silent desert to the metropolis of empires. Lust, avarice, revenge, intemperance, and ambition, enrol countless thousands under their banners; and bear uncontrolled sway over the human heart. These are the grand causes of that misery, which is more or less felt by every breast, forming that torrent of vice which deluges every country, and compels us to feel but too truly that the wages of sin is death.

ECCLESIASTICAL STATISTICS OF LOWER CANADA.

CANADA was originally a colony of France, founded after a hundred years of adventurous efforts, by the building of the city of Quebec in the year 1608. This country was taken from the French by the conquest of Quebec under General Wolfe, Oct. 18, 1759.

Canada, in its present boundaries, differs materially from Canada, or the province of Quebec in its former dimensions; and both are different from that extensive country which was denominated Canada by the French. Upper Canada, formerly called the Upper Country, is situated on the north side of the great lakes; and is separated from New York by those lakes and the river St. Lawrence. Lower Canada lies east from Upper Canada, on both sides the river St. Lawrence, between 45° and 50° north latitude, and between 64° and 71° west longitude.

Canada contained a population, when it fell into the hands of the English in 1760, according to General Murray's report, of 71,000 inhabitants: but the extensive province of Upper Canada was not then inhabited by any Europeans. According to a census taken in 1814, the population of Lower Canada amounted to 335,000, of whom 275,000 may be called native Canadians; the remainder being a mixture of English, Scotch, Irish, and Americans. The population of Lower Canada had, at the same period, arisen to nearly 100,000; and since that time, from the immense tide of emigration, both from the mother country and the United States, it has probably increased to twice that number. The upper province, on account of the superiority of its climate and soil, and the cheapness of land, is preferred, both by the British and the settlers from the United States, while the language, habits, and laws, are all purely British.

Lower Canada in 1831, according to the census then made, was 511,000. Of these, more than 400,000 were Roman Catholics, theirs being the established religion: for these there are two Catholic bishops in the province, one of Quebec, who resides in that city, and the bishop of Tennesse, who resides at Montreal. Their dioceses comprise the whole of Lower Canada. The number of Catholic clergy in the province is about 150.

In 1793, his Majesty erected the *Two Canadas* into one diocese for a Protestant establishment like the Church of England: they are therefore now under the ecclesiastical jurisdiction of "*The Honourable and Right Rev. Charles J. Stuart, D. D. Lord Bishop of Quebec*," and the number of the episcopal clergy, including his lordship, is *twenty-eight*. The clergy are not elected by the people to whom they minister, but appointed by the bishop, and supported as nominal missionaries of the "*Society for Propagating the Gospel in Foreign Parts*," by an annual grant from the Government.

The Church of Scotland has ten clergymen labouring in Lower Canada; and their congregations amount to about 15,000.

Presbyterians, not connected with the Church of Scotland: there are known to be five ministers and two vacant churches of Presbyterians.

The Wesleyan Methodists have nine clergymen as their ministers in Lower Canada, and the number of members in society in 1830 was 1,560. The Methodist congregations are supposed to amount to about 7,000.

The Congregationalists have four clergymen and three destitute churches: but arrangements are

making by this body in London to strengthen the hands of their brethren in Canada.

Other denominations have probably *six or eight* ministers: and the account will stand thus.

Roman Catholic clergy in Lower Canada 150

Protestant clergy in Lower Canada :

Episcopal 28

Presbyterian :

Church of Scotland 10

Other churches 5

Wesleyan 9

Congregationalists 4

Other denominations 8

— 64

Surely the Canadas have a large claim upon the most enlarged and generous sympathy of British Christians.

ILLUSTRATION OF GEN. XLVIII. 8.

"And Israel beheld Joseph's sons,"

This has been thought contradictory to verse 10, "Now the eyes of Israel were dim for age, so that he could not see." The meaning is not that he could not see at all, but only that he could not see plainly and distinctly the objects which were before him. This is evident from verse 11, where the patriarch says to Joseph, "I had not thought to see thy face, and lo! God hath shewed me also thy seed."

SHORTNESS AND UNCERTAINTY OF LIFE.

LIFE may be well compar'd unto a flower,
Which blooms and withers sometimes in an hour.
Though health is now possess'd, we cannot say
What may befall us ere another day:
Life, beauty, health, each object here we see,
Bears the sad impress of mortality:
The present is the only time we boast;
Another hour, and all perhaps is lost.
Since, then, our life is fleeting fast away,
And we're reminded of it day by day
By sudden deaths presented to our view,
O may we the straight path of life pursue;
Wisely instruction from the warning take,
To seek salvation ere it be too late.

M. B.

SIR HENRY WOTTON.

SIR HENRY WOTTON, in the reign of Queen Elizabeth, who had filled many high and honourable stations, after all desired to retire with this motto, "That he had learned at length that the soul grew wiser by retirement;" and consequently, that a man was more happy in a private situation, than it was possible for him to be with those worldly honours which were accompanied with so many troubles. The utmost of his aim in this life, for the future, was to be Provost of Eaton, that there he might enjoy his beloved study and devotion: and he was afterwards heard to say, that the day on which he put on his surplice, was the happiest day of his whole life; it being the utmost happiness a man can attain here, to be at leisure to be and to do good. And this great man never reflected on his former years but he would weep and say, "How much time have I to repent of! and how little to do it in!"

HISTORICAL NOTICES OF BRITISH ABBEYS.

"BATTLE ABBEY," of whose origin and magnificent ruins an account was given in No. 127 of the Christian's Penny Magazine, occasioned an intimation of some "Historical Notices of British Abbeys," as tending to throw considerable light upon one branch of the ecclesiastical history of Britain.

Abbeys were the larger monasteries, which were "religious houses," founded for the reception of serious persons who had determined on spending their days in seclusion from the world, in the exercises of devotion, as a preparation for heaven.

Monasteries were properly the houses of monks, mendicant friars, and nuns. The houses belonging to the several religious orders which obtained in England and Wales in the days of Popery, were cathedrals, colleges, abbeys, priories, preceptories, commanderies, hospitals, friaries, hermitages, chantries, and free chapels. These were under the direction and management of various officers, whose titles, dignities, and claims, are constantly referred to in relation to important circumstances in our national history. Superstition, not scriptural Christianity, engendered the whole system; and it will therefore be interesting to notice the origin of the monastic institutions.

Paul, the Egyptian, is generally considered as the "father of Christian monks." Mr. Milner speaks thus of him, in recording the terrors of the dreadful persecution by the emperor Decius, who assumed the imperial purple, A. D. 250. — "Persecution raged in Egypt with unrelenting fury. In the Lower Thebais there was a young man named Paul, to whom, at fifteen years of age, his parents left a great estate. He was a person of much learning, of a mild temper, and full of the love of God. He had a married sister, with whom he lived. Her husband was base enough to design an information against him, in order to obtain his estate. Paul, having notice of this, retired to the desert mountains, where he waited till the persecution ceased. Habit at length made solitude agreeable to him. He found a pleasant retreat, and lived there during *four score and ten years*. This is the first distinct account of a hermit in the Christian church. No doubt ought to be entertained of the genuine piety of Paul. Those who, in our days, condemn ALL monks with indiscriminating contempt, seem to make no allowance for the prodigious change of times and circumstances. The increasing spirit of superstition soon produced a number of imitations of Paul; and the most lamentable effect was, that those who possessed only external religion placed their righteousness and their confidence in monastic austerities; and thus, from the depraved imitation of well-meant beginnings, *one of the strongest supports of false religion gradually strengthened itself in the Christian world.*"

False philosophy and superstition, leading to the neglect of the pure fountain of truth in the Holy Scriptures, originated and nourished the inclination, in men professing Christianity, to "bury themselves alive" for years in the solitary seclusion of deserts. "Platonic Christians," in Egypt especially, had taught, that "they who behold with a noble contempt all human affairs, who turn away their eyes from terrestrial vanities, and shut all the avenues of the outward senses against the contagious influences of a material world, must necessarily return to God, when the spirit is thus disengaged from the impediments that prevented that

happy union. And in this blessed promise they not only enjoy inexpressible raptures from their communion with the Supreme Being, but also are invested with the inestimable privilege of contemplating truth, undisguised and uncorrupted in its native purity, while others behold it in a vitiated and delusive form."

Dr. Mosheim, in his Ecclesiastical History, remarks, "This method of reasoning produced strange effects, and drove many into caves and deserts, where they macerated their bodies with hunger and thirst, and submitted to all the miseries of the severest discipline that a gloomy imagination could prescribe. And it is not improbable, that Paul, the first hermit, was rather engaged by this fanatical system, than by the persecution under Decius, to fly into the most solitary deserts of Thebais, where he led, during the space of ninety years, a life more worthy of a savage animal than of a rational being. It is however to be observed, that though Paul is placed at the head of the order of hermits, yet that unsocial manner of life was very common in Egypt, Syria, India, and Mesopotamia, not only long before his time, but even before the coming of Christ. And it is still practised among the Mahometans, as well as the Christians, in those arid and burning climates. For the glowing atmosphere that surrounds these countries is a natural cause of that love of solitary repose, of that indolent and melancholy disposition, that are remarkably common among their languid inhabitants."

"Platonic Christianity" made rapid advances under various teachers, especially after the "mystical interpretation of Scripture" maintained by Origen of Alexandria had become popular with many in the third and fourth centuries. Mosheim states, "The famous Grecian fanatic, who gave himself out for Dionysius the Areopagite, disciple of St. Paul, and who, under the protection of this venerable name, gave laws and instructions to those that were desirous of raising their souls above all human things, in order to unite them to their great source by sublime contemplation, lived most probably in the *fourth century*. No sooner were the writings and instructions of this fanatic handed about among the Greeks and Syrians, and particularly among the solitaries and monks, than a gloomy cloud of religious darkness began to spread itself over the minds of many. An incredible number of proselytes was added to this chimerical sect. The progress of this sect appears evidently from the prodigious number of solitary monks and sequestered virgins, which, upon the return of tranquillity to the church, had overrun the whole Christian world with an amazing rapidity. Many of this order of men had for a long time been known among the Christians, and had led silent and solitary lives in the deserts of Egypt; but Antony was the first who formed them into a regular body, engaged them to live in society with each other, and prescribed to them fixed rules for the direction of their conduct. The regulations which Antony had made in Egypt were, the year following, introduced into Palestine and Syria by his disciple Hilarion. Almost about the same time, Aones, or Eugenius, with their companions Gadanas and Azyzus, instituted the monastic order in Mesopotamia and the adjacent countries; and their example was followed with such rapid success, that in a short time the whole East was filled with a lazy set of mortals, who, abandoning all human connections, advantages, pleasures, and concerns, wore out a languishing and miserable life, amidst the hardships of want, and various kinds

of suffering, in order to arrive at a more close and rapturous communion with God and angels.

"From the East this gloomy institution passed into the West; and first into Italy and its neighbouring islands, though it is utterly uncertain who transplanted it thither. Most writers, following the opinion of Cardinal Baronius, maintain that St. Athanasius brought the monastic institution from Egypt into Italy, in the year 340, and was the first who built a monastery at Rome. St. Martin, the celebrated bishop of Tours, erected the first monasteries in Gaul, and recommended this religious solitude with such power and efficacy, both by his instructions and his example, that his funeral is said to have been attended by no less than *two thousand monks*. From hence the monastic discipline extended, gradually, its progress through the other provinces and countries of Europe.

The monastic order was soon divided into two distinct classes, of which the one received the denomination of *Canobites*, the other that of *Eremites*. The former lived together in a fixed habitation, and made up one large community under a chief, whom they called *Father*, or *Abbot*, which signifies the same thing in the language of Egypt. The Eremites drew out a wretched life in perfect solitude, and were scattered here and there in caves, in deserts, in the hollow of rocks, sheltered from the wild beasts only by the cover of a miserable cottage, in which each one lived sequestered from the rest of his species.

The *Anachorites* were yet more excessive in the austerity of their manner of living than the Eremites. They frequented the wildest deserts, without either tents or cottages; nourished themselves with the roots and herbs which grew spontaneously out of the uncultivated ground; wandered about without any fixed abode, and reposing wherever the approach of night happened to find them: and all this, that they might avoid the view and society of mortals.

The last order of monks of the fourth century were *Sarabites*, as they were called by the Egyptians; and who were wandering fanatics or impostors, who, instead of procuring a subsistence by honest industry, travelled through different countries, gaining a maintenance by fictitious miracles, by selling relics to the ignorant multitude, and by various other frauds.

Monastic profession and practice at first were observed only by the laity, subject to the inspection of the bishops; but the fame of monastic piety became so great, that bishops themselves were frequently chosen from these orders.

THE LEARNED INFIDEL AND RUSTIC CHRISTIAN.

"A certain gentleman, now deceased, when in early life, denied revealed religion, and, with a companion, often carried on conversation in the presence of a pious though illiterate countryman. The gentleman afterwards becoming a serious Christian, was anxious to remove, if possible, any evil effects from the mind of the countryman. One day, therefore, he asked him whether what was so frequently advanced in his hearing had not shaken his faith. 'By no means,' replied the countryman, 'it never made the least impression on me.' 'No impression upon you,' said the gentleman; 'why you must know that we had read and thought on these things much more than you had opportunity of doing.' 'O yes,' said the other; 'but I knew also your manner of living.'"

ON DIVINE INFLUENCE.

No. XI.

LOVE TO GOD.

Love to God, is expressly described as a fruit of the Spirit; and I believe its true position in the series of effects, produced by his agency, will be found to be next after faith. We are constantly urged by the sacred writers to the exercise of this divine disposition, and are therefore warranted in asserting that it is of supreme importance in the Christian life. "O love the Lord, all ye his saints."

1. What are we to understand by love to God.

Love is a compound feeling, arising from admiration of the qualities in the person beloved, and gratitude for the pleasure which those qualities afford. Love to God, therefore, must consist of admiration of his infinite excellencies, and of gratitude for the communication of his favours, especially the blessing of his unspeakable love and mercy in Christ Jesus. Probably, however, it will be best to treat this subject in the most practical manner, and view its evidences in the life and character of believers.

1. The man who loves God, places confidence in him: he believes that every event of his life occurs under the guidance and direction of one who knows what is good for him, and therefore, although he may and must feel the *pressure* of many of his trials, he never entertains a thought of their *unkindness* or impropriety. It is not possible accurately to illustrate this by the case of any human transaction, but at least an idea of any meaning may be conveyed. It is only to suppose that a person of great wisdom and goodness controlled and directed our temporal affairs. Should we be disposed to distrust or dislike him, if any thing mysterious seemed to take place to us? Certainly not. Our confidence in his wisdom would be in proportion to the opinion we entertained of his ability. And so should it be with reference to the Deity: with this exception however, that whereas we can never divest the mind of the impression, that an earthly friend *may* be in error, we are entitled firmly to believe that our Heavenly Father *cannot*. The heart that truly loves its Maker, will find that the sentiment contained in the following beautiful lines, conveys its own feelings.

In each event of life, how clear
Thy ruling hand I see;
Each blessing to my soul most dear,
Because conferr'd by Thee.
In every joy that crowns my days,
In every grief I bear,
My heart shall find delight in praise,
Or seek relief in prayer.

2. A sincere desire to obey God, is the invariable result of love to him. "If ye love me, keep my commandments." And this is quite natural. We always wish to please one for whom we feel real esteem, and from whom we consider that we are deriving great advantages and blessings. A child who is obedient to his parents, is considered thereby to have furnished the best evidence of his affection. And so a man, who strives to obey God, affords the clearest proof that he truly loves him. Hence, therefore, you will evermore be led to contrast your daily walk and conversation with that of Him with whom the Father was well pleased. You will diligently examine yourselves, whether you are in the faith, and obey from the heart the form of doctrine which has been delivered to you. You

will feel it impossible to view any action with indifference; and will become supremely desirous of doing nothing which your heart and the law of God cannot approve.

3. You will love God supremely. This is of great and overwhelming importance. No object in the world, no person, no pursuit, no wish, must hold such a place in your affections, as would lead you to refuse to sacrifice it, if God were to demand that you should do so. Nothing less than the whole heart will satisfy the claims of God. He must and will have our entire affections. The way to decide the point, as to our own case, is to inquire whether any person or thing possesses such influence over us, that we would do wrong to please them. If not, we may be satisfied that God is the object of our supreme love.

Having thus attempted to explain the nature of that disposition which the Spirit creates in every good-man's heart, let us examine,

II. The means adopted by the Spirit to produce it.

It will have been observed, that I have all along made it appear that the Spirit produces no *direct* effect on any human heart, but works by means. This case will be found to admit of a similar observation.

1. He leads us to see the utility of all things that happen to us. Once we entertained the idea that the frustration of a worldly plan, or the overthrow of a temporal prospect, *must* be injurious to us; but we have learnt now to feel, that the only objects which may be regarded as truly desirable, are those which affect our eternal welfare. And therefore, if an evil habit has been eradicated, or an improper pursuit been checked, we can adore the goodness of God in the sufferings which have produced so happy a result. And since *every pang, bodily or mental*, is intended for our good, such a frame of mind will lead us to see this; and seeing it, to love the kind friend who is so watchful over us.

2. But that which will above all things lead us to love God, is the glorious assurance that he first loved us, and gave his Son to be the propitiation for our sins. Here we can fix our hearts and our hopes, with the full and unbounded confidence of beings who have received the richest boon that Deity had the power to communicate. Our affections are thenceforth open to the truly sublime reasoning of the Apostle, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" On this glorious truth the Spirit has ever seized, as that most competent to subdue the heart. Oh! luxury, carelessness, pride, self-conceit, sensuality; all the crimes of our nature, have in their turn been subdued by the all-prevailing love of the Redeemer; and the triumphs that have followed the preaching of the cross, give us a substantial earnest, that the lifting up of Jesus Christ was the means by which God could most effectually draw all men to himself.

I will not dwell upon the effect produced by the unvarying fulfilment of every promise: and how much the heart is encouraged to love him, who hears and answers petitions rejected by the world. I will not dwell on the golden hopes of bliss hereafter, and endless happiness, by which the heart is allured to love the bestower of all good. I will only say that nature, providence, and grace, utter forth but one exhortation, and it is this: "O put your trust in God alway, ye people: pour out your hearts before him."

And who will be bold enough to refuse such an invitation, or presume to keep back those affections which the Deity claims as his own? Let me hope such boldness, and such folly, will not be chargeable on *you*. For whatever may be your country, occupation, or rank; whatever may be the troubles that oppress, or the joys that gladden you, allow me to assure you, that the God of all this world *loves* you, and only demands that you will love him.

I proclaim the universal love of God—a love which includes in its wide embrace the meanest and most debased savage, that now grovels in wretchedness and ignorance. I proclaim that God was in Jesus Christ reconciling *THE WORLD unto himself*; and now, in Christ's name, feel that I have a solid foundation on which to urge *every one* to be reconciled to God.

B. Z.

INFLUENCE OF RELIGIOUS EDUCATION AND REVIVALS,

IN RAISING UP A GOSPEL MINISTRY.

AMERICA is literally a "new world;" not geographically and physically merely, but morally. Certainly, as regards its "Southern States," it is awfully disfigured by the foul blot of Negro Slavery: the fault of which, in part at least, must be charged to the mother country—England. Still it is a stain: and nothing but its annihilation, by righteous laws, can satisfy the demands of pure religion or moral justice.

American religion, however, is now exhibiting some of the most remarkable illustrations of religion, that have ever been presented to the contemplation of the world since the first establishment of Christianity, by the effusion of the Holy Spirit on the memorable day of Pentecost.

How can the rapidly increasing population of America be supplied with educated ministers of the gospel? and how can the colleges be supplied with religious students? are questions which must interest every intelligent Christian, in relation to America. They were proposed by the writer of this paper, among others, to the Rev. Dr. Humphry, President of Amherst college, one of the Delegates from the Congregational body of the United States, this year, to the Congregational Union of England and Wales. Among other interesting communications, the learned Doctor states, in reply, that the Home Missionary Societies, by their preachers, of whom there were about 1,200 supported by three of the orthodox denominations, Presbyterian, Baptist, and Congregationalist, were the instruments, under the blessing of God, of gathering churches, and supplying them with educated ministers; and the Education Societies, looking out in the various churches for pious young men, supplied the colleges and Theological seminaries, supporting many hundreds of students in those institutions, during a course of seven years' study, in their preparation for the Christian ministry, to which they were introduced in many cases by the Home Missionary Societies.

The New York Observer, a religious newspaper, in a late number gives the following instructive facts in relation to the introduction of young men to the ministry, or a course of preparatory study.

"The following facts have been obtained from six of our principal Theological Seminaries, of three different denominations. They are designed to show the influence and paramount importance of

Parental and Sabbath-School Instruction, and of Revivals of Religion, in raising up an Educated and Efficient Gospel Ministry.

"Of the 507 individuals—Ministers and Candidates for the Ministry—from whom these facts have been obtained,

321 had pious Fathers.

428 had pious Mothers.

313 were instructed in Sabbath Schools.

317 were hopefully converted in a Revival of Religion.

451 were nominally believers in Christianity—and 56 were Errorists and Sceptics.

"The average age of the whole, at the time of conversion, was a fraction above 16 years; and of the whole 507, but one-fifth were above 20 years of age at the time of their conversion. The extremes of age, at the time of conversion, were 9 and 30.

"The following list exhibits the number who date their conversion at the several ages intermediate. I would remark, by the way, that of those most advanced in age, a large proportion abandoned other professions. Several of them, indeed, had families, and were delightfully settled in life. They forsook lucrative stations, with the flattering prospect of wealth, influence, and reputation, in order to preach the Gospel. The number of conversions at the different ages are as follows:—

1 at the age of	9 years.
3	10
3	11
4	12
11	13
18	14
31	15
63	16
47	17
63	18
59	19
49	20
44	21
29	22
9	23
6	24
5	25
2	26
2	27
1	28
1	29
1	30

"It is interesting to know whence God has taken those, whom we trust he has called to preach the Gospel of his beloved Son; and what have been his providential dispensations to them, prior to the time of conversion. The above facts may serve to teach the Church whence she may expect her future Ministry; and what are her correspondent obligations, in the department of Sabbath School and Parental Instruction. It is from her bosom chiefly, as these facts testify, that the world is to receive the ambassadors of Christ. What an immense responsibility, then, rests on the Church!

"Did Christian Parents feel this obligation as they ought, and act under its influence, how many more would feel, early and irresistibly, the demands of the Great Head of the Church for their services in the Ministry! In one of the Theological Seminaries, every member, except one, has been brought up around the family altar."

MY SCRAP BOOK.

LEAF LXXIII.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—*SENeca*.

HAVING in my last five leaves inserted, from various authors, a few hints to *preachers*; I now proceed to offer, from the inimitable pen of the late inestimable Robert Hall, eight admonitions to *hearers*; and as these admonitions are not beautiful only, but highly important, I earnestly entreat the reader not to bestow upon them a mere admiring glance, but to devoutly "lay them up in his heart."

ON HEARING THE WORD.

* * * * * The *written* Word, we are told, indeed, from the highest authority, is able to make us wise unto salvation, and many pleasing instances of its saving efficacy might be produced to confirm this position; but, as the gospel was preached before it was penned, it is certain that most of the passages which speak on this subject are to be referred to its public ministry; and that, in subsequent ages, God has put a distinguishing honour upon it, by employing it as the principal means of accomplishing his saving purposes. There is every reason to suppose that the far greater part of those who have been truly sanctified and enlightened, will ascribe the change they have experienced principally to the *hearing of faith*.

What a powerful motive results from thence to take heed how we hear! If we feel any concern for a share in the great salvation, how careful should we be not to neglect the principal means of obtaining it! If there be a class from whom the spiritual beauty and glory of the gospel remain concealed, it consists of a description of persons, the very mention of whom ought to make us tremble. *If our gospel be hid, it is hid to them that are lost.* Let no man allow himself to neglect the hearing of the Word, or hear it in a careless or irreverent manner, under the pretence of his having an opportunity of reading it in private, since its public ministry possesses, with respect to its tendency to excite the attention and interest the heart, many unquestionable advantages; besides, such a pretence will generally be found to be hollow and disingenuous. If you observe a person habitually inattentive under an awakening, searching ministry, follow him into his retirement, and, it may be confidently predicted, you will seldom see the Bible in his hands; or, if he overcome his aversion to religion so far as occasionally to peruse a chapter, it will be in the same spirit in which he hears: he will satisfy himself with having completed his task, and *straightway go his way, and forget what manner of man he was.* If the general course of the world were as favourable to religion as it is the contrary, if an intercourse with mankind were a school of piety, the state of such persons would be less hopeless, and there would be a greater probability of their being gained without the Word; but while every thing around us conspires to render the mind earthly and sensual, and the world is continually moulding and transforming its votaries, the situation of such as attend the means of grace in a careless manner is unspeakably dangerous, since they are continually exposing themselves to influences which corrupt, while they render themselves inaccessible to such as are of a salutary operation. What can be expected but the death of that patient

who takes a course which is continually inflaming his disease, while he despises and neglects the remedy? * * * * *

Candid and attentive hearers place themselves, so to speak, in the way of the Spirit: while those who cannot be prevailed upon to give it serious attention, may most justly be said to *put the kingdom of God far from them, and judge themselves unworthy of eternal life*. To such, the awful threatenings recorded in the Proverbs are most applicable:—*Because I have called, and you refused; I have stretched out my hand, and no man regarded; I will laugh at your calamity, and mock when your fear cometh.*

First. Previous to your entering into the house of God, seek a *prepared heart*, and implore the blessing of God on the ministry of his Word. It may be presumed that no real Christian will neglect to preface his attendance on social worship with secret prayer. But let the acquisition of a devout and serious frame, freed from the cares, vanities, and pollutions of the world, accompanied with earnest desires after God and the communications of his grace, form a principal subject of your private devotions. Forget not to implore a blessing on the public ministry, that it may accomplish in yourselves, and others, the great purposes it is designed to answer; and that those measures of assistance may be afforded to your ministers, which shall replenish them with light, love, and liberty, that they may speak the mystery of the gospel as it ought to be spoken. Pastors and people would both derive eminent advantages from such a practice; they, in their capacity of exhibiting; you, in your preparation for receiving the mysteries of the gospel. As the duties of the closet have the happiest tendency, by solemnizing and elevating the mind, to prepare for those of the sanctuary; so the conviction of having borne your minister on your heart before the throne of grace would, apart from every other consideration, dispose him to address you with augmented zeal and tenderness. We should consider it as such a token for good, as well as such an unequivocal proof of your attachment, as would greatly animate and support us under all our discouragements.

Secondly. Establish in your minds the highest reverence and esteem of the glorious gospel. Recollect the miracles wrought to confirm it; the sanction, the awful sanction, by which a due reception of it is enforced, and the infinite value of that blood by which its blessings were ratified and procured. Recollect that on its reception or rejection, on the effects which it produces on the heart and life, depends our state for eternity; since there are no other means devised for our recovery; no other name given under heaven by which we can be saved, besides that which it exhibits. It is not merely the incorruptible seed of regeneration; it is also the mould in which our souls must be cast, agreeable to the apostle's beautiful metaphor: *"You have obeyed from the heart that form (or mould) of doctrine into which ye were delivered."* In order to our bearing the image of Christ, who is the first-born among many brethren, it is necessary to receive its impress in every part; nor is there any thing in us what it ought to be, any thing truly excellent, but in proportion to its conformity to that pattern. Its operation is not to be confined to time or place; it is the very element in which the Christian is appointed to live, and to receive continual accessions of spiritual strength and purity, until he is presented faultless in the presence of the

divine glory. The more you esteem the gospel, the more you will be attached to that ministry in which its doctrines are developed, and its duties explained and inculcated; because, in the present state of the world, it is the chief, though not the only means of possessing yourselves of its advantages. To tremble at God's Word, is also mentioned as one of the essential features in the character of him to whom God will look with approbation.

S. J. B****.

(To be continued.)

THE CONNECTION OF THE PHYSICAL SCIENCES.

By Mary Somerville, pp. 510. 12mo. cloth. Second Edition. London: John Murray, Albemarle Street.

Mrs. SOMERVILLE occupies no ordinary station as a professor of natural philosophy; and this instructive volume, especially in the improved form of the *second edition*, with numerous illustrative engravings and notes, will contribute in no small degree to advance her fame.

Physical science ought to be studied by every reading Christian; as, while it tends to enlarge the mind by an acquaintance with the wonderful works of God, it tends also to confirm our belief in the glorious and saving doctrines of Divine Revelation.

Mrs. Somerville's excellent volume may not be the most suitable as an elementary work on this subject; but we would earnestly recommend its being read, under the direction of intelligent teachers, not by youths only in finishing their grammatical course, but even by young ladies of superior attainments in finishing their education.

INFLUENCE OF COMETS ON THE EARTH.

Mrs. Somerville's style will be seen from the following extract, relating to a subject which is now occasioning no small degree of conversation—the influence of comets on the earth, and their consequent effects on the weather. She says, "It has often been imagined, that, in addition to the effects of heat and electricity, the tails of comets have infused new substances into our atmosphere. Possibly the earth may attract some of that nebulous matter; since the vapours raised by the sun's heat, when the comets are in perihelion, and which form their tails, are scattered through space in their passage to their aphelion; but it has hitherto produced no effect, nor have the seasons ever been influenced by these bodies. In all probability, the tails of comets may have passed over the earth without its inhabitants being conscious of their presence." P. 374, 375.

THE TRUE HISTORY OF DAVID SAUNDERS,

The pious Shepherd of Salisbury Plain. To which are added, some of his Letters. Stitched, pp. 36. London, Religious Tract Society.

Mrs. HANNAH MORE's most interesting "Shepherd of Salisbury Plain," has delighted every one of the thousands who have read it; and their pleasure will not be diminished by their perusal of it in this improved and authentic form. It will form a most suitable present for villagers, and especially as a reward in Sunday Schools.

London: Printed and Published by C. WOOD AND SON, Popplin's Court, Fleet Street; to whom all Communications for the Editor (post paid) should be addressed;—and sold by all Booksellers and Newsmen in the United Kingdom.

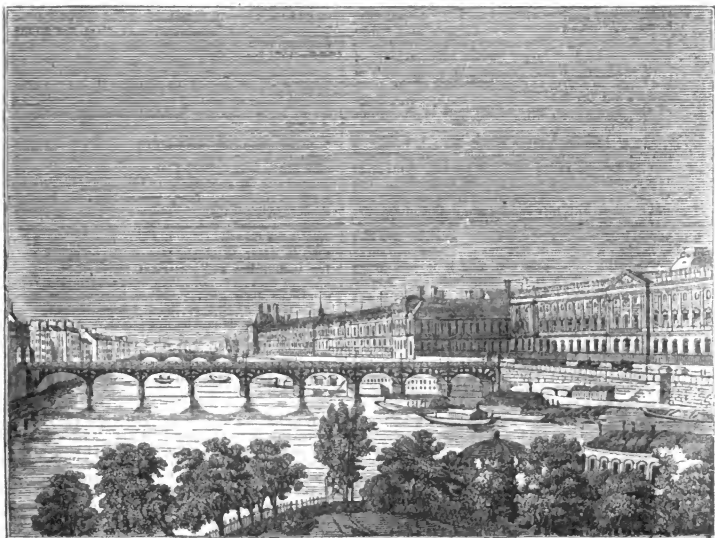
THE CHRISTIAN'S PENNY MAGAZINE.

No. 169.

PUBLISHED EVERY SATURDAY.

AUGUST 29, 1835.

PRINTED AND PUBLISHED BY C. WOOD AND SON, POPPIN'S COURT, FLEET STREET, LONDON.



THE LOUVRE.

THE LOUVRE, A ROYAL PALACE IN PARIS.

PARIS, the royal city of "HIS MOST CHRISTIAN MAJESTY," and "THE ELDEST SON OF THE CHURCH," as the king of France was styled by "His Holiness" of Rome, is far more celebrated for its sumptuous palaces than for its genuine religion. Among these magnificent residences of royalty, the LOUVRE is ranked next in splendour to the TUILERIES.

Antiquaries are not able to trace the origin of the Louvre, or the etymology of its name. It existed under that name in the reign of Philip Augustus, who surrounded it with ditches and towers, and made it a fortress. The great tower of the Louvre, celebrated in history, was insulated, and built in

the middle of the court. All the principal feudatories of the crown derived their tenure from this tower, and came hither to swear allegiance and to pay homage. It was likewise a prison previously prepared for them, if they violated their oaths. The Louvre received also from this enormous tower a melancholy and terrifying aspect, which rendered it not at all adapted to a royal residence. Charles V. endeavoured to enliven it, and make it commodious for those times. Several foreign monarchs successively lodged in it, such as Manuel emperor of Constantinople, Sigismund emperor of Germany, and the Emperor Charles V. The large tower of the Louvre, which at different periods had served as a royal palace, as a prison to the great lords, and as the state treasury, was at length taken down in 1528.

The part of the palace which, at present, is denominated the Old Louvre, was begun under Francis I, but was first inhabited by Charles IX, under whom it became the bloody theatre of treacheries and massacres, on the infamous St. Bartholomew's day, which time will never, and ought never, to efface from the memory of mankind; and which, till the merciless reign of Robespierre, were unexampled in the history of that country. In after-times this palace became the quiet and happy cradle of the arts and sciences, the school for talents, the arena for genius, and the asylum of artists and literati. The centre pavilion, over the principal gate of the Old Louvre, was erected under the reign of Louis XIII. from the designs of Mercier, as well as the angle of the left part of the building, parallel to that built by Henry II. The eight gigantic *caryatides** which are to be seen there, were sculptured by Sarrazin. The several parts of this palace, which were constructed under the reigns of Charles IX and Henry III, partake of the taste of the times, in regard to the multiplicity of the ornaments; but the interior announces, by the majesty of the decorations, the refined taste of the age of Louis XIV.

The part of the Louvre which, with two sides of the old building, forms the perfect square about 400 feet in extent, called the New Louvre, consists in two double façades, which are still unfinished. The colonnade of the Louvre, which is the master-piece of French architecture and the admiration of Europe, was built by Perrault. The façade of this colonnade, which is of the Corinthian order, is about 525 feet in length; it is divided into two peristyles, and three avant corps. The principal gate is in the centre avant corps, which is decorated with eight double columns, crowned by a pediment, whose cornices are composed of two stones only, each fifty-four feet in length by eight in breadth, though no more than eighteen inches in thickness. They were taken from the quarries of Meudon, and formed but one single block, which was sawed in two. The other two avant corps are ornamented with six pilasters and two columns of the same order, and disposed of in the same manner. Up to the year 1813, about 22,400,000 francs had been expended in improvements, which it will require more than the same sum to complete.

The latest embellishments of the Louvre include a bas-relief upon one of the pediments by M. Lemot, and a bust of Louis XIV, which now forms the most elevated point of this structure. A figure of Minerva has been erected upon a pedestal, the historic muse writing these words beneath her, *Ludovico Magno*. A figure of Victory, in a sitting posture, covers the base of the pedestal. Thalia, Melpomene, Polyhymnia, and Urania, with Clio, fill the right side; on the left is Minerva, and the rest is occupied by Love, and the Muses. To complete the angles, two small Genii are represented bearing garlands of fruit and flowers.

On one of the gates of the Louvre is the following inscription, *DUM TOTUM IMPLEAT ORBEM*; the meaning of which is, *May it remain until its owner shall fill the whole world with his dominion*. This, it has been remarked, shows the ambitious spirit of the French kings, as well as that of "the short-lived usurper, Napoleon Bonaparte."

* Four female figures, twelve feet in height, elegantly dressed, with capitals on their heads, and standing on circular pedestals, which support an entablature of the Ionic order, richly ornamented one quarter of the height of the pedestals.

RELIGION IN FRANCE BEFORE THE REVOLUTION.

PREVIOUSLY to the Revolution in 1790, Popery had been the established religion in France. But the temporal power of the Pope was never acknowledged by the clergy of the Gallican Church; and every attempt of the Court of Rome to infringe, undermine, or gradually destroy the liberties of that Church, and render its clergy entirely dependent both in temporals and spirituals upon the Papal Court, was steadily resisted, both by the sovereigns of France and the parliament of Paris. Long and violent struggles had from time to time frequently arisen between the Popes and the French monarchs respecting their different prerogatives, in which the former were always supported by the Jesuits; who, however they might succeed in persuading the Bourbon princes at different times to persecute and ultimately expel the Protestants, were yet unable to persuade them to part with their prerogatives, and become abject vassals of Rome. These princes steered their course very cautiously and cunningly; for while, on the one hand, they maintained their secular authority, and encouraged the Gallican clergy in their resistance to absolute Papal domination; so, on the other hand, in order to soothe the rage of the holy father, they pretended at times to be angry at the contumelious behaviour of his disobedient children. Nay, sometimes they did not think it beneath their dignity to yield, as times and occasions suited; and even to pretend a wonderful veneration for the orders and authority of the pontiffs, in order to obtain from them, by fair means, the immunities and privileges which they looked upon as their due. But they were nevertheless constantly on their guard; and as soon as ever they perceived the Court of Rome taking advantage of their lenity to extend its dominions, and the lordly Popes growing insolent in consequence of their mildness and submission, they then altered their tone, changed their measures, and resumed the language that became monarchs of a nation that could never bear the tyranny and oppression of the Papal Court.

It was with a view to this conduct of the French monarchs, in maintaining their prerogatives against the Roman pontiffs, that Voltaire pleasantly remarks, that "*the king of France kisses the Pope's feet, and ties up his hands*." This evidently appeared in the conduct of Louis XIV, who upon several occasions treated the Pope with very little ceremony, whether as a temporal prince, or the pretended head of the church.

A keen contest took place between the Pope and Louis XIV, in 1678, respecting the *regale*. This was a right, by which the French king, upon the death of a bishop, laid claim to the revenues and fruits of his see, and discharged also several parts of the episcopal function till a new bishop was appointed; as also the right of collation to all benefices in the diocese of a deceased bishop before the nomination of his successor. Louis was desirous that all the churches in his dominions should be subject to the *regale*. The Pope, on the other hand, would not grant this claim in all its extent, nor consent to any augmentation of the prerogative of this nature that had formerly been enjoyed by the kings of France. Thus the claims of the Prince and the remonstrances of the Pontiff, both urged with warmth and perseverance, formed a sharp and violent contest, which was carried on on both sides with spirit and resolution. Bulls and mandates were

issued by the Pope; and penal laws and severe edicts by the Monarch, against all who dared to treat these bulls and mandates with the smallest regard.

When the Pontiff refused to confirm the bishops that were nominated by Louis, the latter took good care to have them consecrated, and inducted into their respective sees; and thus, in some measure, publicly declared that the Gallican Church would govern itself without the intervention of the Roman pontiff. The Pope, who was high-spirited and inflexible, was not damped at these bold and resolute proceedings, but threatened Louis with the Divine vengeance, issued out bull upon bull, and did every thing in his power to convince his opponents, that the vigour and intrepidity which formerly characterized the ancient rulers of the Romish Church were not yet totally extinguished. But this obstinacy only served to make Louis more resolute; and he convoked an assembly of thirty-five bishops, and as many deputies of the second order, which met at Paris in 1682. In this famous Convocation, the ancient doctrine of the Gallican Church, declaring the papal power to be *merely spiritual*, and also inferior to that of a general council, was drawn up anew in the four following propositions:—

"I. That neither St. Peter nor his successors have received from God any power to interfere, directly or indirectly, in what concerns the temporal interests of princes and sovereign states. That kings and princes cannot be deposed by ecclesiastical authority, nor their subjects freed from the sacred obligation of allegiance and fidelity, by the power of the Church or the bulls of the Roman pontiff.

"II. That the decrees of the Council of Constance, which maintained the authority of general councils as superior to that of the Pope in spiritual matters, are approved and adopted by the Gallican Church.

"III. That the customs, rules, institutions, and observances, which have been received into the Gallican Church, are to be observed inviolably.

"IV. That the decisions of the Popes, in points of faith, are not infallible, unless attended with the consent of the Church."

These propositions were solemnly adopted by the whole assembly; and were proposed to the whole body of the clergy, and to all the universities throughout France, as a sacred and inviolable rule of truth.

The obstinacy of Pope Innocent XI was not, however, shaken by this respectable and momentous decision, which gave such a wound to his authority. The famous Bossuet wrote an elaborate defence, by Louis's special orders, of this famous Declaration, in 2 vols. 4to.; but which was not published till 1730, as a reconciliation took place between Louis and the Court of Rome, after the death of Innocent, by which the right of the *regale* was yielded to the King. The four famous propositions relating to papal authority were softened, by royal permission, in private letters addressed to the Pontiff by certain bishops; but they were neither abrogated by the prince, nor renounced by the clergy. On the contrary, they remained in full force till the Revolution, and occupied an eminent place among the laws of the land.

From the plain tenor of these four propositions, as sanctioned and scrupulously maintained by both prince and clergy, it appears that the Bourbon princes were not so obsequious to papal authority as is commonly believed: they also show, that the Pope had not near so much authority over the clergy in France as in other Catholic countries,

the clergy in that kingdom being much more under the influence of the crown. And, lastly, that these decrees of the Gallican Council, sanctioned by royal authority, formed the basis of the Concordat between Bonaparte and the Pope, in 1801, when, after the revolutionary storm, Catholicism was again established in France.

Before the Revolution there were, in France,

Archbishopsrics	19
Bishopsrics	118
Commanderies of the Order of Malta ..	257
Heads of Religious Orders	16
Nunneries	556
Monasteries	1,356
Convents of Cordeliers	700
Priories	1,240
Chapels having Chaplains	15,200
Chapters	679
Convents of all Orders	1,477
Parishes	40,000

The number of *religious persons*, viz. those specially devoted to the Popish services, of all orders, has been variously estimated; but the general opinion is, that the total number of male religious amounted to 130,000, and the female religious to 84,000. There is also great uncertainty of opinion as to the amount of the income of the clergy before the Revolution. M. Necker calculated it at 5,687,000*l.* sterling; of which the cures of parishes had 1,859,375*l.* sterling.

Superstition rather than intelligent piety prevailed among all who professed the corrupted Christianity of Rome, and contributed to promote that dreadful Revolution.

ON DIVINE INFLUENCE.

No. XII.

LOVE TO MAN.

"A new commandment I give unto you, that ye love one another." Such were the words of the Redeemer; and on them my present observations will be based.

This most amiable injunction of our Lord, including the essence of genuine philanthropy, must be regarded as having a special application to the disciples of Christ, as children of the same heavenly family. "By this," said he, "shall all men know that ye are my disciples, if ye have love one to another." It may be considered, however, as only an extension of the Divine command by Moses, the substance of the second table of the law—"Thou shalt love thy neighbour as thyself." Lev. xix, 18.

I apprehend the reason why our Saviour called this a *new commandment*, might be the almost total want of charity in his own time, especially among the Jews, who cherished no regard for those beyond their own nation, and a kind of hatred to all others of the human race. It suited well the genius of his Gospel to correct this immoral sentiment; and there can be little doubt, that now, in the heavens, he takes the same view of the subject; delighting in the operations of the Holy Spirit in bringing men, by a great diversity of means, to love one another.

In considering this topic, I will proceed as in the former essay, and inquire,

1. *What are we to understand by love to man?*

I would first of all caution our readers against supposing, that this duty involves the necessity of complying with every request, and abstaining from

the infliction of deserved punishment. I cannot do better than refer to the mode of conduct pursued by God towards us, whose love is never manifested in childish compliances, but in a firm and steady administration of a course of conduct adapted to the production of our eternal welfare.

1. We must act to all men in the same manner as we deem it likely we could conscientiously expect them to act to us under similar circumstances. We must keep up in our minds the highest standard, with reference to the rights of others; and never presume to suppose, that we possess any peculiar claim to demand what is unreasonable from them. It has ever been considered, that if this maxim were fully acted upon, peace would return to the world; and all unhappiness be banished from it; and I most cordially join in that opinion.

As these observations will be perused chiefly by the Christian world, I shall take the liberty of suggesting to them, what appears to me a very desirable consideration. I have often heard the pulpits of the ministers of Christ *disgraced* by anathemas against those who differ in *opinion* from the speaker, as to certain points of doctrine; and I have no hesitation in declaring, that the horror with which our pastors speak of lying, stealing, and such like vices, is far less than that with which they will consign a Socinian to the torments of hell. I have nothing to do at present with the creed of Socinianism. I do not believe it; but what of that? I have no hesitation in demanding for a Socinian, the same liberty of inquiry as I claim for myself. Neither do I presume to join with those, who consign that, or any other sect, to hopeless misery. Some of every sect will meet around the throne of Christ. Then, or at all events, I humbly and respectfully submit to all Christian ministers, who may honour me by perusing these few lines, that they have no authority whatever for saying a syllable in their pulpits *against* men who entertain what they consider to be false opinions. Be it theirs to preach *true* ones. Jesus Christ never exploded the errors of the day. Many of his assertions opposed them: *but he never said that they did*. I am sure these remarks will not be misunderstood, but I hope they will be acceptable; for I, and all who feel any interest in seeing as large a company as possible around the throne of glory, feel convinced that eternal condemnation for an *erroneous opinion* is quite inconsistent with the character of the Deity. Jesus Christ never said a word about punishing men for mistaking his doctrines, except when their mistakes were occasioned by immorality; but he did threaten wrath and woe to those who neglected his precepts. Let others, therefore, be allowed to have the same chance as you claim for yourself: *you may be wrong*.

2. That moreover you must afford all the assistance you can, to all whom you may be able to benefit. If you are possessed of wealth, you must never refuse to part with it when good may be done by the disposal of it. Your learning must be devoted to conveying correct opinions to all who come under your influence. Your experience must lead you to warn the thoughtless against pursuits whose injurious tendency you well know. Your services in every respect must be welcome for promoting happiness and virtue. Oh! I do not hesitate on such a subject as this. Every reason that can be urged, induces you to spend your efforts in the cause of the world. Do not suppose I mean you to do this to your own injury. Prudence must dictate when charity will become a sin: but do not sit down in the cold apathy of millions, who, feeling no suf-

fering themselves, forget that there are many children of misery whom they might relieve, and many a tear which it is in their power to wipe from the mourner's eye.

3. Never be unkind. If you are aware of any means by which uneasiness may be excited, be most cautious to avoid them. Remember the unaffected benevolence of the Divine Redeemer, and strive after resemblance to it. How would he have scorned the exercise of cruel sarcasm and withering contempt! He was mild and good to all, because he knew the propriety of such conduct.

Much more might undoubtedly be said on this point, but I will give only one general rule, as that on which it is desirable you should form your conduct; and it is simply this, "Never cause pain, unless you can thereby ensure ultimate pleasure." *Love one another*. The words explain themselves.

II. *How does the Spirit produce this disposition.*

1. By teaching us our own sinfulness. The man who *feels* that he is a sinner, cannot be severe and unkind to those who are in the same case. He is convinced, that he is receiving from God, love which he never merited; and this so affects his heart, that he cannot but love all whom his gracious Father has created. And here again I must intrude an observation, condemnatory of the style in which our ministers address their sinful brethren. I often wonder how one sinner can so severely attack those other sinners, who most likely are not worse than himself. It is easy to reply, that in the pulpit, the minister represents his Master; admitting this, I should like to be furnished with specimens in which that gracious Master ever addressed sinners with wrath, *except hypocrites*. They were the objects of his deepest aversion; but not the mistaken, the weak, and the ill-educated sons of men.

I know and am convinced, that from infancy to manhood, my life has been one scene of ingratitude to God; that every duty has been imperfectly performed. I know the same of others; and if it is my privilege to hope that mercy will blot out all my sins, I surely am not therefore to *abuse* others for not enjoying the same hope; but rather should *allure* them to it. Let us therefore never speak about sinners without remembering our own sins.

2. The Holy Spirit checks the proud heart of those whose faith leads them to arrogance, by the constant declaration that *their* Father is no less the Father of the worst man in the world. Hence we are led to look on each other as brethren. Hence we learn to feel that all are members of the same family, and all equally beloved by the same God. True it is, the sins of some render chastisement necessary; but this is only a proof of love, not of hatred. Whom the Lord loves he chastens; and perhaps there never was a sentiment more unchristian than that which indulges in invectives against our erring brethren. It is enough that they are sufferers. Let us pity, not despise them.

Contemplate the world as it is; it is a sad scene: there are miserable old men, sinking in penury to the tomb; there are vigorous and powerful minds, buried and lost in the oblivion of sorrow; there are blighted affections, disappointed hopes, unhappy homes, distracted parents, ungodly children; there are the pangs of disease, the delirium of fever, the groans of the dying, and the cries of the hopeless sufferer. Alas! that it should be so! But does not such a scene excite your compassion? Does not the bond of fellowship lead you to love them all, to pity their wanderings, and direct them back to happiness? Oh! do not be uncharitable. Love

your brethren : as you value heaven, do not dare to entertain one unkind wish for one of God's creatures. Rest assured, that there is a friend to espouse the cause and secure the rights of the friendless ; and that those who will not pity the poor and distressed, shall find themselves in need of pity in that day, when the merciful alone shall obtain mercy.

B. Z.

RELIGION OF THE HINDOOS.

THE personification of the attributes of Deity, of human passions and affections, and the deification of men famed for heroic deeds and virtuous actions, appear to be the foundation upon which the superstructure of the Hindoo religion has been principally raised. And the belief that heaven is to be won by prayers and penance, mortifications and austerities, is one of the leading articles of their creed—in these two instances strongly resembling the Roman Catholics ; for what is the canonization and worship of saints but the deification of men ? And can the disciple of Saint Bruno, whilst practising severities that make the blood run cold, blame the fanatic Hindoo, who imagines immortal bliss will be the reward of the cruelties he inflicts on himself. In some of their most famous pagodas are images dressed up in the exact resemblance of those of the Virgin and the Saints, in the Roman Catholic churches, before whom lamps are kept burning, and prostrations made ; and those pilgrims who go to a pagod for the cure of any disease, make an offering to the god of the figure of the part affected, either in gold, silver, or copper, according to their rank in life ; which is precisely similar, in principle, to the custom of making offerings in wax in the chapels in Italy.

In their sacred writings, we meet with ideas more sublime and magnificent than are to be found in any other place but the Bible : indeed, so many of our scriptural events seem darkly shadowed out and symbolically couched under mystic forms, that it were next to impossible not to believe that the Hindoos derived their ideas from thence. Their traditional history is said to be preserved on copper plates, deeply engraved in Hebrew characters, which are deposited in a synagogue of Jews at Cochin, on the Malabar coast, announcing them to be of the tribe of Manasses ; who, before the downfall of the Babylonian empire, migrated to Malabar, where they were most hospitably received by the natives, and have remained in an undisturbed practice of their own religion and ceremonies ; so that it is possible that the Bramins may have received some of their leading doctrines from thence. Others there are, who affirm their great legislator, Menu, to have been Noah himself ; while some identify Abraham with Brahma, from the great similarity of names, and many other very curious coincidences.

The perverted ideas of the Bramin appear like a broken mirror, which, whilst it reflects an image, distorts it into a thousand forms, under which all resemblance to the original is lost. "When they knew God, they glorified him not as God, but became vain in their imaginations, and their foolish heart was darkened ; professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like corruptible man, and to birds, and four-footed beasts, and creeping things."

In their sacred writings, the Supreme Being is made to pronounce the following words :—"I was, even at the first, not any other thing ; that which

exists, unperceived, supreme : I am that which is, and he who must remain am I." Again, "I am the creator of all things, and all things proceed from me—I am the beginning, the middle, and the end—I am Time—I am all grasping Death—I am the Resurrection—I am the mystic figure One—I am generation and dissolution :"—which reminds us of that sublime verse of the Apocalypse, "I am Alpha and Omega, the beginning and the ending, saith the Lord ; which is, and which was, and is to come, the Almighty." And again, "I am the resurrection and the life."

There is a striking similarity between the extravagant fables of the Hindoos and the events recorded in the Bible, whence they appear to have been taken, and been deprived of their original simplicity by the superstitious additions of the Bramins.

When the world was destroyed by a vast deluge, a pious king is said to have been forewarned of the approaching calamity, and to have made an ark, in which, with his family, consisting of seven persons, he floated on the waters. His sons' names were Charma, Shama, and Japeti, whose descendants inhabit the globe at this present time.

The origin of the sacred groves is traced to Abraham, "who planted a grove in Beersheba, and there called upon the name of the Lord." And the worship of stones, which prevails all over India, seems to have originated in imitation of Jacob, who, after his vision, "took the stone which he had put for his pillow, and set it up for a pillar ; and called the name of the place Bethel, or the house of God."

It would be vain to attempt to give a perfect idea of the Hindoo gods : yet they are not like the Greek and Roman gods, who, no longer the object of veneration, serve but to grace a cabinet or adorn a palace, but actually at this day receive the homage and adoration of millions of our fellow-creatures.

The religion of Hindostan was at one time of a sanguinary cast ; and human sacrifices were, in early ages, practised on any urgent occasion. About one thousand years before Christ, these disgraceful customs were abolished, and in their place was substituted the more simple and innocent oblation of fruit, flowers, and incense.

Suicide, however, was not abolished : and the sacrifice which Calanus made of himself on the funeral pile before the army of Alexander, and the similar devotion of the venerable Bramin who attended the embassy of Porus, as related by Quintus Curtius, prove how much the Hindoos were formerly addicted to voluntary suicide ; and the Suttees of the present day evince a similar predilection.

In the most ancient system of religion in India, the unity of the Godhead, the only One, the Eternal, the Almighty Being, is acknowledged in Brahma, and in the sacred word Om, which the pious Hindoo loves to meditate on, but never allows to escape his lips. The Trinity in Unity is evident in Brahma, Vishnu, and Seeva, the creator, the preserver, and the destroyer, who are sometimes identified with each other, and at others appear to be distinct beings.

After the sacred Trinity, gods and demigods are worshipped in endless profusion, under the form and with the attributes of human and brute creatures. All creation is considered to be animated by aerial beings, phantoms engendered by an enthusiastic imagination. The celestial orbs, the terrestrial globe, the elements and operations of nature, are all supposed to be under the superintendence of

guardian spirits, while others are said peculiarly to watch over the lives and affairs of mortals. Some are of a kind nature; while others delight to derange the beautiful harmony of the universe, and spread desolation through the works of God. These good and bad genii wage incessant conflicts with each other, and all creation suffers from their contentions.

REFLECTIONS ON THE MOHAMMEDAN RELIGION.

It is impossible to reflect upon this wonderful system of religion, without feeling fully impressed that the ways of God are unsearchable, and past finding out. That a scheme, founded in ambition, which is proverbially insecure, and supported by human policy, which is invariably short-sighted, should attain an exclusive dominion over the minds of so many once powerful nations, and that it should still possess that enthusiastic influence in spite of all the changes and reformatations with which the world has been agitated, is a fact for which we cannot find any cause, other than the will of that Being who governeth the hearts of the children of men.

Mahometanism, says Mahomet, consists "in confessing that there is but one God, and in owing me for his messenger; in fulfilling punctually the precepts relating to prayer, in giving alms, in fasting during a certain month, and in going a pilgrimage to Mecca."

The belief in the first proposition, and paying an exact obedience to the other four precepts, is all that is required to constitute a good Mussulman. The sole article of faith required, is the believing in one God, and that Mahomet is his messenger. The method, by which the expounders of the Koran say that God preserved to himself true and faithful servants in all ages, while the world walked in darkness, was by sending prophets from time to time to reveal his will; amongst others, he sent Jesus, whom they acknowledge to have been above all prophets; but the Christians becoming in time corrupted from the original truth, Mahomet was sent to revive the true faith, that there is but one God.

The materials from which he composed his system, were the Jewish and Christian religions, the Persian and Magian faith, and Paganism. Circumcision was a rite universal in Arabia, this therefore he retained. The historical part of the Old Testament he embodied in his own work, and thereby declared it in his opinion sacred. Of Christ he spoke respectfully; his other ceremonies were conformable to those then in use throughout Persia and the East. The doctrine of ablutions was borrowed from the Persians, and is of three sorts: the first and most important is that preparatory to prayers; but none of them are ever neglected, if it is possible for them to be performed. They have stated prayers five times in the day; at day-break, at noon, in the afternoon, at sunset, and in the evening. They use abundance of gestures in their devotions, and are so fervent in them that the most important business would not induce them to break off. They are not tied to exact forms of prayer, though forms are in general use. They are very particular as to the time for praying; for wherever they may be at the appointed hour, they stop to offer up their devotions, and omit none of the usual ceremonies on account of being in a public place.

A great point in this religion is the giving of alms, which they conceive purifies a man's substance: they

are not tied to particular limits, but are commanded to regard no bounds in their liberality to the poor. There have been instances of men who have given all their fortunes to the poor, and lived ever after on alms themselves. Indeed, there is no nation in the world among whom poverty is so honourable: they consider a man who possesses nothing as being master of the world, by reason of his freedom from those cares which make other men slaves.

The fourth point is the keeping the fast of Ramadan, the ninth month in the year. This fasting continues from sunrise to sunset throughout the whole month, and is observed with most rigorous strictness. The rejoicings at its termination are, as may be conceived, the most unbounded and extravagant; and the gaiety which is evinced proves how little interest is taken in its observance, beyond the actual necessity of obeying the law.

The last requisite to constitute a true believer, is the pilgrimage to Mecca, which every man who has sufficient ability is commanded to do once in his life. This is an essential point, and most punctually complied with; and although they regard it as an indispensable necessity, yet they say their prophet instituted it to remind them, that life itself is but a pilgrimage, wherein we ought always to have our immortal state in view; and therefore they place not the efficacy of this pilgrimage in the bare travelling, but in performing it all with a right mind and a just sense of the contemptibleness of temporal things, compared with those which are spiritual and eternal.

REFLECTIONS ON THE ATONEMENT.

REDEMPTION is the great centre point of scriptural instruction: every other divine ordinance, either meets in this point, or diverges from it. The doctrine of the atonement is the great and leading doctrine of the Bible from beginning to end. This was darkly intimated to fallen man before he was expelled the abode of innocence and bliss. The sacrifices offered by the faithful immediately after the fall, were in unison with this intimation. Abraham rejoiced in it, when he saw the day of Christ afar off. The bloody ordinances of the Levitical law shadowed out the same truth in emblem and mystery. The sweet psalmist of Israel spoke a congregial language, when he painted the sufferings of him who was to be the Saviour of man. In strains of mingled sadness and triumph, the prophetic song announced the "man of sorrows, and acquainted with grief;" and it bore also in the different ages of the Jewish church a varied yet harmonious testimony to the Great Personage in whom that truth was substantially verified. The latest prophet under the law, and the immediate harbinger of the Messiah, proclaims the same truth, when he announces Christ as "the Lamb of God which taketh away the sin of the world." Christ himself declares the doctrine: he verifies and bears witness to it in his death. The apostles proclaim our Redeemer, as him "whom God hath set forth to be a sacrifice and propitiation for the sins of the whole world." The holy martyrs under the agonies of death testify the same. Nor does the attestation stop here. After the church militant has maintained it throughout every stage of its warfare, the church triumphant takes up the heavenly theme, resounding it in hymns of exultation and praise to the end of time. It was first heard in the terrestrial Eden, and it ceases not to be heard in the songs of the blessed spirits who inhabit the celestial Paradise.

MY SCRAP BOOK.**LEAF LXXIV.**

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells," — *SENeca*.

ON HEARING THE WORD.

(Continued from p. 271.)

Thirdly. Hear the Word with *attention*. If you are convinced of the justice of the preceding remarks, nothing further is requisite to convince you of the propriety of this advice, since they all combine to enforce it. We would only remark in general, that the knowledge derived from a discourse depends entirely upon attention, in exact proportion to which will be the progress made by a mind of a given capacity. Not to listen with attention, is the same thing as to have ears which hear not, and eyes which see not. While you are hearing, whatever trains of thought of a foreign and extraneous nature obtrude themselves, should be resolutely repelled. In the power of fixing the attention, the most precious of the intellectual habits, mankind differ greatly; but every man possesses some, and it will increase the more it is exerted. He who exercises no discipline over himself in this respect, acquires such a volatality of mind, such a vagrancy of imagination, as dooms him to be the sport of every mental vanity: it is impossible such a man should attain to true wisdom. If we cultivate, on the contrary, a habit of attention, it will become natural, thought will strike its roots deep, and we shall, by degrees, experience no difficulty in following the track of the longest connected discourse. As we find it easy to attend to what interests the heart, and the thoughts naturally follow the course of the affections, the best antidote to habitual inattention to religious instruction is the love of truth. Let the word of Christ dwell in you richly, and to hear it attentively will be a pleasure, not a task.

The practice of sleeping in places of worship, a practice we believe not prevalent in any other places of public resort, is not only a gross violation of the advice we are giving, but most distressing to ministers, and most disgraceful to those who indulge it. If the apostle indignantly inquires of the Corinthians whether they had not houses to eat and drink in, may we not, with equal propriety, ask those who indulge in this practice, whether they have not beds to sleep in, that they convert the house of God into a dormitory? A little self-denial, a very gentle restraint upon the appetite, would, in most cases, put a stop to this abomination; and with what propriety can he pretend to desire the sincere milk of the Word who cannot be prevailed upon, one day out of seven, to refrain from the gluttony which absolutely disqualifies him for receiving it?

Fourthly. Hear the Word of God with *impartiality*. To be partial in the law was a crime formerly charged upon the Jewish priests; nor is it less sinful in the professors of Christianity. There is a class of hearers who have their favourite topics, to which they are so immoderately attached that they are offended if they are not brought forward on all occasions; while there are others, of at least equal importance, to which they can seldom be prevailed upon to listen with patience. Some are never pleased but with doctrinal statements; they are in raptures while the preacher is insisting upon the doctrines of grace, and the privileges of God's people: but when he proceeds to inculcate the practical improvement of these doctrines, and the neces-

sity of adorning the profession of them by the virtues of a holy life, their countenances fall, and they make no secret of their disgust. Others are all for practical preaching, while they have no relish for that truth which can alone sanctify the heart. But, as it is a symptom of a diseased state of body to be able to relish only one sort of food, it is not less of the mind to have a taste for only one sort of instruction. It is difficult to suppose that such persons love the Word of God, as the Word of God; for, if they did, every part of it, in its due proportion, and in its proper place, would be acceptable. It is possible, in consequence of the various exigencies of the Christian life, that there may be seasons to which some views of divine truth may be peculiarly suited, and on that account heard with superior advantage and delight; but this is perfectly consistent with an impartial attachment to the whole of revelation. But to feel an habitual distaste to instruction, the most solid and scriptural, unless it be confined to a few favourite topics, is an infallible indication of a wrong state of mind. It is only by yielding the soul to the impression of every divine communication and discovery, that the several graces, which enter into the composition of the new creature, are nourished and sustained. As the perfection of the Christian system results from the symmetry of its several parts, in which there is nothing redundant, nothing disproportioned, and nothing defective; so the beauty of the Christian character consists in its exhibiting an adequate impress and representation of the whole. If there be any particular branch of the Word of God to which we are habitually indisposed, we may generally conclude that is precisely the part which we most need; and, instead of indulging our distaste, we ought seriously to set ourselves to correct the mental disease which has given occasion to it.

In some instances, the partiality to certain views of truth, to the exclusion of others, of which we are complaining, may arise, not so much from moral disorder, as from deficiency of religious knowledge, and that contraction of mind which is its usual consequence. We would earnestly exhort persons of this description not to make themselves the standard, nor attempt to confine their ministers to the first principles of the oracles of God. There are in most assemblies some who are capable of digesting strong meat, whose improvement ought to be consulted; and it behoves such as are not, instead of abridging the provisions of the family, to endeavour to enlarge their knowledge and extend their inquiries. A Christian minister is compared by our Lord to an householder, who brings out of his treasure things new and old.

Fifthly. Hear the Word with constant *self-application*. Hear not for others, but for yourselves. What should we think of a person, who, after accepting an invitation to a feast, and taking his place at the table, instead of partaking of the repast, amused himself with speculating upon the nature of the provisions, or the manner in which they were prepared, and their adaptation to the temperament of the several guests, without tasting a single article? Such, however, is the conduct of those who hear the Word without applying it to themselves, or considering the aspect it bears on their individual character. Go to the house of God with a serious expectation and desire of meeting something suited to your particular state; something that shall lay the axe to the root of your corruptions; mortify your easy besetting sin, and confirm the graces in which you are most deficient. A little attention will

be sufficient to give you that insight into your character which will teach you what you need, what the peculiar temptations to which you are exposed, and on what account you feel most shame and humiliation before God. Every one may know, if he pleases, the *plague* of his own heart. Keep your eye upon it while you are hearing, and eagerly lay hold upon what is best adapted to heal and correct it. Remember that religion is a personal thing, an individual concern, for every one of us must give an account of himself to God, and every man bear his own burden. *Is not my Word as fire*, saith the Lord, *as a hammer that breaketh the rock in pieces?* If such be its power and efficacy, lay your hearts open to it, and expose them fully to the stroke of the hammer, and the action of the fire. Do not imagine, because you are tolerably well acquainted with the system of the gospel, that you have therefore nothing to learn, and that your only obligation to attend its ministry arises from the necessity of setting an example. It is probable your knowledge is more limited than you suppose; but if it be not, it is a great mistake to imagine the only advantage arising from hearing is the acquisition of new truths. There is a spiritual perception, infinitely more important than the knowledge which is merely speculative. The latter is at most but a means to the former; and this perception is not confined to new propositions. It is frequently, nay more frequently, attached to truths already known; and, when they are faithfully and affectionately exhibited, they are the principal means of calling into action and strengthening the habits of internal grace. Love, joy, humility, heavenly-mindedness, godly sorrow for sin, and holy resolutions against it, are not promoted so much by novel speculations, as by placing in a just and affecting light the acknowledged truths of the gospel, and thereby stirring up the mind by way of remembrance. *Whilst I am in this tabernacle*, said Peter, *I will not be negligent to put you in remembrance of these things, though ye know them, and are established in the present truth.* We appeal to the experience of every real Christian, whether the sweetest and most profitable seasons he has enjoyed have not been those in which he is conscious of having learned no new truth, strictly speaking, but was indulged with spiritual and transforming views of the plain, unquestionable discoveries of the gospel. As the Word of God is the food of souls, so it corresponds to that character in this respect among others—that the strength and refreshment it imparts depend not upon its novelty, but upon the nutritious properties it possesses. It is a sickly appetite only which craves incessant variety.

S. J. B*****.

(To be concluded in my next.)

THE RIVER NILE,

AN EMBLEM OF CHRISTIANITY.

It is pleasing to reflect, that Egypt, the granary of the East, a field annually enriched by a triple harvest, a smiling luxuriant garden, in a remote corner of the blank, lifeless desert of Africa, owes its fertility to a river (the Nile), which, rising in a Christian country (Abyssinia), may not unjustly be considered as a type of that religion, which, calmly proceeding on its course, is ever offering to the vast moral deserts through which it flows, peace, happiness, civilization, fertility, present and future enjoyment.

THE FIELD OF THE WORLD.

BY JAMES MONTGOMERY, ESQ.

Sow in the morn thy seed,
At eve hold not thy hand;
To doubt and fear give thou no heed,
Broad-cast it o'er the land.
Beside all waters sow,
The highway furrows stock;
Drop it where thorns and thistles grow,
Scatter it on the rock.
The good, the fruitful ground,
Expect not here nor there;
O'er hill and dale, by plots, 'tis found;
Go forth, then, everywhere.
Thou know'st not which may thrive,
The late or early sown;
Grace keeps the precious germs alive,
When, and wherever strown.
And duly shall appear,
In verdure, beauty, strength,
The tender blade, the stalk, the ear,
And the full corn at length.
Thou canst not toil in vain;
Cold, heat, and moist, and dry,
Shall foster and mature the grain
For garners in the sky.
Thence, when the glorious end,
The day of God shall come,
The angel reapers shall descend,
And heaven cry "Harvest-home."

Sheffield.

"Poet's Portfolio."

THE CHRISTIAN CONVERT.

WHEN with my mind devoutly press'd,
Dear Saviour! my revolving breast
Would past offences trace;
Trembling I make the black review,
Yet pleas'd behold, admiring too,
The power of changing grace.
This tongue, with blasphemies defil'd,
These feet, to erring paths beguil'd,
In heavenly league agree;
Who would believe such lips could praise?
Or think my dark and winding ways
Should ever lead to thee.
These eyes, that once abus'd their sight,
Now lift to thee their watery light,
And weep a silent flood;
These hands ascend in ceaseless prayer:
Oh! wash away the stains they wear
In pure, redeeming blood.
These ears, that pleas'd could entertain
The midnight oath, the lustful strain,
When round the festal board;
Now deaf to all th' enchanting noise,
Avoid the throng, detest the joys,
And long to hear thy word.
Thus art thou serv'd, in every part;
Oh! would'st thou but transform my heart,
That drossy thing refine;
That grace might nature's strength control,
And a new creature, body, soul,
Be all—be ever thine.

London: Printed and Published by C. WOOD AND SON, People's Court, Fleet Street; to whom all Communications for the Editor (post paid) should be addressed;—and sold by all Booksellers and Newsmen in the United Kingdom.

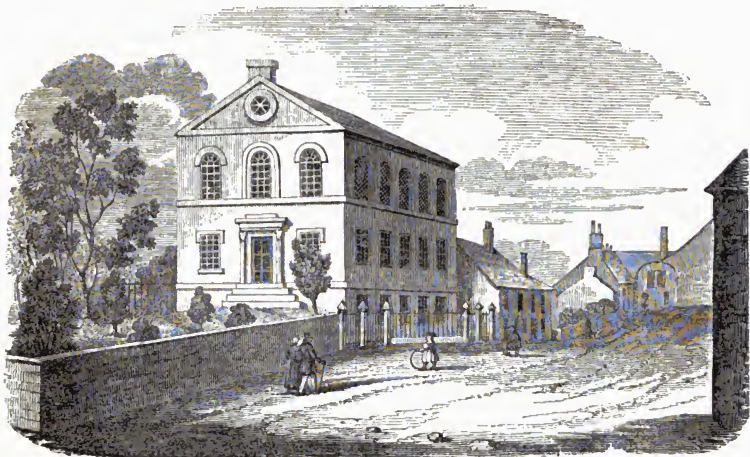
THE CHRISTIAN'S PENNY MAGAZINE.

Nº 170.

PUBLISHED EVERY SATURDAY.

SEPTEMBER 5, 1835.

PRINTED AND PUBLISHED BY J. S. HODSON, 22, POPPIN'S COURT, FLEET STREET, LONDON.



THE NEW CHAPEL AND SCHOOLS, WIGTON.

EVANGELIZATION OF GREAT BRITAIN.

"ENGLAND is a Christian country," is a common observation; and, happily, it contains a large measure of heart-cheering truth. Christianity, however, is more than name or profession; and multitudes in every part of our country, who yet have the form of godliness, evidently and loudly by their irreligious character, deny its holy and sanctifying power.

Population, also, is in every part of the country increasing; and to make or preserve "England a Christian nation," corresponding efforts are needful to provide the means of evangelizing the multitudes who are springing up around us. The Hon. and Rev. Baptist Noel has made a powerful appeal to the Bishop of London on this principle, in favour of augmented evangelical agency in relation to the Metropolis; and his reasoning correctly applies to the whole British empire and the world.

Dr. Chalmers is quoted by the Rev. Mr. Noel in justification of his appeal, and the following passage is employed with peculiar propriety:—"It is often not adverted to, how much work of a missionary character is indispensable for perpetuating, and still more for extend-

ing Christianity at home; how families within the distance of half a mile may lapse, without observation or sympathy on our part, into a state of practical heathenism; how, within less than an hour's walk, hundreds (or rather thousands) may be found, who, morally and spiritually, live at as wide a separation from the Gospel, and all its ordinances, as do the barbarians of another continent; how, in many of our crowded recesses, the families, which out of sight, and out of Christian sympathy, have accumulated there, might at length sink and settle down into a listless and lethargic, and, to all appearance, impracticable population; leaving the Christian teacher as much to do with them, as has the first missionary when he touches on a yet unbroken shore. It is vain to expect, that, by a proper and primary impulse, originating with themselves, those aliens from Christianity will go forth on the inquiry after it. The messengers of Christianity must go forth upon them. Many must 'go to and fro,' among the streets and lanes, and those deep intricacies which teem with human life to an extent far beyond the eye or the imagination of the observant passenger, if we are to look for the increase, either of a spiritual taste, or of Scripture knowledge, among the families."

"No one can question," Mr. Noel adds, "the justice of these remarks; it only remains to ask what can be done for the destitute part of the population, in accordance with them."—London especially, where thousands of all classes resort from all parts of the country, and from every nation upon earth; as multitudes bring with them no principles of religion, and therefore contribute to increase the vast amount of irreligion and infidelity. And no Christian can contemplate the moral condition of the metropolis of Great Britain without deep anxiety and alarm. The various counties in the United Kingdom also demand the most energetic exertions to meet the moral necessities of the surprisingly increasing population. Christians of different denominations are worthily exerting themselves in promoting the advancement of evangelical truth; and a worthy illustration of this active zeal is furnished in the case of the new chapel at Wigton, in Cumberland, represented in our engraving.

RELIGIOUS STATISTICS OF CUMBERLAND.

CUMBERLAND has long been considered as one of the dark counties of England; and while its natural beauties of lofty mountains and extensive lakes have rendered it celebrated, the admirers of our "British Switzerland," have greatly overlooked its moral condition. Great things, however, have been done for the cause of Christ, even in Cumberland, during the last century. Cumberland, a century ago, contained as at present 104 parishes, with a population, in 1700, of 62,300 souls; in 1750, the population was 86,900; in 1801, it had increased to 117,230; in 1811, it was 133,744; in 1821, it was 156,124; and in 1831, it had arisen to 171,700.

At the latter period, the several places of worship had increased so as to be reported as follows:—

Church livings	139
Roman Catholics	4
Presbyterians	11
Quakers	22
Baptists	8
Wesleyans	32
Other Methodists	11
Independents	16
Home Missionary Stations	2
	<hr/> 106
Total	245

THE NEW CHAPEL AND SCHOOLS, WIGTON.

(See Engraving.)

THIS commodious chapel may be regarded as an admirable specimen of an economical place of worship, such as might be erected in every poorer neighbourhood in all parts of the kingdom. It is a neat and substantial building capable of seating 650 persons, besides two school-rooms for Sabbath and British day schools, to admit 300 children; with rooms also for vestry, library, and school committee purposes, and upwards of 500 square yards of land for a burial ground: the whole cost of land and building has not exceeded 1500*l*. Many individuals there are, doubtless, who, if it were suggested to them, would gladly devote so moderate a sum of money to promote by such means the extension of the Gospel of Christ.

APHORISMS.

VIRTUE is often unhappy, and this shocks the reason of short-sighted man; but he is ignorant that the transient sufferings of this life are designed to expiate the secret faults of those who appear most virtuous.

A contempt for religion can proceed only from ignorance.

BISHOP JEREMY TAYLOR ON THE INFLUENCE OF THE HOLY SPIRIT AS NECESSARY TO UNDERSTAND THE SCRIPTURE.

READING the Holy Scriptures as ordinary writings, will doubtless lead the mind to admire the beauty of their composition and the sublimity of their style; but to read them with spiritual edification as the means of sanctification, it is necessary to implore the influences of the Holy Spirit. Bishop Jeremy Taylor remarks:—"There is in every righteous man a new vital principle. The spirit of grace is the spirit of wisdom, and teaches us by secret inspirations, by proper argument, by actual persuasions, by personal applications, by effects and energies; and as the soul of man is the cause of all his vital operations, so is the spirit of God the life of that life, and the cause of all actions and productions spiritual; and the consequence of this is what St. John tells us of, 'Ye have received the unction from above, and that anointing teacheth you all things,'—all things of some one kind; that is certainly all things that pertain to life and godliness; all that by which a man is wise and happy. Unless the soul have a new life put into it, unless there be a vital principle within, unless the Spirit of life be the informer of the spirit of the man, the word of God will be as dead in the operation as the body in its powers and possibilities.

"God's Spirit does not destroy reason but heightens it. God opens the heart and creates a new one, and without this creation—this new principle of life, we may hear the Word of God, but we can never understand it; we hear the sound but are never the better. Unless there be in our hearts a secret conviction by the Spirit of God, the gospel itself is a dead letter. Do we not see this by daily experience? Even those things which a good man and an evil man know, they do not know both alike. An evil man knows that God is lovely and that sin is of an evil and destructive nature, and when he is reproved he is convinced, and when he is observed he is ashamed; and when he has done he is unsatisfied; and when he pursues his sin he does it in the dark. Tell him he shall die and he sighs deeply, but he knows it as well as you; proceed and say that after death comes judgment, and the poor man believes and trembles; and yet after all this, he runs to commit his sin with as certain an event and resolution as if he knew no argument against it.

"Now since at the same time we see other persons not so learned, it may be, not so much versed in the Scriptures, yet they say a thing is good and lay hold of it. They believe glorious things of heaven, and they live accordingly, as men that believe themselves. What is the reason of this difference? They both read the Scriptures; they read and hear the same sermons; they have capable understandings; they both believe what they hear and what they read; and yet the event is vastly different. The reason is, that which I am now speaking of, the one understands by one principle, the other by another; the one understands by nature, the other by grace; the one by human learning, the other by divine; the one reads the scriptures without, the other within; the one understands as a son of man, the other as a son of God; the one perceives by the proportions of the world, the other by the measures of his spirit; the one understands by reason, the other by love; and therefore he does not only understand the sermons of the Spirit and perceive their meaning; but he pierces deeper, and knows the meaning of that meaning; that is, the secret of the Spirit, that which is spiritually discerned, that which gives life to the proposition and activity to the soul; and the reason is, that he hath a divine principle within him, and a new understanding; that is, plainly, he hath love, and that is more than knowledge, as was rarely well observed by St. Paul: 'Knowledge puffeth

up; but charity edifyeth; that is, charity maketh the best scholars. No sermons can build you up a holy building to God, unless the love of God be in your hearts, and purify your souls from all filthiness of the flesh and spirit.

"For though the Scriptures themselves are written by the Spirit of God, yet they are written within and without; and besides the light that shines upon the face of them, unless there be a light shining within our hearts, unfolding the leaves and interpreting the mysterious sense of the Spirit, convincing our consciences and preaching to our hearts, to look for Christ in the leaves of the gospel is to look for the living among the dead. There is a life in them, but that life is, according to St. Paul's expression, 'hid with Christ in God,' and unless the Spirit of God draw it forth we shall not be able.

"Human learning brings excellent ministries toward this; it is admirably useful for the reproof of heresies, for the detection of fallacies, for the letter of the Scriptures, for collateral testimonies, for exterior advantages; but there is something beyond this, that divine learning without the divine truth can never reach.

"A good man, though unlearned in secular knowledge, is like the windows of the temple, narrow without and broad within; he sees not so much of what profits not abroad, but whatsoever is within and concerns religion and the glorifications of God, that he sees with a broad inspection, but all human learning without God is but blindness and folly. One man discourses of the sacrament, another receives Christ; one discourses for or against transubstantiation; but the good man feels himself to be changed and so joined to Christ that he only understands the true sense of transubstantiation, while he becomes to Christ bone of his bones, flesh of his flesh, and of the same spirit with his Lord.

"From holiness we have the best instruction. For that which we are taught by the Holy Spirit of God, this new nature, this vital principle within us, it is that which is worth our learning: not vain and empty, idle and insignificant notions, in which, when you have laboured till your eyes are fixed in their orbs, and your flesh unfixed from its bones, you are no better and no wiser. If the Spirit of God will be your teacher, he will teach you such truths as will make you know and love God, and become like to him, and enjoy him for ever, by passing from similitude to union and eternal fruition.

"Too many scholars have lived upon air and empty notions for ages past, and troubled themselves with tying and untying knots like hypochondriacs in a fit of melancholy, thinking of nothings, and troubling themselves with nothings, and falling out about nothings, and being very wise and very learned in things that are not, and work not, and were never planted in Paradise by the finger of God. If the Spirit of God be our teacher, we shall learn to avoid evil and to do good, to be wise and to be holy, to be profitable and to be careful; and they that walk in this way shall find more peace in their consciences, more skill in the Scriptures, more satisfaction in their doubts, than can be obtained in all the polemical and learned disputations of the world. The man that is wise, be that is conducted by the Spirit of God, knows better in what Christ's kingdom doth consist than to throw away his time and interest, his peace and safety, for what? for religion? No. For the body of religion? Not so much. For the garment of the body of religion? No, not for so much;—but for the fringes of the garment of the body of religion;—for such, and no better, are many religious disputes; things or rather circumstances and manners of things in which the soul and spirit are not at all concerned. The knowledge which comes from godliness is something more certain and divine than all demonstration and human learning.

"And now to conclude:—to you I speak, fathers, and

brethren who are or intend to be of the clergy; you see here the best compendium of your studies, the best alleviation of your labours, the truest method of wisdom. It is not by reading a multitude of books, but by studying the truth of God; it is not by laborious commentaries of the doctors that you can finish your work, but by the exposition of the Spirit of God; it is not by the rules of metaphysics but by the proportions of holiness; and when all books are read, and all arguments examined, and all authorities alledged, nothing can be found to be true that is unholy. The learning of the fathers was more owing to their piety than their skill, more to God than themselves. These were the men that prevailed against error, because they lived according to the truth. If ye walk in light and live in the Spirit, your doctrines will be true and that truth will prevail.

"I pray God to give you all grace to follow this wisdom, to study this learning, to labour for the understanding of godliness; to your time and your studies, your persons and your labours, will be holy and useful, sanctified and blessed, beneficial to men and pleasing to God through him who is the wisdom of the Father, who is made to all that love him, wisdom and righteousness and sanctification and redemption."

CAPTAIN SIR JOHN ROSS'S DESCRIPTION OF ICEBERGS AND THE NORTHERN OCEAN IN WINTER.

"Those that go down to the sea in ships, that do business in great waters; these see the works of the LORD, and His wonders in the deep."—PSALM cvii. 23, 24.

For readers, it is unfortunate that no description can convey an idea of a scene of this nature; and, as to the pencil, it cannot represent motion or noise. And to those who have not seen a northern ocean in winter—who have not seen it, I should say, in a winter's storm—the term ice, exciting but the recollection of what they know at rest, in an inland lake or canal, conveys no idea of what it is the fate of an arctic navigator to witness and to feel. But let them remember that ice is stone—a floating rock in the stream,—a promontory or an island when aground—not less solid than if it were a land of granite. Then let them imagine, if they can, these mountains of crystal hurled through a narrow strait by a rapid tide; meeting, as mountains in motion would meet, with the noise of thunder, breaking from each others precipices huge fragments, or rending each other asunder, till, losing their former equilibrium, they fall over headlong, lifting the sea around in breakers and whirling it in eddies, while the flatter fields of ice, forced against these masses, or against the rocks, by the wind and the stream, rise out of the sea till they fall back on themselves, adding to the indescribable commotion and noise which attend these occurrences.

It is not a little, too, to know and to feel our utter helplessness in these cases. There is not a moment in which it can be conjectured what will happen in the next: there is not one which may not be the last, and yet that next moment may bring rescue and safety. It is a strange, as it is an anxious position; and, if fearful, often giving no time for fear—so unexpected is every event, and so quick the transitions. If the noise, and the motion, and the hurry in everything around, are distracting,—if the attention is troubled to fix on anything amid such confusion,—still must it be alive, that it may seize on the single moment of help or escape which may occur. Yet with all this, and it is the hardest task of all, there is nothing to be acted, no effort to be made; and though the very sight of the movement around inclines the seaman to be himself busy, while we can scarcely repress the instinct that directs us to help ourselves in

cases of danger, he must be patient, as if he were unconcerned or careless, waiting as he best can for the fate, be it what it may, which he cannot influence or avoid.

But I must not here forget the debts we owed to our ship on this as on other occasions before and afterwards. Her light draught of water was of the greatest advantage, and still more the admirable manner in which she had been strengthened. It is plain that either of the ships employed on the former expeditions must have been lost from their mere draught of water, since they would have struck on the rocks over which we were hurried by the ice, while, however fortified, they would have been crushed like a nutshell in consequence of their shape.

Such is the ice, and such the compensation it offers for the too frequent assaults which it makes, and the obstructions which it creates. It is far from being an un-mixed evil; and estimating all our adventures with and among it, I might not be wrong in saying, that it had much oftener been our friend than our enemy. We could not, indeed, command the icebergs to tow us along, to arrange themselves about us so as to give us smooth water in the midst of a raging sea, nor, when we were in want of a harbour, to come to our assistance, and surround us with piers of crystal, executing, in a few minutes, works as effectual as the breakwaters of Plymouth or Cherbourg. But they were commanded by Him who commands all things, and they obeyed.

SCRIPTURE EXPLANATION.

"The deaf adder stoppeth her ear; which will not hearken to the voice of the charmer, charming never so wisely."—PSALM lvi. 4, 5.

It is affirmed by some, that the adder stops its ears with its tail, to prevent its hearing. Some are of opinion that there is a sort of asp which is really deaf, which is the most dangerous of its kind, and to which the Psalmist here alludes. Some think that the asp, when it grows old, becomes deaf. Others are of opinion, that the asp, as well as other serpents, hears exquisitely well; but that, when any one attempts to charm it, it stops its ears, by applying one very close to the earth, and stopping the other with the end of its tail. It is probable that the expression of the Psalmist is taken from an actual observation of nature. It is a known fact, that serpents are overcome, as if charmed, so that whilst they will bite some persons with great venom, they are harmless to others; but the mode of producing this effect, has not yet been communicated to European travellers. A Hot-tentot affirmed, that, in his country, the *naja*, or hooded snake, was charmed by a peculiar whistle; but it appeared, that the attention of the creature was excited by the whistled tone, and that opportunity was seized on to kill it. If, however, there be a kind of asp, over which such a whistle, &c. has no power to excite his attention, but he steadily keeps himself safe within his hole of concealment, this may coincide with the Psalmist's idea, and justify his expression. Such a serpent hid in the cleft of a rock, may look at his enemy, and preserve himself motionless, notwithstanding every art to entice him from his hiding place.

THE ALPHABET.

THE twenty-four letters of the alphabet may be transposed 620,448,401,733,239,438,360,000 times. All the inhabitants of the globe, on a rough calculation, could not, in a thousand million of years, write out all the transpositions of the twenty-four letters even supposing that they wrote forty pages daily, each of which pages contained forty different transpositions of the letters.

DID JEPHTHAH REALLY SACRIFICE HIS DAUGHTER?—JUDGES xi. 30—40.

"JEPHTHAH'S rash vow," has frequently been a subject of enquiry by many inquisitive sincere Christians, especially as he is spoken of by the Apostle as one of the illustrious band of believers. H. b. xi. 32. A careful reading of the whole narrative seems enough to satisfy a candid mind that she was not properly sacrificed, except so far as relates to her continuing unmarried, by virtue of the vow of her father.

The following exposition of the case, chiefly taken from a distinguished writer, will place the matter in a clear point of view, especially if the reader refer to the marginal reading in his Bible of Judges xi. 39, 40; it is thus:—"And it was an ordinance in Israel, that the daughters of Israel went from year to year to talk with the daughter of Jephthah, the Gileadite, four days in a year."

Jephthah having been acknowledged prince of the Israelites in an assembly of the people, sent to the king of the Ammonites, saying, "Why art thou come to ravage my country? The Ammonite answered, "Because when Israel came up out of Egypt, they seized any territory, &c." Jephthah, filled with a divine spirit, began to assemble his troops, and went over all the land of Israel beyond Jordan. He also vowed to the Lord, that if he were successful against the Ammonites, he would offer up a burnt-offering, and whatsoever should first come out of his house to meet him. Jephthah vanquished the Ammonites, and ravaged their land; but as he returned to his house, his only daughter came out to meet him, with timbrels and dances, and by that means became the subject of his vow.

With respect to Jephthah's vow, some believe that his daughter was really offered up by him for a burnt sacrifice; whilst others are of opinion, that she was devoted to celibacy, or dedicated to the service of God. This matter depends on the acceptance of a single particle which is taken for either *and* or *or*; for the same Hebrew particle signifies either. The passage may be thus rendered:—"Whatever comes to meet me, I will devote to the Lord"—or, "I will offer him up a burnt-sacrifice." Otherwise, "Whatever comes to meet me, I will devote to the Lord; and," that is, "also I will offer up to him a burnt sacrifice;" or, "and I will offer up to him that which comes out of my house."

It ought likewise to be observed, that Jephthah's rashness had time to cool, as his daughter went two months to bewail her virginity, that is, her consecration to God, which obliged her to remain single, without posterity, &c. It is said that she went to bewail her virginity, not her sacrifice. Beside the Israelitish women went yearly four times to mourn *for*—rather *with*—the daughter of Jephthah; to lament her seclusion from the world, and the hardship of her situation, as cut off from domestic life and enjoyment. Now, if in the course of two months no person could have suggested to Jephthah a ransom for his daughter, yet surely she must have been alive, though dead to him and his family (as his only child) and to the world by her seclusion, if the Israelitish women went to condole *with* her. We may also observe, that it is not said afterwards, that he sacrificed her, but, "he did with her according to his vow." It is added, *she knew no man*; if she was sacrificed, this remark is frivolous, but if she was consecrated to perpetual virginity, this idea coincides with the visits of the Israelitish women. On the whole, we may safely conclude that Jephthah's daughter was not sacrificed, but devoted to a state of celibacy, and if there were at that time women attendants at the tabernacle, his might, probably, join them.

ON DIVINE INFLUENCE.

No. XIII.

GRACE TO RESIST

TEMPTATION is the common lot of every human being : nor is any one exempted from its power when he assumes, with the strictest propriety, the sacred name and dignified character of Christian. Still we are assured, "There hath no temptation taken you but such as is common to man ; but God is faithful, who will not suffer you to be tempted above that ye are able ; but will with the temptation also make a way to escape, that ye may be able to bear it."

The constant lamentations which I hear of the weakness of the flesh, may more, the affecting description furnished by an inspired apostle of his own feelings on the subject, will fully bear me out in the opinion that the strength we are promised is no direct exercise of God's power in our behalf : for if it were, the success would be certain, and the influence and temptation would die away as peacefully as did the troubled lake when commanded by the Saviour to "Be still." But it is not so. We all know it is not so. We all know, therefore, that God will not resist our temptations *for us*, but will only by gradual and rational means enable us to acquire strength to resist them *for ourselves*, being mercifully influenced by his Holy Spirit.

1. I am in temptation. I pray for help. My prayer is answered by a *clearer view of the nature and extent of the sin to which I am tempted* being communicated to me, and this is of the utmost importance. We all lie under great mistakes about the real magnitude of many sins, and the best means of preventing our falling into them is, by enabling us to discover this. Yes, Christian pilgrim, you shall receive assistance. In your conflict with temptation you shall not be unprotected, and when the alluring aspect of some fatal vice shall be ready to lead you into rebellion, an angelic messenger shall be commissioned to open your eyes to the real danger that is before you. Like the midnight traveller, you sojourn on a dark and dreary road surrounded by precipices and concealed pits and caverns. But He, before whom the darkness is no darkness, shall command the moon to break from behind the cloud and throw a light upon your pathway, or the lurid lightning flash shall serve to shew the danger that besets you and the road by which you may escape. "He will inform thee, and teach thee in the way wherein thou shouldest go."

2. But more than this. He who in the hour of trial has retired to the solitude of his own chamber and there offered up a prayer for strength superior to his own, shall, from that very circumstance, derive immeasurable aid. As he goeth forth to the scene of conflict, he shall feel an *increased and increasing sense of his responsibility to God*, and of the ties by which he is bound to yield him supreme obedience. The siren voice of the tempter shall lose its persuasiveness ; the glittering aspect of the deluding pleasure shall be tarnished ; and like the far-famed monument of conscientious chastity, he shall be led to say to every invitation to sin, "I cannot do this great wickedness and *sin against my God*." Thus he shall feel himself strengthened in the hour of trial, and that too by a method perfectly consistent with the known laws of our nature. Should this page be read by some young man whose prospects in life have demanded that he should leave the home of his childhood and the guardians of his infant years, I will ask him if he did not feel at the moment he was receiving a father's blessing and a mother's prayer, something more than ordinary to induce him to resist all the allurements of vice ? and I will also ask whether the remembrance of that parting scene has not been deeply influential in preventing his backsliding ?

Then who shall charge us with laying claim to miraculous agency, when we say that he who has knelt down to seek the blessing of his Heavenly Father, shall, from that very circumstance, become more competent to resist temptation ?

3. But there is another and perhaps more powerful kind of agency, which it is the express office of the spirit to carry on in the human heart. I mean the voice of *conscience*. All our efforts will not be able to secure us from many failures. But each of these failures shall occasion a poignancy of remorse so acute, that the fear of causing its repetition shall serve as a powerful dissuasive from that course of conduct which would be sure to do so. Yes ! conscience is the friend of man. And the solitary walk of the backslider, and the restless and uneasy luxury of the gay votary of pleasure, and the anxious hour of the seeker after fame and glory, all speak of the operation of an agent who will be heard, and who will be felt, in spite of opposition. I think the Christian world will attest my assertion, that many a prayer for grace is answered by an *increased susceptibility of conscience* ; and I may be allowed to call to mind the instance of one well versed in points of this description, who could say, "Herein do I exercise myself, that I may have a conscience void of offence before God and before men."

4. Nor is this all. To the individual who seeks the aid of God's Spirit, there shall he communicated those bright and glorious views of his connexion with the Deity, and the happiness to which that connexion tends, which shall invigorate and strengthen his fainting spirit. In the hour of trial we are apt to feel a melancholy sense of loneliness and anxiety ; but these emotions shall be only momentary, and a voice shall seem to speak in the language of affectionate solicitude, "Thou art not alone, the Father is with thee." Then shall the inestimable superiority of things eternal over things temporal be brought out clearly to view. Then shall the worthlessness of all that sin can give to its votaries be the established principle of our conduct, and lend its aid to cancel all improper and distempered views of life ; and then shall the riches of our eternal inheritance appear more bright and more valuable by contrast with the vanities of time. This is that enlightening of the understanding to perceive the riches of the glory of the inheritance of the saints, mentioned by St. Paul to the Ephesians ; this leads to the constant perception by the mind of the perfections of the Saviour alluded to by the same apostle (Eph. xxx. 16—19), in express reference to the kind of might with which the Spirit strengthens the believer ; this leads to that joyful view of all the troubles of life which is founded on a perception of their immeasurable utility ; this is that strength which is sufficient for us.

Yes ! there is strength for all who will seek it. Oh ! let not the vain reasonings of philosophy beguile us from the simplicity of the Gospel of Christ. He who made all worlds, whose knowledge precludes the possibility of error, and whose goodness ensures us of his sincerity, has declared that the Father of the universe views the aid of his spirit to be of such vital importance, that he is more willing to bestow it than an earthly parent is to feed his child with the most indispensable articles of food. Leave, therefore, the philosophy of the subject to God. Never fear that you can be wrong in following his advice, and come with increased faith to his throne that you may obtain mercy, and find grace to help in every time of need.

And now, in conclusion, let me request every one who reads this essay, and feels concerned about the subject on which it treats, to ask his own heart the honest question, What kind of assistance have I been expecting ? Shall I be deemed in error if I say, that many a sincere and pious heart is lamenting the want of an influence which

it has no business to expect, and almost accusing the unkindness of God for refusing aid which he never promised to bestow? Allow me, therefore, to assure you, that if you expect any strength to be given you in a *miraculous way*, you will be disappointed and perplexed. Believe me, I do not charge you with any crime for having formed an erroneous opinion. Circumstanced as I well know many young Christians are, I should rather be surprised that they know so much, than that they have taken wrong views on some deep and difficult subjects. But it is never too late to mend, and if you will throw down that sad barrier to your progress in religion, namely, spiritual pride, and if you will be content to regard the Gospel of the Son of God as a sober and rational system of piety, I can promise you the attainment of happiness infinitely superior to the unnatural excitement of your present frame of mind. Let the voice of sympathy plead with you. Listen to the entreaty of one, who knows by experience what all your feelings are, and trusts he knows also the sure remedy for them. Give up all expectations of more grace than can be received through the means before enumerated, and you will soon become happier and better.

And, oh! how glorious is the prospect now presented to the advancing mind. Each day brings with it a clearer view of the nature and consequences of sin—of the relationship which we bear to the Deity, and the motives by which he leads us to virtue and holiness. And if the reflection on the past shall be embittered by the agonizing recollection of innumerable failings, let us not despond. "The blood of Jesus Christ the Son of God cleanseth from *all sin*;" and the hour shall come when we shall be invested with garments purified in the blood of the Lamb. Then may the God of grace, *after you have suffered a little while*, establish, strengthen, settle you, and give you a place at his own right hand in a world where "sin shall not have dominion over you."

B. Z.

VARIETIES OF THE HUMAN COLOUR AND FORM.

ILLUSTRATION OF ACTS XVII. 24, 26.

"God that made the world and all things therein, giveth to all, life, and breath, and all things: and hath made of one blood all nations of men, to dwell on all the face of the earth."

Mrs. SOMERVILLE makes the following instructive remarks on this subject:—

"In reviewing the infinite variety of organized beings that people the face of the globe, nothing is more remarkable than the distinctions which characterise the different tribes of mankind, from the ebony skin of the torrid zone to the fair and ruddy complexion of Scandinavia,—a difference which existed in the earliest recorded times, since the African is represented in the sacred writings to have been as black as he is at the present day, and the most ancient Egyptian paintings confirm that truth; yet it appears from a comparison of the principal circumstances relating to the animal economy or physical character of the various tribes of mankind, that the different races are identical in species. Many attempts have been made to trace the various tribes back to a common origin, by collating the numerous languages which are, or have been, spoken. Some classes of these have few or no words in common, yet exhibit a remarkable analogy in the laws of their grammatical construction. The languages spoken by the native American nations afford examples of these; indeed, the refinement in the grammatical construction of the tongues of the American savages leads to the belief that they must have originally been spoken by a much more civilized class of mankind. Some tongues

have little or no resemblance in structure, though they correspond extensively in their vocabularies, as in the Syrian dialects. In all these cases it may be inferred, that the nations speaking the languages in question are descended from the same stock; but the probability of a common origin is much greater in the Indo-European nations, whose languages, such as the Sanscrit, Greek, Latin, German, &c., have an affinity both in structure and correspondence of vocabularies. In many tongues not the smallest resemblance can be traced; length of time, however, may have obliterated original identity. The conclusion drawn from the whole investigation is, that, although the distribution of organized beings does not follow the direction of the isothermal lines, temperament has a very great influence on their physical development. The heat of the air is so intimately connected with its electrical condition, that electricity must also affect the distribution of plants and animals over the face of the earth, the more so as it seems to have a great share in the sole cause of animal and vegetable life. It is the sole cause of many atmospheric and terrestrial phenomena, and forms an important part in the economy of nature."

STRATAGEM OF COLUMBUS TO OBTAIN SUPPLIES.

"At length all relief ceased and there was an absolute distress for want of food. It appeared that the jealousy of the natives had been universally aroused by Ponce and his followers, and they withheld all provisions in hopes of starving the Admiral and his people, or of driving them from the island.

"In this extremity a fortunate idea suddenly struck the mind of Columbus. From his knowledge of astronomy he ascertained that, within three days, there would be a total eclipse of the moon in the early part of the night. He sent, therefore, an Indian of the island of Hispaniola, who served as his interpreter, to summon the principal caciques to a grand conference, appointing for it the day of the eclipse. When all were assembled he told them by his interpreter, that he and his followers were the worshippers of a Deity who lived in the skies. That this Deity favoured such as did well, but punished all transgressors. That this great Deity was incensed against the Indians who had refused or neglected to furnish his faithful worshippers with provisions, and intended to chastise them with famine and pestilence. Lest they should disbelieve this warning a signal would be given that very night in the heavens. They would behold the moon change its colour, and gradually lose its light; a token of the fearful punishment which awaited them.

"Many of the Indians were alarmed at the solemnity of this prediction, others treated it with derision—all however awaited with solicitude the coming of the night. When they beheld a dark shadow stealing over the moon they began to tremble. Their fears increased with the progress of the eclipse; and when they saw a mysterious darkness covering the whole face of nature, there were no bounds to their terror. Seizing upon whatever provisions they could procure, they hurried to the ships, uttering cries and lamentations. They threw themselves at the feet of Columbus, implored him to intercede with his God to withhold the threatened calamities, and assured him that thenceforth they would bring him whatever he required. Columbus told them he would retire and commune with the Deity. Shutting himself up in his cabin he remained there during the increase of the eclipse, the forests and shores all the while resounding with the howlings and supplications of the savages. When the eclipse was about to diminish, he came forth and informed the natives that he had interceded for them

with his God, who, on condition of their fulfilling their promise, had deigned to pardon them; in sign of which he would withdraw the darkness from the moon.

"When the Indians saw that planet restored presently to its brightness, and rolling in all its beauty through the firmament, they overwhelmed Columbus with thanks for his intercession, and repaired to their homes joyful at having escaped such great disasters. They now regarded Columbus with awe and reverence, as a man in the peculiar favour and confidence of the Deity, since he knew upon earth what was passing in the heavens. They hastened to propitiate him with gifts, supplies again arrived daily at the harbour, and from that time forward there was no want of provisions."—*From Washington Irving's History of the Life and Voyages of Christopher Columbus.*

OUR BUSINESS HERE

Is to obtain the "*one thing needful*:"—to recover a participation of the Divine nature, and a fitness to enjoy God in heaven. Our short life is all the time we have to do that great work in. We pass through the world as an arrow through the air. For a few months or years we are in a state of flesh and blood, only to try whether we shall be for ever happy, or for ever miserable. This world is but our way to our eternal abode; therefore it is as great a piece of folly for us to set our hearts on anything here, as for a traveller to fall in love with every object he meets in his way, which he has no sooner seen but he must leave behind. These bodies of ours, so far from having a right to engross all our care, are but our prisons, wherein our immortal souls are chained down by fleshly thoughts, blinded with false notions of good and evil, and dead to all taste of their true happiness. In this low state we are called to rise far higher than an animal life; we are called to be "*born again*" of the Holy Ghost, to become members of the kingdom of God our Saviour, and to enjoy everlasting happiness with the Father of Spirits in the realms of light. We are called to shake off those low habits which, from sensual desires and that extravagant taste for worldly happiness, makes us wander unconcernedly in darkness and spiritual exile from God. We are called to give up all thoughts of rest here; to put off worldly tempers; to be delivered from the folly of our passions, and the slavery of our natural appetites. In a word, we are called to reform our whole nature, by a death unto sin; to renew our souls in the image of God by a new birth unto righteousness; and to be fitted again for conversation with the holy angels, and communion with God. This, reader, is our grand business on earth.

CONFIDENCE IN GOD HONOURED.

A good woman, who used to say she should never want—her God would supply her need—in persecuting times was taken up and carried before an unjust magistrate, for attending a conventicle, as they styled her offence. He, on seeing her, rejoiced to see her in his presence, a prisoner, and tauntingly said, "I have often wished to have you in my power, and now I shall send you to prison, and then how will you be fed?" To this she replied, "If it is my heavenly Father's pleasure, I shall be fed from your table;"—and that was literally the case, for the magistrate's wife being present at her examination, and being greatly struck with the good woman's firmness, took care to send her victuals from her own table, so that she was comfortably supplied all the time she was in confinement; and in this she found her reward; for the Lord was pleased to work on her soul to her real conversion.

REVIEW.

Christian Philosophy; or an Attempt to display, by internal Testimony, the Evidence and Excellence of Revealed Religion. By VICESIMUS KNOX, D. D. *With an Introductory Essay by the Rev. HENRY STENING, M.A.* London: John Hatchard and Son. 12mo. cloth boards. Pp. xxxv. 308.

DR. KNOX'S Christian Philosophy is truly worthy of its title, as contains an extended series of the finest passages, paragraphs, and papers, on the reality and divinity of experimental godliness, from the most distinguished divines of different denominations of Christians.

DR. KNOX had added many papers of his own, on the various subjects and points relating to christian experience, defending that sacred enjoyment against the scorn of infidels, the sneers of irreligious formalists—and the doubts of inquiring believers; the whole comprises *fifty-seven* sections, or chapters.

We earnestly recommend this work to all who desire to be established in mind against the objections of the enemies of vital godliness. The following will shew the style and sentiments of Dr. Knox.

"A GOOD HEART."

"The most desirable treasure which a human being can possess, whether he has regard to his own happiness or to those around him, is a *good heart*. In every situation, and under all circumstances, this will furnish a store of sweets which the wicked cannot obtain, and delicious though it is, would not relish, so vitiated is their taste: a good heart communicates liberally the pleasures it enjoys; blessed or blessing in every motion.

"But what constitutes a good heart? The grace of God operating upon it. The mild, gentle, healing spirit of the gospel; or, to use the language of Scripture, *the unction of the Holy Ghost*, mollifying its hardness, and preserving it from corruption. This is it which forms a good heart, and a good heart is a land of Canaan to itself, a land flowing with milk and honey."

The Fulfilling of the Scripture, for Confirming of Believers, and Convincing of Unbelievers. By ROBERT FLEMING. *Abridged from the Third Edition of 1681.* Pp. 368, 18mo. cloth. London: Religious Tract Society.

"FLEMING'S Fulfilling of Scripture" is a book of great note among the British christians of "deep religious experience," of the last century. From its title it might be supposed to partake of the nature of Bishop Newton's "*Dissertations on the Prophecies*," or Dr. Keith's "*Signs of the Times*;" it is however a very different work of the different kind: those making constant use of the light derived from history and the records of travellers, but this being more of a purely *experimental* character. Many Christians, who delight chiefly in experimental divinity, will read this book with great interest, and to them especially we cordially recommend it, as adapted for their edification.

The following passages will give a fair exhibition of the style of the writer, and the sentiments and design of the work:—

"The accomplishment of the scripture is the very turning of that which was the object of our faith and contemplation, into the object of our sense and feeling. It is the real birth and bringing forth of those truths into the world in their appointed time and season concerning the church, and particular christians, which were hid in the womb of the promise, and in the dark predictions of the word. It giveth the promises and prophecies a visible being; yea, bringeth truth so near within the reach of

our senses, that we may even touch, as it were, and handle the words of life. O what an excellent interpreter is experience! Taste and see, for thus the serious christian getteth a view of the scripture and spiritual things, which the most subtle and piercing eye of unsanctified schoolmen cannot reach; yea, by the practice of truth, by nearness to God, and by the retiring of the soul to Him, he hath often got more light in an hour, than others have in many days by putting their judgment and invention upon the rack.

"This is God's own seal, which he putteth to the word to confirm and ratify it. I do not only mean that secret seal of the Spirit within, but something more external: a solemn testimony of his works, whereby he doth every day appeal to men's consciences concerning his truth. By this visible correspondence of the seal and the impression, men may easily see whose superscription and image that is which doth appear on the various passages of Providence."

VENERABLE BEDE'S DYING LABOURS.

"When Bede the venerable was in the article of death, he was engaged in completing a translation of St. John's Gospel. His amanuensis, seeing he was ready to depart, cried, 'My beloved master, there yet remains one sentence unfinished.'"—COTTAGE BIBLE, 72.

THE British record's speak of one,
A burning and a shining light;
His armour did he buckle on
And boldly hasten to the fight;
But yet he did not cross the deep,
Nor step upon the Holy Land,
Nor yet as Moses on the steep,
Did he of lofty Pisgah stand.

Nor yet beneath the vaulted roof,
Does he with sword and buckler lie;
And legs across, a certain proof,
That in the lists he dared to die:
If of his effigies remain
A fragment in this distant day,
With hands uprais'd in prayer 'tis plain,
What armour he did once display.

"His loins were girt about with truth,
Of righteousness his breast-plate wrought,
His shield was formed to stand the proof
Of spear and sword, where'er he fought:
His feet were well and firmly shod,
His helmet of salvation made;
His sword must never he forgot,
The Spirit was its two-edged blade!"

His life was spent in cloister'd cell,
His time devoted to his God,
And ponderous volumes now can tell,
In what laborious paths he trod;
The British church as forward led,
By deep research its path he told;
The memory of the mighty dead,
Who liv'd and wrote in days of old

He kept alive; and then his love
To his Redeemer's cause was great;
All other claims it soar'd above,
Although the chief in learning's seat:
And thus when in his Saviour's cause,
He found his strength and talent fail,
And he must yield to nature's laws,
We see him death with rapture hail.

Who came and found him at his post,
In that delightful work engaged;
Which never, never, has been lost,
In all the wars against it waged:
Upon his dying bed he lay,
Dictating to some writer nigh,
What John had spoken in his day,
Of Him the God! who came to die.

His native isle had not then,
The Word translated in our tongue,
We reap the harvest of his pen
In distant times, through ages long.
What he possess'd he freely gave,
As his great master did of yore,
And at this hour his works we have,
A treasure to our favour'd shore.

As quickly waned the lamp of life,
The monk who wrote, cried, "Master, dear!
"One sentence yet remains!"—the strife
Grew stronger now,—and death was near;—
The dying saw at one effort made,
He rais'd himself to give reply,
And with the words his spirit fled
To heaven with but one gentle sigh.

Borne hence away to worlds of light,
We cannot trace it in its flight;
But may his mantle on us rest,
Who the same Gospel have profest.

S. HOPKINS.

MY NOBLER THEME.

THE bards of old, and modern poets too,
Have sung of monarchs, and their actions great;
Of senators and statesmen's eloquence,
And of their skill to guide the helm of state;
Some sing of heroes, and their warlike deeds;
Of poets, some, and their harmonious lays;
Some of the sages, and their wisdom tell;
Their verses give to each his meed of praise.
But, let my muse affect a nobler theme,
The great Proprietor of men and things,
Whose Word produced the worlds; whose powerful arm
Supports the worms, sustains the loftiest kings!
Omnipotent is He, and infinitely wise;
His will 's a changeless, universal law;
His promises support his weakest friends,
His threat'nings keep his strongest foes in awe.
He 's the great Sun, whose glorious beams diffuse
Spiritual, natural, and mental light;
Without whose influence chaos would return,
And all creation sink in endless night!
His all-pervading Spirit none can flee,
His scrutinizing eye inspects our ways;
His mercy and his bounty boundless are,
His name and nature far exceed all praise.
He 's the Great King of kings and Lord of lords,
His throne the heavens,—His footstool is the earth;
Both which He 'll wrap in flames that none can quench;
Thus He 'll destroy them who first gave them birth.
The king, the senator, philosopher, and sage,
The warrior, poet, scholar, and divine,
Though (like the moon) they light the crowd along,
Like her, they but in borrow'd lustre shine.
Then let all ranks unite to chant the praise
Of nature's infinite, eternal King;
This globe the fane, the swelling notes so loud,
Heaven's lofty arch may with their anthems ring!

S. N.

London: Printed and Published by JAMES S. HODSON, at the Poppin's Court, Fleet Street; where all communications to the Editor (post paid) are to be addressed; sold also by Simpkin, Walsh and Co., and by all other Bookellers, News-vendors, &c. &c. in Kingdom.

THE CHRISTIAN'S PENNY MAGAZINE.

Nº 171.

PUBLISHED EVERY SATURDAY.

SEPTEMBER 12, 1835.

PRINTED AND PUBLISHED BY J. S. HODSON, 22, POFFIN'S COURT, FLEET STREET, LONDON.



DEATH OF ELEAZAR, SON OF JUDAS MACCABÆUS.

ANCIENT Jewish history is beyond comparison more truly interesting than that of any other people upon earth. This arises partly from the fact of its being faithfully written by the pen of Divine inspiration, but especially from their having been distinguished above all other nations. The Apostle Paul remarks, confirmatory of this sentiment, "To them pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whom are the fathers, and of whom as concerning the flesh Christ came, who is over all God blessed for ever. Amen." (Rom. ix. 4, 5.)

There is, however, a period of above four hundred years, intervening between the times of the last of the

Old Testament writers, and the advent of Jesus Christ. Of that period no inspired writer has given any account, and even Christian readers in general, are entirely ignorant of the state of the Jewish people during those four centuries. Yet their history throughout that interval is most instructive, illustrating the wonderful providence of God in preparing the way of Messiah.

It was during that period that the canon of Holy Scripture was completed—that the Old Testament was translated into Greek—that the Holy Scriptures were thus laid open to the view of the learned and inquisitive sages of Greece—that the Jewish sects of Pharisees, Sadducees, and Essenes arose—that the

prophecies contained in the *eleventh* chapter of Daniel were fulfilled—and that the wonderful exploits of the Maccabean princes were performed against the oppression and tyranny of Antiochus Epiphanes, and his son Antiochus Eupator, kings of Syria, with their mighty generals—and the subjugation of the Jewish nation to the dominion of imperial Rome.

We purpose giving a series of papers on the history of this eventful period, before long, in the *Christian's Penny Magazine*: in the mean time, an illustration of our engraving from Josephus's *History of the Jews*, will interest every reader.

Antiochus Epiphanes had exercised various dreadful cruelties upon the Jews; and having determined to annihilate their religion, he soon found, as Daniel had predicted, apostates, willing to "forsake the holy covenant." (Dan. xi. 30.) He issued an edict, enjoining them to conform to the laws of other nations, and forbidding their usual daily sacrifices in the temple, their festivals, and their sabbath. The statue of Jupiter Olympus was placed on the altar of the temple, and this abomination of desolation polluted the house of God, according to Daniel xi. 31.

Judas Maccabæus, a priest, and his four sons, were chief among those whom Daniel foretold as "the people that do know their God, and were strong to do exploits," ver. 32. Jerusalem was retaken by these zealous men, who restored the worship of God, and Antiochus, while hastening to execute his vain threatening, to make the holy city the grave of the Jews, died with grief and despair, confessing the hand of the God of the Jews, in the year a. c. 164. His son, Antiochus Eupator, however, only nine years of age, inherited much of his father's evil spirit, and resolved on carrying his murderous purpose into execution, under the direction of his chief general, Lysias.

Josephus gives the following account of this affair:—"Antiochus, before he died, called for Philip who was one of his companions, and made him the guardian of his kingdom; and gave him his diadem, and his garment, and his ring, and charged him to carry them, and deliver them to his son Antiochus; and desired him to take care of his education, and to preserve the kingdom for him. This Antiochus died in the 149th year: but it was Lysias that declared his death to the multitude, and appointed his son Antiochus to be king (of whom at present he had the care), and called him Eupator.

"At this time it was that the garrison in the citadel at Jerusalem, with the Jewish renegades, did a great deal of harm to the Jews: for the soldiers that were in that garrison rushed out upon the sudden, and destroyed such as were going up to the temple in order to offer their sacrifices, for this citadel adjoined to and overlooked the temple. When these misfortunes had often happened to them, Judas resolved to destroy that garrison; whereupon he got all the people together, and vigorously besieged those that were in the citadel. This was in the 150th year of the dominion of the Seleucidæ. So he made engines of war, and erected bulwarks, and very zealously pressed on to take the citadel. But there were not a few of the renegades, who were in the place, that went out by night into the country, and got together some other wicked men like themselves, and went to Antiochus the king, and desired of him that he would not suffer them to be neglected, under the great hardships that lay upon them from those of their own nation; and this because their sufferings were occasioned on his father's account, while they left the religious worship of their fathers, and preferred that which he had commanded them to follow; that there was danger lest the citadel, and those appointed to garrison it by the king, should

be taken by Judas and those that were with him, unless he would send them succours. When Antiochus, who was but a child, heard this, he was angry, and sent for his captains and his friends, and gave order that they should get an army of mercenaries together, with such men also of his own kingdom as were of an age fit for war. Accordingly, an army was collected of about 100,000 footmen, and 20,000 horsemen, and 32 elephants.

"So the king took this army, and marched hastily out of Antioch, with Lysias, who had the command of the whole, and came to Idumea, and thence went up to the city Bethsura, a city that was strong, and not to be taken without great difficulty. He set about this city, and besieged it; and while the inhabitants of Bethsura courageously opposed him, and sallied out upon him, and burnt his engines of war, a great deal of time was spent in the siege; but when Judas heard of the king's coming, he raised the siege of the citadel, and met the king, and pitched his camp in certain straits, at a place called Bethzachariah, at the distance of seventy furlongs from the enemy; but the king soon drew his forces from Bethsura, and brought them to those straits; and as soon as it was day, he put his men in battle array, and made his elephants follow one another through the narrow passes, because they could not be set sideways by one another. Now round about every elephant there were 1000 footmen and 500 horsemen. The elephants also had high towers [upon their backs], and archers [in them]; and he also made the rest of his army to go up the mountains, and put his friends before the rest; and gave orders for the army to shout aloud, and so he attacked the enemy. He also exposed to sight their golden and brazen shields; so that a glorious splendour was sent from them; and when they shouted, the mountains echoed again. When Judas saw this, he was not terrified, but received the enemy with great courage, and slew about 600 of the first ranks. But when his brother Eleazar, whom they called Auran, saw the tallest of all the elephants armed with royal breast-plates, and supposed that the king was upon him, he attacked him with great quickness and bravery. He also slew many of those that were about the elephant, and scattered the rest, and then went under the belly of the elephant, and smote him, and slew him; so the elephant fell upon Eleazar, and by his weight crushed him to death. And thus did this man come to his end, when he had first courageously destroyed many of his enemies.

"But Judas, seeing the strength of the enemy, retired to Jerusalem, and prepared to endure a siege. As for Antiochus, he sent part of his army to Bethsura, to besiege it, and with the rest of his army he came against Jerusalem; but the inhabitants of Bethsura were terrified at his strength; and seeing that their provisions grew scarce, they delivered themselves up on the security of oaths that they should suffer no hard treatment from the king. And when Antiochus had thus taken the city, he did them no other harm than sending them out naked. He also placed a garrison of his own in the city: but as for the temple of Jerusalem, he lay at its siege a long time, while they within bravely defended it; for whatsoever engines the king set against them, they set other engines again to oppose them. But then their provisions failed them; what fruits of the ground they had laid up were spent, and the land not being ploughed that year, continued unsown, because it was the seventh year, on which, by our laws, we are obliged to let it lie uncultivated. And withal, so many of the besieged ran away for want of necessities, that but a few only were left in the temple.

"And these happened to be the circumstances of such as were besieged in the temple. But then, because Lysias, the general of the army, and Antiochus the king, were informed that Philip was coming upon them out of Persia, and was endeavouring to get the management of public affairs to himself, they came into these sentiments, to leave the siege, and to make haste to go against Philip; yet did they resolve not to let this be known to the soldiers or the officers; but the king commanded Lysias to speak openly to the soldiers and the officers, without saying a word about the business of Philip; and to intimate to them that the siege would be very long; that the place was very strong; that they were already in want of provisions; that many affairs of the kingdom wanted regulation; and that it was much better to make a league with the besieged, and to become friends to their whole nation, by permitting them to observe the laws of their fathers, while they broke out into this war only because they were deprived of them, and so to depart home. When Lysias had discoursed thus with them, both the army and the officers were pleased with this resolution.

Accordingly, the king sent to Judas, and to those that were besieged with him, and promised to give them peace, and to permit them to make use of and live according to the laws of their fathers; and they gladly received his proposals; and when they had gained security upon oath for their performance, they went out of the temple: but when Antiochus came into it, and saw how strong the place was, he broke his oaths, and ordered his army that was there to pluck down the walls to the ground; and when had so done, he returned to Antioch. He also carried with him Onias the high-priest, who was also called Menelaus; for Lysias advised the king to slay Menelaus, if he would have the Jews be quiet, and cause him no farther disturbance, for that this man was the origin of all the mischief the Jews had done them, by persuading his father to compel the Jews to leave the religion of their fathers; so the king sent Menelaus to Barea, a city of Syria, and there had him put to death, when he had been high-priest ten years. He had been a wicked and an impious man; and, in order to get the government to himself, had compelled his nation to transgress their own laws. After the death of Menelaus, Alcimus, who was also called Jacimus, was made high-priest. But when king Antiochus found that Philip had already possessed himself of the government, he made war against him, and subdued him, and took him, and slew him. Now, as to Onias, the son of the high-priest, who, as we before informed you, was left a child when his father died, when he saw that the king had slain his uncle Menelaus, and given the high-priesthood to Alcimus, who was not of the high-priest stock, but was induced by Lysias to translate that dignity from his family to another house, he fled to Ptolemy, king of Egypt; and when he found he was in great esteem with him, and with his wife Cleopatra, he desired and obtained a place in the Nomus of Heliopolis, wherein he built a temple like to that at Jerusalem."

Antiochus, with his general Lysias, soon fell into the hands of Demetrius, an usurper, who put them both to a cruel death, when the king was only eleven years of age: such has frequently been the righteous reward of tyrants and of oppressors under the overruling and retributive providence of God!

DISSIPATED minds, wandering about in vain pursuits, and lost in amusements, never enter into themselves; their nobler faculties are benumbed, stupified, and buried in matter.

WHO KNOWS THE VALUE OF TIME?

TIME being the road to Eternity, it is certain that particular attention should be paid to the employment of it; every moment of which is of the last importance to the human race. It is said that a man who knows how to economize his money well, is a prudent man; and this will particularly apply to him who knows how to economize his time. It is a science more worthy of acquisition than all other sciences which perplex the understanding of man. Almost all the trifles which are the object of human pursuit, may, if lost, be recovered in the course of time,—but Time, once lost, can *never* be recovered;—it is an important benefit, but of short duration.—It resembles the Bird of Paradise, which naturalists deprive of feet, because it never rests, and must be caught in its flight, or it escapes for ever. Time introduces mortals into Eternity, and it is on this testimony they are judged; it is the sovereign remedy for the greater part of the affairs of the world—it softens hatred—stiles resentment, and, not unfrequently, saves the life of a culprit on the mere balance of a moment.—If Time then be so pregnant with importance—if eternal felicity or misery be dependant on the manner in which it is used, how necessary is it that a strict watch be kept on every moment as it passes.—Reader! if thou profit by these remarks, the moments thou hast appropriated to reading them have not been misspent. Oh! may the reflection resulting therefrom lead thee to "work while it is called to-day, ere the night cometh wherein no man can work."

FAMILY BEREAVEMENTS.

Where are you going? It is but a few weeks since you were mourning over the corpse of one whom you tenderly loved. Your friends stood around you;—some of whom witnessed the awful stroke, and kindly administered the balm of consolation to your afflicted mind. THE ACT WAS GOD'S; and a consciousness of this naturally led you to reflect on the uncertainty of life—the design of your creation—and the instability of all sublunary enjoyments: and you were ready to cry out, as in the days of Elijah, "The Lord he is the God,"—he is the God to whom I will cleave for ever; but, alas! these good impressions seem to have been obliterated; and their influence evaporated like the early dew; and again is your heart drawn away by the pleasures and vanities of the world! Oh! where are you going? Is some favourite scene of dissipation the object of your pursuit?—Some fair, some tea-garden, some theatre, or some ball room? Stop, ere you go another step, and seriously inquire, *Will God be there?* Will He who so lately sent his messenger Death into your family as a solemn and kindly warning, will He be there? Oh! yes, God is omnipresent: 'tis a conviction of this that makes the thief tremble when he creeps through the darkness of night to his prey—his feet totter—his terrified heart beats at the rustling of a leaf! it is at this moment a voice whispers to the very innermost recess of his soul, "*Thou art not alone, God is here.*" Go wherever thou wilt, God is a witness to all thy actions: and perhaps in the midst of thy hilarity—in the midst of the dance—or at the festive board, with jocund companions, he may call thee to his tribunal to give an account of thy actions! Go home, enter thy closet, and, ere the allurements and fascinations of the world draw thee into the abyss of eternal ruin, reflect, whilst you have an opportunity, on your awful condition.

MY SCRAP BOOK.

LEAF LXXV.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—SERENA.

ON HEARING THE WORD.

(Concluded from p. 280.)

Sixthly. Hear with candour. The indulgence of a nice and fastidious taste is as adverse to the improvement of the hearer as it is to the comfort of the minister. Considering the variety of our avocations, the necessity we are under of addressing you in all states of mind, and sometimes on the most unexpected occasions, if we could not rely on your candour, our situation would be scarcely tolerable. Where the general tendency of a discourse is good, and the instruction delivered weighty and solid, it is the part of candour to overlook imperfections in the composition, manner, or elocution of the speaker; imitating, in this respect, the example of the Galatians, of whom Paul testifies that they did not despise his temptation, which was in the flesh—some unhappy peculiarity in his speech or countenance, we may suppose, which exposed him to the derision of the unfeeling. The Lord, by the mouth of Isaiah, severely censures such as make a man an offender for a word, a fault too prevalent in many of our churches, especially among such as are the least informed and judicious; for the disposition to sit in judgment upon the orthodoxy of ministers is usually in an inverse proportion to the ability. Be not hasty in concluding that a preacher is erroneous because he may chance to use a word, or a phrase, not exactly suited to your taste and comprehension. It is very possible the idea it is intended to convey, may perfectly accord with your own sentiments; but, if it should not, it is equally possible the propriety of it may be vindicated by considerations with which you are not acquainted. *Be not many masters,* many teachers, saith St. James, *knowing ye shall receive the greater condemnation.* Hear the Word of God less in the spirit of judges than of those who shall be judged by it. Receive with meekness the engrafted Word which is able to save your souls. Despire not men of plain talents, who preach the truth, and appear to have your eternal welfare at heart. If you choose to converse with your fellow-Christians on what you have been hearing, a practice which, if rightly conducted, may be very edifying, let your conversation turn more upon the tendency, the spiritual beauty and glory of those great things of God which have engaged your attention, than on the merit of the preacher. We may readily suppose that Cornelius and his friends, after hearing Peter, employed very few words in discussing the oratorical talents of that great apostle; any more than the three thousand, who at the day of Pentecost were pricked to the heart; their minds were too much occupied by the momentous truths they had been listening to, to leave room for such reflections. Yet this is the only kind of religious conversation (if it deserve the appellation) in which too many professors engage. "Give me (says the incomparable Fenelon) the preacher who imbues my mind with such a love of the Word of God, as makes me desirous of hearing it from any mouth."

When your ministers are exposing a particular vice, and endeavouring to deter from it by the motives which reason and revelation supply, guard against a suspicion of their being personal. That they ought not to be so we readily admit; that is, that they ought not to descend to such a minute specification of circumstances, as shall necessarily direct the attention to particular individuals; but if they are not at liberty to

point their arrows against particular vices among them, or are expected, lest they should wound, to make a courteous apology, by assuring the audience of their hope and conviction that none among them are implicated, they had better seal up their lips in perpetual silence. It is a most indispensable part of our office to warn sinners of every description; and, that we may not beat the air, to attack particular sins, as well as sin in the abstract; and if, without our intending it, an individual suspects he is personally aimed at, he merely bears an involuntary testimony to our faithfulness and skill.

Seventhly. Hear the Word with a sincere resolution of obeying it. *If ye know these things,* said our Lord, *happy are ye if ye do them.—He that heareth these sayings of mine and doeth them, I will liken him to a man who built his house upon a rock.* To be a forgetful hearer of the Word, and not a doer, is to forfeit all the advantages of the Christian dispensation, which is imparted solely with a view to practice. The doctrine of faith is published with a design to produce the obedience of faith in all nations. The doctrine of repentance is nothing more or less than the command of God, that all men every where should repent. If we are reminded that *He who in times past spake to the fathers by the prophets, hath in these last days spoken to us by his Son*, it is that we may be admonished not to refuse him that speaketh. If we are taught the supreme dignity and exaltation of Christ as a mediator, *it is that every knee may bow and every tongue confess that he is Lord.* If the apostles, having the mind of Christ, faithfully imparted it, it was that the same mind may be in us, to purify our passions and regulate our conduct. We can scarcely imagine a greater impertinence than to hear the Word with apparent seriousness, without intending to comply with its directions. It is a solemn mockery, concealing under an air of reverence and submission, a determination to rebel, and, in the language of the prophet, a heart bent on backsliding. To suppose the Supreme Being pleased with such a mode of attendance, is to impute to him a conduct which it would be an insult to ascribe to a fellow-creature; for who, but the weakest of mortals, under the character of a master or a sovereign, would be gratified with the profound and respectful attention with which his commands were heard, while there existed a fixed resolution not to obey? Remember, dear brethren, the practical tendency of every doctrine: remember that the ministry of the Gospel is the appointed instrument of forming the spirits of men to faith and obedience; and that, consequently, the utmost attention and assiduity in hearing it, is fruitless and unavailing, which fails to produce that effect.

Finally. Be careful, after you have heard the Word to retain and perpetuate its impressions. Meditate, retire, and digest it in your thoughts; turn it into prayer; in a word, spare no pains to fasten it upon your hearts. You have read, dear brethren, of those to whom the Gospel was preached, as well as to us, but the Word did not profit them, not being mixed with faith in them that heard it. Endeavour to exert upon it distinct and vigorous acts of faith, and thereby to mingle and incorporate it with all the powers of the mind, and all the springs of action. But this you can never accomplish without deep and serious reflection; for want of which it is too often left loose and exposed, like uncovered seed, which the fowls of heaven easily pick up and devour. *Then cometh that wicked one,* says our Lord, *and taketh it out of his heart, and he becometh unfruitful.* How many hearers, by engaging in worldly conversation, or giving way to a vain and unprofitable train of thought when they leave the sanctuary, lose the impressions they had received, instead of conducting themselves like persons who have just

been put in possession of a treasure which they are anxious to secure from depredation. If Satan watches for an opportunity of taking the Word out of our hearts, what remains but that we oppose vigilance to vigilance, and effort to effort? And since the prize contended for by the powers of darkness, is our souls, what a melancholy reflection it will be, if the disinterested malice of our enemies renders them vigilant and active in seeking their destruction, while we are careless and negligent in seeking their salvation! Satan, conscious that the Word of God is capable of elevating us to that pinnacle of happiness whence he fell, contemplates its success with alarm, and spares no artifice or stratagem which his capacious intellect can suggest, to obstruct its progress; and if we, by our criminal negligence, turn his ally against ourselves, we shall be guilty of that prodigy of folly and infatuation which is equally condemned by the councils of heaven and the machinations of hell.—*Robert Hall, Vol. 1, pp. 463—481.*
S. J. B*****.

THE UNCERTAINTY OF LIFE.

"*Ye shall not surely die,*" were the words used by the subtle tempter in the serpent to the mother of mankind, and he was believed!—Our first parents, at that time, had not yet seen death; not a beast had lain lifeless in the field; not a bird had fallen from the bough to startle them at this new intruder. Innocence preserved their health unchanged, and innocence made them immortal. Conscious of no weakness, of no decay, it is not so surprising that they were deceived by the Tempter's promise. But for us their unhappy children, whose eyes are continually struck with the image of mortality, for us who witness it each day in others, and by our own infirmities perceive it in ourselves, for us to listen like our first mother to the flattering promise, *Ye shall not surely die,* were incredible were it not too common. By a thousand illusions—by a thousand false hopes that mislead, we strive to banish the thought of the dying hour. When in sickness, we flatter ourselves, this malady will not prove mortal to us: when in youth, we say it is unlikely we should die; and when in age, we exclaim, "There are others older than ourselves." Thus to us every conjecture affords its consolations:—and thus are we continually neglecting to make that preparation for death which the uncertainty of life demands! "Oh! that men were wise, that they understood this, that they would consider their latter end."

CONFIDENCE IN GOD AN ANTIDOTE AGAINST DESPENDENCY.

BLINDED as we are by ignorance, it is impossible we should fathom the intentions of the Lord. His works are unsearchable, and his ways past finding out. But still, though so little a part is known of him, yet may we, and we must, be confident that his way is perfect, and that his judgments are true and righteous altogether. This assurance it is, that should set our hearts at ease, and induce us to rest perfectly satisfied under every circumstance into which he may call us.—"Trust in the Lord, and he shall bring it to pass"—He shall so overrule every seeming distressful circumstance, as to make them promoters of that happiness which we all wish to enjoy. "Trust in him, therefore, at all times, ye people." Trust in him, nor be over solicitous how or in what manner events may turn out.—Think it not strange, therefore, when mortifications assail thee, as though some unusual thing happened unto thee; for not more

extraordinary would it be to love and delight in suffering, than to pass through the pilgrimage of life, and escape the perils which on all sides lie in wait to torment. To escape them is impossible, to expect it is ridiculous, but to murmur and repine at them is impious. O! then, trust in the Lord; and in all thy difficulties and troubles, remember his all-seeing eye is upon thee; and that not a sparrow falls to the ground without his notice—his permission—his direction!

Death-Bed Testimonies.

COLLECTED BY THE LATE REV. WILLIAM BUTTON.

No. XXVII.

DR. JOHN GILL,

Fifty-one years Pastor of the Baptist Church in Carter Lane, Southwark. Died October 14, 1771, in the 74th year of his age.

(Continued from p. 199.)

DR. GILL had the honour and happiness to descend from pious ancestors. He was born at Kettering, in Northamptonshire, November 23, 1697. His father, who was deacon of a Baptist church in that town, discovering in him early an uncommon capacity for learning, sent him to a neighbouring grammar school, where he soon outstript his companions in classical acquirements. At eleven years of age, besides having gone through the common school books, he had read many of the chief Latin classics, and made considerable proficiency in the Greek language. He was, however, soon after this period taken from this grammar school, owing to a determination of the master, that the children of dissenters, with the other scholars who belonged to the establishment, should attend him to church on week-days when service was performed. This conduct the dissenters resented as an arbitrary and bigoted imposition, as it was virtually making conformity a test by which his pupils were to receive the benefit of tuition: accordingly they withdrew their children from his school and sent them to other seminaries.

Before he was nineteen, he had read all the Greek and Latin authors that fell in his way, and had studied logic, rhetoric, and moral and natural philosophy. He likewise, without any other assistance than Buxtorf's grammar and lexicon, had surmounted the chief difficulties of the Hebrew language so as to be able to read the Hebrew Bible with great ease and pleasure.

In 1716 he became a member of the Baptist church at Kettering, and was soon afterwards called by the congregation to the exercise of the public ministry. He now removed to Higham-Ferrers, with the intention of prosecuting his studies under Mr. Davis, a man of learning, and pastor of a new Baptist church in that place, whom he was to assist in his ministerial duties; but after a year's stay there he returned to his native town, and became assistant to the pastor in that place. In 1719 he received an invitation from London to become pastor of the church in Southwark, and was ordained to that office in the twenty-second year of his age. The duties of this situation he discharged with great diligence and acceptability for upwards of fifty-one years, and at the same time pursued his literary studies with wonderful assiduity, as is sufficiently apparent from his voluminous and laborious productions; perhaps no man, since the days of St. Austin, has written so largely in the defence of the system of grace: and, certainly, no man has treated that momentous subject, in all its branches, more closely, judiciously, and successfully. His learning and la-

hours, if exceedable, were exceeded only by the extraordinary sanctity of his life and conversation. From his childhood to his entrance on the ministry, and from his entrance on the ministry to the moment of his dissolution, not one of his most inveterate opposers was able to charge him with the least shade of immorality. HIMSELF, no less than his writings, demonstrated, that the doctrines of grace do not lead to licentiousness.

In 1729 he was appointed preacher of a Wednesday evening lecture, supported by voluntary contribution, which situation he retained nearly twenty-seven years, much admired and followed by dissenters and Churchmen of Calvinistical principles. Soon after he settled in London, he became intimately acquainted with a dissenting minister, who, under the instructions of a Jewish teacher, had made considerable proficiency in Rabbinical Hebrew. By his frequent association with this gentleman, he was led to form a strong inclination for the same kind of learning, which he conceived would prove of great use, not only in illustrating the sense of the Old Testament writings, but also of the phraseology of the New, and the rites and customs to which it alludes. Upon the death of this gentleman, which took place a year or two after the commencement of Mr. Gill's intimacy with him, the latter purchased most of his Hebrew and Rabbinical books, and having contracted an acquaintance with one of the most learned of the Jewish Rabbis, applied himself, under his instructions, to the diligent study of them. He read the Targums, the Talmuds, the Rabboth, their ancient commentaries, the book Zohar, with whatever else of the kind he could procure, and in the course of between twenty and thirty years, collected a vast number of remarks and quotations, which he made use of in his Scriptural comments. He likewise made himself master of the other Oriental languages, which by their affinity contribute to illustrate the Hebrew; and diligently studied the writings of the Fathers, ecclesiastical history, the rites and customs of the Eastern nations, and other branches of knowledge adapted to enrich his stores of Biblical learning; in a word, as Mr. Toplady truly observes, "If any one man can be supposed to have trodden the whole circle of human learning, it is Dr. Gill."

When in the year 1748, he had published the third volume of his Exposition of the New Testament, the degree of Doctor of Divinity was conferred on him by the Mareschal College and University of Aberdeen, without his solicitation or knowledge, of which honour information was communicated to him in very handsome terms, by two of the Professors, who declared that his diploma was presented to him "on account of his knowledge of the Scriptures, of the Oriental languages, of Jewish antiquities, and of his learned defence of the Scriptures against Deists and Infidels, and the reputation gained by his other works." In 1767, Dr. Gill extracted, for Dr. Kennicott's use, the variations from the modern printed texts in the passages in the Old Testament quoted in the Talmuds, both of Jerusalem and Babylon, and in the Rabboth; for which Dr. Kennicott, in the state of his collation printed during the same year, acknowledged himself highly indebted to our author.

By his extraordinary labours, however, Dr. Gill at length brought on a decay of nature. The last text he preached from to his people was, Luke i. 77, 78:—*"To give the knowledge of salvation to his people, by the remission of their sins, through the tender mercy of our God."* His health for several months was visibly on the decline, and he himself thought his work was done, and was apprehensive that his dissolution was nearly approaching. During his illness, amidst all the pain and weakness that attended him, he was never

heard to make the least complaint, but submitted with the greatest patience and resignation to the will of God. His faith was steady, his hope firm, and his mind serene and cheerful to the last. To a relation he thus expressed himself: "I depend wholly and alone upon the free, sovereign, eternal, unchangeable love of God; the firm and everlasting covenant of grace, and my interest in the persons of the Trinity, for my whole salvation: not upon any righteousness of my own, not anything in me, or done by me under the influences of the Holy Spirit; nor upon any services of mine which I have been assisted to perform for the good of the church, but my hope is founded on my interest in the persons of the Trinity; I consider the Father, Son, and Holy Ghost, as equally concerned in my salvation. Nor have I any doubt of my interest in the everlasting covenant, in the person, blood, and righteousness of Christ, and the blessings of grace streaming to me through that blood and righteousness. These are no new things with me, but what I have been long acquainted with: what I can live and die by; and this you may tell to any of my friends. I apprehend I shall not be long here." To another who visited him he said—"I have nothing to make me uneasy;" and repeated the following lines from Dr. Watts:—

"He rais'd me from the depths of sin,
The gates of gaping hell;
And fixed my standing more secure
Than 't was before I fell."

This tranquillity of soul, and inward joy and peace of mind, never left him. His hope and his comforts were not at all suspended or interrupted. Some of the last words he spoke were (putting his hands together), "O MY FATHER, MY FATHER!" Thus, sinking under the gradual decays of nature, he gently fell asleep in Jesus, without a sigh or groan, on the 14th day of October, 1771, at his house in Camberwell, in the 74th year of his age.

Works.—"An Exposition of the Old and New Testament," in 9 vols. folio; "Body of Divinity," 3 vols. 4to.; "The Cause of God and Truth," 4to.; "Sermons and Tracts," 2 vols. 4to.; "An Exposition of Solomon's Song," 4to.; "The Prophecies of the Old Testament respecting the Messiah, considered, and proved to be literally fulfilled in Jesus," 8vo.; "Scheme of literal Prophecy considered," 8vo.; "A Treatise on the Doctrine of the Trinity," 8vo.; "A Dissertation on the Antiquity of the Hebrew Language, Letters, Vowels, Points, and Accents," 8vo.; "A Supplement to Mr. Whiston's late Essay towards Restoring the True Text of the Old Testament." Together with numerous single Sermons, controversial Tracts on Baptism, &c. &c.; and in 1790 a valuable 8vo. volume of his posthumous Sermons, edited by the late Rev. William Button.

MRS. SIGOURNEY'S ESTIMATE OF THE TWO SEXES.

MRS. SIGOURNEY is an eminent, and truly christian writer of the United States; her mind is said to be "the dwelling of light and beauty," the accuracy of which may, in a good degree, be estimated from the following elegant paragraph, on the appropriate stations of the two sexes:—

"Man might be initiated into the varieties and mysteries of needlework; taught to have patience with the feebleness and waywardness of infancy, and to steal with noiseless steps around the chamber of the sick; and woman might be instructed to contend for the palm of science; to pour forth eloquence in senates, or to 'wade through the fields of slaughter

to a throne.' Yet revoltings of the soul would attend this violence to nature, this abuse of physical and intellectual energy; while the beauty of social order would be defaced and the fountain of earth's felicity broke up. We arrive then at the conclusion—The sexes are intended for different spheres, and constructed in conformity to their respective destinations, by Him who bids the oak brave the fury of the tempest, and the Alpine flower lean its cheek on the bosom of eternal snows. But disparity does not necessarily imply inferiority. The high places of the earth, with all their pomp and glory, are indeed accessible only to the march of ambition or the grasp of power; yet those who pass with this faithful and unsplauded zeal through their humble round of duty, are not unnoticed by the 'Great Taskmaster's eye,' and their endowments, through unaccountable poverty among men, may prove durable riches in the Kingdom of Heaven."

WHO IS GUILTY OF TAKING GOD'S NAME IN VAIN?

This is one of the most atrocious and provoking crimes imaginable, though common among us to an inconceivable degree.—In common conversation the Lord's name is most impiously used; and frequently on the most frivolous occasions. It is a sin of greater extent than is generally imagined. All appeals to God with such expressions as "the Lord knows," is a violation of that command which says—"Thou shalt not take the name of the Lord thy God in vain." All cursing and swearing are a most horrid violation of this commandment. The use of the words *God, Lord, Christ*, or such like, without necessity, seriousness, and reverence; every expression that takes the form of an abjuration or imprecation, though the name of God be not used; all irreverence towards what relates to him, and the use of his tremendous name, in religious worship, after a heedless or hypocritical manner, are also violations of the spirit of this law. It moreover implies a command to remember habitually the infinite majesty, purity, and excellence of God; to behave towards him in word and deed with that reverence of his perfections which becomes such mean and worthless creatures in his infinite and glorious presence.—Reader! reflect whether thou hast not committed frequent violations of this command, and go and sin no more.

ON DIVINE INFLUENCE.

NO. XIV.

ON PRAYER.

NEVER did the apostles of the Saviour present to their Master a more reasonable request than that which is contained in the few but important words, "Lord, teach us to pray." The full elucidation of a theme so sublime would occupy more space than can now be afforded it; but as we are clearly led to consider that the Holy Spirit is very deeply concerned in the supplications that are made by true believers, I will proceed to make a few observations on the nature of that assistance which is derived from him:—

I have, in former Essays, maintained that the Holy Spirit is the agent through whom all moral and spiritual effects are produced upon the human mind; and, at the same time, I have endeavoured to demonstrate the universality of his agency. Much of what is now to be said is founded on the same kind of principle, and I have, therefore, to desire that the mind of the reader will be prepared by the recollection of this fundamental doctrine of true religion.

1. Now the first method by which it appears to me that assistance is rendered to the children of men in their addresses to the throne of grace by the Spirit, is that of *instructing them in the extent of their wants and unworthiness*. I believe it is a fact admitted by all, that those individuals who have not as yet bowed to the Divine teaching, and who are, therefore, in the Bible designated as "natural men," are utterly ignorant of the many motives which exist for leading them to seek for the protection and help of their Maker. How many are the young men and young women who enter on all the temptations and trials of the day without once imploring that aid which alone can defend them from the one, and support them under the other. How many are there in the busy scenes of commerce who have come forth to their labour not only without desiring God's blessing, but without thinking for a moment that it is necessary or proper to seek it. How many of the wise and learned, in all the arrogance of human attainments, have disdained to look up for the influence of that Power before whom the acquirements of which they are so vain sink into utter insignificance! and might thus go through any rank of life, and every station in society, and find inexhaustible materials from which to illustrate the ignorance under which mankind labour as to their wants and necessities. But there are some who proceed on the opposite principle, and I might safely request them to tell me by what method, or through whose power, they were led to alter their mode of conduct. Not one of the vast multitude to whom the question might be put, would, for a moment, deny that the change in their principles had been effected through the operation of the Spirit. Various indeed are the methods he adopts; but *He* adopts them, and by his power they become effectual. The nature of Divine influence has before been explained, and therefore it is needless to say more than that by means of this agency men are brought to feel their need.

2. But the Spirit does not stop here, because we have innumerable proofs that although men may be able to appreciate their wants, they are not capable of telling *what they are entitled to ask for* at the hands of God. Every rejected prayer must be one in which the aid of the Spirit has either not been sought or not been used. I am disposed to consider that much of the want of success in prayer, which is so grievous to many serious persons, arises from their asking such things as their conscience assures them they have no solid reasons for expecting. Men, women, and children enter the presence of God night after night, without knowing *what* they are going to seek, or *why* they are going to pray to God at all. They have an indefinite idea of the *propriety* of prayer, but they have no absolute faith in its *efficacy*. Allow me to assure such persons that they neither are nor can be under Divine influence. The inevitable effect of having really obtained this invaluable blessing will be to make them *exceedingly careful* that their petitions are such as God can receive and answer on the known principles of his administration.

Let me, therefore, urge it on all as a duty upon which much of their security, and the *whole* of their *real* happiness depends, that they never present a prayer to God without first requesting him to teach them *what* to say. They must also take their Bibles and search there for the promises on which they propose to rely—they must carefully examine whether the promise relates to them, or whether it was suited only to the Jewish Church, or some peculiar individual of antiquity. They must meditate on all the known attributes of the Deity, and on the consequences to which an answer to their petition will lead; and *then* they may present their request in the simple and unaffected

words with which they would present a request to any dear friend, and *believe* that they are heard and answered. Now I have not wandered from my subject by introducing these remarks, because I am quite sure that the efficacy of the Spirit's aid depends on the state of our mind and heart. Nor need I do more than refer to the millions of prayers which are unanswered, as a proof that there must be a grievous error somewhere. Every thing in religion depends on securing the Divine assistance. We are unable to proceed a step without it. But most assuredly, the degree of our knowledge and diligence will affect the degree of efficacy which the blessing of God can bestow.

I am not aware that there is any material idea on this deeply interesting subject which has not already been hinted at. With reference, however, to that strong expression of St. Paul, "that the spirit maketh intercession for us," it may be as well to remark, that we are not to suppose that the spirit, in this case, assumes the office of mediator, because that is the exclusive property of Jesus Christ. I am inclined, therefore, to regard it rather as implying that we rely so entirely on his instruction and aid for all the success of our prayers, that he may almost be considered as presenting them for us. There is, however, considerable ambiguity in the phrase, and we must learn to submit to its evident meaning, viz. that we are exceedingly weak and ignorant creatures.

In looking over the former part of the Essay, in order to discover what practical reflections appear most prominent, I am led to consider, that the best application I can make of these few observations will be by addressing a word of warning, and one of encouragement, to our readers.

Take heed how you pray! Deeply am I impressed with the conviction, that *nothing* in this world is more important than our addresses to that God who always *listens* to our petitions. Oh! is there one who never *thinks* of what he shall demand? who *knels mechanically* at his bed-side night by night to present the same heartless form of words, which are forgotten as soon as they are said? I will not threaten such an one with the vengeance of the insulted Majesty of Heaven. I will rather hope that he has hitherto done it ignorantly and unintentionally, and will therefore request him to compute, if he can, the extent of his loss, since he *might* have obtained something from God *every night*, if he had asked aright. Christians! I charge you with unbelief, with infidelity. I boldly charge you with approaching God *thoughtlessly*, and without *expecting* an *absolute* and *specific* reply to *every one* of your requests. Allow me also to warn you, that your *guilt* for this conduct is considerable, and that many others, whose sad lot it has been to enjoy less opportunities of knowing God than you have done, will receive a more gracious smile from the undecieved Creator than can be expected by these

Who mock him with a solemn sound
Upon a thoughtless tongue.

But I do not love to dwell on warnings and threatenings; much more pleasant is the task of encouraging and cheering you on your pilgrimage to heaven. Let, therefore, every individual rest assured, that for *him* there is every blessing of the covenant: that if he will pray to God in sorrow *he shall be heard*, and if he will seek God in temptation, *he shall be strengthened*. Friendless, houseless, penniless, you are still heirs to a kingdom. Even the lower ranks of mankind may spurn your petitions, but the Lord of all will *never* reject or discard you. Kneel down then in his presence, believe in his promise, and receive the fulfilment of the Redeemer's assurance, "If ye ask any thing in *my name* God will give it you." B. Z.

THE LOUWA, OR FISHING BIRD.

THE following curious account is extracted from the embassy of the Dutch East India Company to China. "Near the city of Cining, we saw them catch fish with a bird which they call Louwa: this bird is somewhat less than a goose, and not very unlike a raven; it has a long neck, and a bill like an eagle. With these they fish after this manner: they have small boats very artificially made of reeds and bamboos; the bird perches on the outside of these boats, from whence it suddenly shoots, and diving, swims under water with a rapidity hardly to be surpassed. As soon as it has caught its prey, it rises to the top of the water, and the master of the boat opens its bill and takes out the fish. It is again allowed to catch more; and to prevent them from swallowing their prey, they hang a ring about their necks, which hinders them from gorging such fish as are too large to be brought up in their bills. When they have caught enough for their owners, the iron ring is taken off, and they are allowed to fish for themselves. The fishermen pay a yearly tribute to the Emperor for the use of these birds, which are in much esteem with the Chinese—and such as are nimble and well taught, are very rarely to be purchased. We offered to buy a couple of these birds of an old fisherman, but he refused, alleging that they served to maintain him and his family."

ANECDOTE OF JOHN FOX THE MARTYR-LOGIST.

THIS pious man, in the reign of Henry the Eighth, travelling to seek a maintenance, came to London; and having there spent all that he had without prospect of obtaining any occupation, was reduced to extreme distress. In this dejected condition, whilst sitting in St. Paul's Church, a stranger put some money privately into his hand and hid him be of good comfort, for that God would provide better for him. In a few days he was made tutor to the Earl of Surrey's children, and, in the course of time, came to great preferment in the church, and was one of the most liberal men to the poor of any in that age.

HUMILITY,

BY JAMES MONTGOMERY, ESQ.

The bird that soars on highest wing,
Builds on the ground her lowly nest;
And she that doth most sweetly sing,
Sings in the shade when all things rest.
In larks and nightingale we see,
What honour hath humility.

When Mary chose "the better part,"
She meekly sat at Jesus' feet;
And Lydia's gently opened heart,
Was made for God's own temple meet:
Fairest and best adorned is she,
Whose clothing is humility.

The saint that wears heaven's brightest crown,
In deepest adoration bends;
The weight of glory bows him down
Then most when most his soul ascends.
Nearest the throne itself must be,
The footstool of humility.

Sheffield.

"A Poet's Portfolio."

London: Printed and Published by JAMES S. HODSON, at 72, Poppin's Court, Fleet Street; where all communications for the Editor (post paid) are to be addressed: sold also by Simpkin, Marshall and Co., and by all other Booksellers, News-vendors, &c. in the Kingdom.

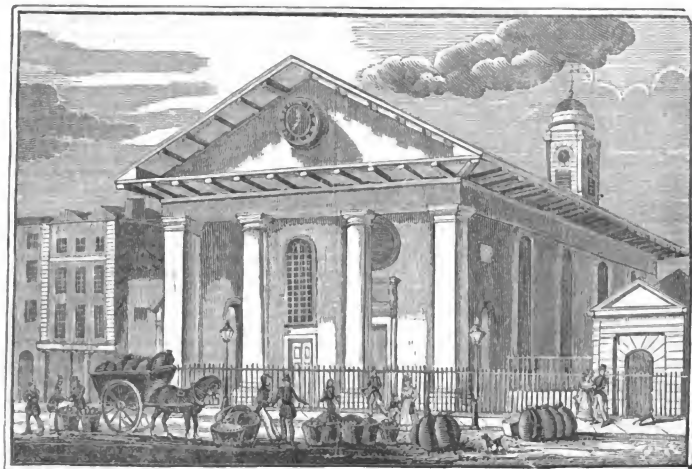
THE CHRISTIAN'S PENNY MAGAZINE.

N^o 172.

PUBLISHED EVERY SATURDAY.

SEPTEMBER 19, 1835.

PRINTED AND PUBLISHED BY J. S. HODSON, 22, POFFIN'S COURT, FLEET STREET, LONDON.



ST. PAUL'S CHURCH COVENT GARDEN,
"THE MOST MAGNIFICENT BARN IN ENGLAND."

LONDON, in the time of Queen Elizabeth, was bounded by inclosures and fields, which now form some of the most populous parts of the British metropolis. This was the case in no part more remarkably than in the site and neighbourhood of Covent Garden. Thickly crowded with population as is this vicinity, and forming a centre of a mile in circuit, which includes not less than 100,000 inhabitants, little more than two centuries ago, it was ornamented with scarcely a human habitation.

Covent Garden, before the suppression of the religious houses by Henry VIII., was literally a *garden*, and belonged to the abbot and monks of Westminster. From this circumstance it was called *Convent Garden*, since corrupted into *Covent*, or *Common Garden*.

At the dissolution of the monasteries, this estate fell of course to the crown, and it was given to Edward duke of Somerset; but shortly after, upon his attainder, it reverted to the crown; and it was granted in 1552, to John, earl of Bedford, by Edward VI. With this noble present was included a field called the SEVEN

VOL. IV.

ACRES, upon which afterwards a street was built, and thence denominated as at present LONG ACRES.

St. Paul's Church, Covent Garden, was erected in the year 1640, as a chapel of ease to St. Martin's in the Fields, at the expense of Francis, earl of Bedford, for the convenience of his tenants; and in 1645, the precinct of Covent Garden was separated from St. Martin's, and constituted into an independent parish; which was confirmed after the restoration of Charles II. in 1660, by the appellation of St. Paul's, Covent Garden, when the patronage was vested in the earl of Bedford. The rectory of this church is, therefore, in the gift of the present duke of Bedford.

St. Paul's Church, Covent Garden, is remarkable for its plainness; yet it was projected by Inigo Jones, the most celebrated architect of that age. He being consulted, among others, respecting the erection of this place of worship, and the noble earl remarking, on being asked what sort of structure he wished, "that a plain looking building—a barn would do," conceived that his noble employer desired him to con-

2 Q

sult simplicity, and took the hint so as to make it at once plain and majestic. Jones promised his lordship, "You shall have the most magnificent barn in England."

This church is said to have cost originally about 6,500*l.*; and in 1788, about 11,000*l.* were expended upon it in repairs and improvements; but on Thursday, Sept. 17, 1795, through the neglect of the workmen employed in some repairs, a fire broke out in the west end of the church, by which the whole interior, organ, clock, vestry-room, &c., were destroyed. The church had formerly been insured for 10,000*l.* in the Westminster fire-office; but the policy not having been renewed during the last year, the whole loss fell upon the parish. The walls, however, received but little damage, and the whole was restored according to the original plan of Inigo Jones, and thus was saved a most interesting relic of one of the greatest of British architects.

Covent Garden parish is small, but it contained in 1831, 5,203 inhabitants; much, however, of its area is occupied by "the Market," which is a spacious quadrangle containing three acres of ground. Covent Garden market is famous as the greatest vegetable and herb market in the metropolis; and here are to be procured in perfection, the choicest fruits and the earliest vegetables in Great Britain. It should be remarked, that this spacious area has been furnished with suitable buildings for the immense business carried on in it at the expense of the duke of Bedford.

STATE OF RELIGION IN PRUSSIA.

Education is carried on in Prussia upon a system which has excited the admiration of the most intelligent in England and America. Education in Prussia is universal, being compulsory upon all classes, under the vigilant and energetic direction of the government.

Religion, however, does not prosper and flourish in proportion to the extent of education: nor does it appear possible under the present system of national policy, according to which religious toleration is almost unknown. This statement may, perhaps, appear surprising to some of our readers, when they reflect on Prussia being the principal Protestant state on the continent of Europe. But they will cease to wonder, when they are informed that the laws of Prussia will not allow even the ordinances of religion to be administered in a public building, in the cities of that kingdom, according to the forms of the Church of England.

Dantzie, we are informed on the best authority, has worship performed in a *private house*, according to the Liturgy of the Church of England; this privilege being granted in the year 1819; and a similar favour has been allowed to the British and Foreign Sailors' Society, to provide the means of religious instruction to sailors and others visiting Memel. That such favours are granted we feel disposed to be thankful, and to hope that the day is not far distant in which toleration of the ministry of the Gospel shall be granted in every nation—or rather, perfect religious liberty, agreeably to the institutions of God our Saviour.

Religion in Prussia, may be further estimated from the following extracts of a letter from an American clergyman visiting the continent of Europe, the Rev. Professor Green, dated Berlin, Jan. 2, 1835.

"I know that if I could see you for a few moments only, your first question would be, 'What are the prospects of evangelical piety in Germany?' To this I might answer in general terms; it is the prevalent

impression here that a revolution has commenced in German literature and opinions, which is gradually approximating both to the standard of the Gospel. The old rationalism is undoubtedly declining. Soon after reaching Berlin, I inquired of a gentleman of fine talents and extensive acquaintance, if Rationalism was not on the wane in Germany. 'O yes,' he replied, 'I believe you will find no man in Berlin who will not be ashamed to acknowledge himself a Rationalist. Many, indeed, who disclaim the name, retain all that is injurious in the thing itself; and by a false philosophy, or a forced exegesis, or loose ideas of inspiration, destroy all revelation in fact, while they acknowledge it in words. Yet by universal consent, there is progressing in Germany what they term a new 'development' of the national understanding, which has reached different stages in different individuals, but is decidedly favourable to the truth as it is in Jesus.'

"Mintently to examine and fully to develop all the causes which may hasten or retard the progress toward evangelical christianity in Germany, would require an acquaintance with the whole current of German philosophy, the organization of German society, and the structure of German mind, to which I can lay no claim; and such an exhibition would require rather a volume than a letter. Germans themselves have various theories on this subject, according to their various habits of thought.

"Under all monarchical governments, the opinion and character of the court exert a vast influence upon the feelings and morals of the community. And especially is this true in such a monarchy as the Prussian, where all begins and ends with the king, whose influence is all pervading and omnipresent, every where visible, tangible, audible. All belongs to the king—literary, ecclesiastical, political, social;—from the arsenal and university to the museum and opera-house. His influence is not merely that of example, but of direct and powerful interference. Professors, literary and theological, receive their appointments and their bread from him; all are removable at his pleasure, dependant on his favour. This, of course, places the universities completely under his control, while the censorship of the press gives him a command over that organ of public opinion, except in both cases in so far as he is himself controlled by public sentiment. For even in Prussia, the power of public sentiment is so great, that any effort suddenly and violently to interfere with the theological opinions of the day (by removing the heterodox teachers) would certainly excite a revolution, and probably cost a crown. It is said, and on pretty good authority, that previous to the July revolution in France, the king had already determined to remove some of the most celebrated Rationalistic professors, and was only deterred by that event.

"Many pious Germans do not hesitate to say, 'We have reason to hope and believe that the king is a pious man.' Yet the symptoms at least are unfavourable. He is the friend of learning and morality, and often talks in a christian strain. Yet he is the principal patron of the theatre and the opera; and so great is his passion for dancing, that although a plain man and content with one-third of what is allowed to the English court, he lately gave 10,000 dollars to a celebrated Parisian dancer to exhibit his salutory feats for a single week at the Berlin royal opera-house! The dancing, it is hardly necessary to say, is as indecent as ingenious activity and scanty garments could possibly render it. It is said that a king and a German should not be judged by an American or an English conscience; but christianity is the same to all of every nation, and I have heard of no royal way to heaven.

The Crown Prince—his apparent to the throne—is a man of entirely different character; and it is said will certainly abolish the connexion between the throne and the opera, and purify the opera itself from the indecencies which are by no means essential to its existence. To an impartial man I think the evidence is altogether unsatisfactory which induces many here to confide in the king's personal piety. It is true he is opposed to the Rationalists, and would persecute them if he dare, while he and the Rationalists unite to persecute the poor and pious Silesians who worship God according to the dictates of their own consciences, and can neither believe nor profess to believe in the omnipresence of matter. 'The king (said a Rationalist to me lately) 'hates the Rationalists because he hates all freedom of investigation.' The expression may have been perhaps too strong, but I doubt not that it contains at least as much of truth as of bitterness. He views the matter only politically. Closely connected with the Russian and Austrian courts, with the former by marriage, and with both by interest and feeling; seeing here the harmony of antiquated opinions in politics and religion; alarmed at the example of France, whose religion and politics appear to have changed together; and by the conspiracies in his own kingdom which have all been connected with great freedom and even licentiousness of speculation on religious subjects, he has learned to consider all departures from old opinions as dangerous, and every approximation to them as politically beneficial.

"But of all the novelties which could assail the ear of royalty, none, I am persuaded, could be so abhorrent to his taste, so subversive of his pleasures, so uncongenial with all his views, religious and political—or would so soon be visited with the tokens of royal displeasure in the shape of fines, penalties, and imprisonment, as the plain, simple, bold, and uncompromising spirit of the Gospel, denouncing every abuse, and openly exposing every error in doctrine and practice. Rationalism may be connected with free principles in politics, just as a chemical theory may, but Christianity, I mean in its fullest development and influence, is freedom,—is resistance to tyranny. The very conception of a higher, a supreme power to whom we are accountable, necessarily includes all inferior jurisdiction. Yet I doubt not that evangelical religion will be promoted by the present king, 'though he meaneth not so, neither is it in his heart to think so.' The present Christians in Prussia are neither so numerous nor so bold as to alarm the government. They will be encouraged for a season as was the Bible Society in Russia, till their tendency becomes suspected. Only as the opponents of rationalistic opinions, and perhaps under the auspices of the succeeding monarch, Prussia may witness an entire revolution in her religious character.

"A question has been discussed here for some weeks, and still continues to be discussed with much interest in some religious circles, which shows but too clearly what degree of religious freedom is enjoyed, and how far active, public-spirited piety may expect the king's countenance and assistance. It has been proposed, that public religious anniversaries be held in Berlin, upon the plan adopted in London and New York. After every other objection was removed by the solemn and united testimony of the English and Americans in their favour, it was at last suggested, 'but our king does not like these public crowds;' and indeed it is doubtful, whether a handful of Christians in Berlin could obtain permission from government to hold a public meeting for promoting the cause of missions, or in any other way advancing the interests of vital piety. This would be a meeting of *the people*,

not indeed for *political purposes*; but still a meeting of *the people*, to consult—to reason—to plan—for the promotion of the highest interests of man. This would be dangerous to government. Feeling would be excited. Eloquence would be called forth. A new outlet would be given to German genius. Men engaged in large schemes of benevolence, would feel the conscious dignity of elevated action, and would soon learn from their extensive and active combinations, the power of numbers, and the strength derived from union.

"I have been told by a gentleman who has travelled extensively in various parts of Germany, endeavouring as far as the laws would permit, to promote religious truth, and who has suffered the spoiling of his goods for conscience' sake, that throughout all Germany there appears, amongst the people, a full preparation to receive the Gospel with joy, and embrace it with sincerity; but every where human laws interpose their barriers, and the few pious ministers only mourn in silence, over an evil which they cannot correct and dare not denounce. It is his full conviction, expressed in the most decided language, that christianity cannot possibly flourish under any of these governments; and that between the restlessness of the wicked, and the alienation of the good, the materials are preparing—are already prepared for an universal explosion, which will shake every throne, and emancipate every state in Germany.

"The influence of the king's orthodoxy, real or supposed, is felt undoubtedly in general society, where it is no longer disgraceful to be, at least in sentiment, a Christian. Many pious men are, likewise, advanced to stations of high public trust and influence under the government. But especially by his appointments to professorships in the universities, will the cause of truth be certainly, though slowly advanced. The object is, undoubtedly, at present, to concentrate all the eminent talent of the nation at Berlin, and to make it the university for the north of Germany, as Munich is for the south. This will not only increase the influence of the institution as a whole, but that of each individual professor; and although there is not in any German university perfect uniformity of sentiment, yet the preponderance of numbers, talent, learning, and popularity, may give a very decided tone to the opinions of those who resort thither for instruction. In Berlin there is now a very powerful array of talent, hostile to every species of rationalism, and with slight varieties of individual opinion, engaged in promoting the great fundamental truths of true religion. Neander, the greatest church historian of this, or perhaps of any age; Twesden (lately appointed) the ablest dogmatic theologian in Germany; Steffens, distinguished in belles lettres and natural science; Hengstenbergh, comparatively a young man, but rapidly rising in reputation;—these will all labour, in their several departments, directly to promote the cause of truth; whilst Savigny, the great jurist, and others, favour it by their approbation and countenance.

"The influence of Berlin is annually increasing; and if the present policy of the king be systematically pursued, there may hereafter flow forth from it 'streams which will make glad the city of God.' Yet this is at last only *literary religion*; the religion of books and lectures, the religion of the academy and the grove. We want a *religion for mankind*; and I solemnly believe, that without freedom it cannot exist—exist vigorously. Europe must be rent by a revolution, before real piety can strike its roots deeply or bear fruit abundantly."

THE VOICE OF CONSCIENCE AND FIFTY DOLLARS.

AMERICAN religion has frequently been illustrated in the pages of the Christian's Penny Magazine; and the following will be read with no small degree of interest by those in England, who are desirous of seeing the prosperity of the Home Missionary Society. Probably some may read it and understand it as saying—"Go, thou, and do likewise."

QUINCY, ILLINOIS, 1835.

Treasurer of the Home Missionary Society

"SIR,—Some time since I formed the resolution that I would devote to the service of the Lord the net avails of a certain business at particular seasons, and commenced keeping an account thereof. At length I grew remiss in keeping accounts, and then concluded I would make a lumping business of it (as we sometimes say, when making a rough estimate). After that, I tried to satisfy conscience that my *general contributions*, in comparison with other Christians, exceed the amount originally devoted, and thus my obligations were fulfilled; but God will make no such compromise. He says, in language that cannot be misunderstood, 'these things ought ye to do.' The original resolution remains unfulfilled.

"In compliance, therefore, with strict justice, I forward for the missionary service the enclosed *fifty dollars*, accompanied by my fervent prayers that God will bless the use of it to the spread of Gospel light, and the salvation of precious immortal souls.

"I would suggest, if consistent with the plans of the executive committee, that it would be gratifying to see it aiding a faithful labourer in our Lord's vineyard in Pike county, Illinois, where I trust the Lord has a glorious work to do. 'Behold the fields already white for the harvest.'"

REV. JOHN NEWTON'S WANTS AND WISHES WHEN OLD,

IN A LETTER TO A FRIEND.

"I AM still alive in body, and I hope not quite dead in soul; but, alas! I am very sick. The worst of all diseases, sin, still works in every part; but I have an infallible physician, and I trust I shall not die but live, and declare his wonderful works. For who ever mis-carried under his care? I have at present a very poor appetite. The only food by which my soul can thrive, has too little relish with me. I see myself vile, yet am not duly humbled; I see myself a debtor for innumerable peculiar obligations and mercies, yet I am far from being thankful as I ought. One part of my malady is a sort of lethargy, so that I am apt to drop asleep, though in the midst of my enemies."

ADVERSITY THE MEANS OF MAN'S HAPPINESS.

RICHES are the gift of heaven, and often the reward of virtuous actions; but we should not esteem them as our only happiness, or lament the want of them as our sole misery. Adversity in the esteem of the world is the greatest affliction, yet, if considered aright, and improved as it ought to be, it is a great blessing in itself, a happy estate, and yields no such cause for discontent, that men should, by reason of it, think themselves hated or forgotten of God, for men in their greatest prosperity are often like trees laden with fruit that break with the weight of their own boughs, and are ruined by their greatness.

NEGRO SLAVERY IN 1674.

THE following interesting account is from the pen of a very faithful and able writer. "As for the usage of the slaves, it is much as the master is, merciful or cruel; those that are merciful, treat their slaves well both in meat, drink, lodging, and labour; but if the masters be cruel, they have very wearisome and miserable lives; their cabins are made of sticks, withs, and plantain leaves, under some little shade that may keep the rain off, their suppers being a few potatoes for meat and water to drink. At six o'clock in the morning they are rung out to work with a severe overseer to command them, till the bell rings again, which is at eleven o'clock; and then they return and are set to dinner either with a mess of potatoes or boiled roots. At one o'clock they again go to work till six and then home to supper. And if it chance to rain and wet them through, they needs must lie so all night. If they put off their clothes, the cold of the night will strike into them, and if they be not strong men, this ill lodging will put them into a sickness; if they complain, they are beaten; if they resist, their labour is doubled. I have seen an overseer beat a slave with a cane till the blood has followed, for a fault which is not worth the speaking of, and yet he must have patience or worse will follow. Truly, I have seen such cruelty done there to servants, as I did not think one Christian could have done to another."—*Ligon's Barbadoes*.

MISSIONARY SHIP SUBSCRIBED FOR AT NEW YORK.

CHINA has engaged the Christians of America most deeply, and various means are being taken to increase their missionary labourers in that immense field. Among the various plans which have been adopted in New York, one is to purchase and fit out a substantial ship, to be employed by the adventurous Gutzlaff and others in the missionary service; and towards which several gentlemen of that city, in the course of a few days this summer, subscribed for that special purpose, the sum of between 10,000 and 12,000 dollars!

ON THE MYSTIC NUMBER SEVEN.

ILLUSTRATION OF NUM. XXIII. 1.

"Build me here seven altars."

In the oriental style the perfection of any quality is expressed by the number 7, a figure probably derived from the history of the creation in 7 days; the division of time into weeks, and the primal honour of the Sabbath day. But whatever its origin, it came to be regarded as a most dignified and sacred number. It occupied a marked place in the religious and political institutions of the ancient Persians, and it was adopted into the sacred phraseology of the Jews. Thus the extremity of distress is denoted by 7 troubles; the complete refining of metals is called a being purified 7 times; a character of consummate wickedness is represented by an enumeration of 7 vices, or the habitation of 7 evil spirits; the perfect excellence of wisdom, by a palace of 7 pillars, and the omniscience of God by 7 eyes and 7 lamps; the forgiveness of 7 offences was the extent to which the Apostle Peter would have limited his compassion; and in the book of Revelation we find the perfection of the divine government in different parts of its administration described by the symbolical agency of 7 angels, 7 seals, 7 thunders, 7 viols, and 7 plagues; and the perfection, power, and wisdom of Christ, as exercised in the protection and government of his church, is expressed by 7 horns and 7 eyes.

THE STONY HEART CHANGED TO FLESH.

MR. GEORGE WHITFIELD preached once at Exeter. A man was present who had loaded his pockets with stones, in order to fling them at the eminent ambassador of Christ. He heard his prayer, however, with patience; but no sooner had he named his text, than the man pulled a stone out of his pocket and held it in his hand, waiting for a fair opportunity to throw it. But God sent a word into his heart, and the stone dropped from his hand. After the sermon he went to Mr. Whitfield and told him, "Sir, I came to hear you this day with a view to break your head; but the Spirit of God, through your ministry, has given me a broken heart." The man proved to be a sound convert, and died an ornament to the Gospel. Such power belongeth unto God.

ENVY.

MALICE and envy are two links of a chain which bind men to self-created torments—for the best definition of envy, is sorrow for the good fortunes of others, and joy at their misfortunes. It is a disease that feeds like a wolf upon the person that nourishes it; that gnaws their hearts, excommunicates their souls, and destroys the comforts of their life. Other enormities may have pleasure or profit in them, and admit of palliation, but this has neither. Other offences are but of short duration, but envy accompanies men to their graves without intermission. They are sick and out of order, because others are well; poor and miserable, on the mere apprehension of others being rich and happy, and the better men are, the more they hate them, though, perhaps, under infinite obligations to the contrary.

ILLUSTRATION OF HEBREWS III. 13.

"Lest any of you be hardened through the deceitfulness of sin."

DR. DODDRIDGE, preaching on the Christian calling, and the glorious hopes and prospects he had before him, one of his hearers, after the sermon, went and addressed him in the following terms: "You have made an excellent and encouraging discourse, but these privileges do not belong to me, nor shall I ever have the least interest in them." "What reason have you for so saying?" replied the doctor, "Jesus is able to save to the uttermost." "I will tell you my circumstances and then you will not be surprised. I once made a profession of religion which I supported with great regularity and decorum for several years. I was very strict in the performance of those duties required by the Christian system. None could charge me with immorality of conduct or the neglect of positive commands, but in course of time my zeal departed from me, and I became careless and remiss in my walk and conversation. I felt no satisfaction arising from the performance of spiritual duties, and gradually declined my customary observance of them. Instead of praying twice or thrice a day, I only prayed once, the same with respect to family religion; and at last these sacred engagements were entirely omitted; which soon discovered itself by my outward conduct. Ungodly company and the gratification of sense became my only enjoyments, in which I could indulge free from those strong convictions of guilt and dreadful apprehension of future misery, which retirement and calm reflection impose upon the mind. Soon after this change took place, I was left guardian to a young lady, whose fortune was committed to my care, but I

expended her money, and ruined her reputation. Still I was sensible how far preferable a virtuous life was to a wicked one, and I was careful to instruct my children in the principles of religion. When I returned one evening from my sinful pursuits, I asked them as usual, if they could repeat their lesson? 'Yes,' said the youngest, 'and I have a lesson for you too, papa;' she then read, Ezekiel xxiv. 13. This I considered was to seal my doom, and I now have nothing but a fearful looking for of judgment."

EASTERN LAMENTATIONS.

ILLUSTRATION OF MARK V. 39.

"Why do you make this ado, and weep? the damsel is not dead, but sleepeth."

THE passage just quoted is illustrative of a custom still prevalent in the East, on the death of a relative or particular friend.

Sir J. Chardin, in the sixth Vol. of his MS. has given a distinct account of the Eastern lamentations, by which we learn that their emotions of joy, as well as of sorrow, are expressed by loud cries. The passage is extremely curious, and the purport of it is as follows:—"And he wept aloud, and the Egyptians, and the house of Pharaoh heard." This is exactly the genius of the people of Asia, especially of the women. Their sentiments of joy, or of grief are, properly, transports; and their transports are ungoverned, excessive, and truly outrageous. When any one returns from a long journey, or dies, his family manifest their grief by shouts that may be heard twenty doors off; and this is renewed at different times, and continues many days, according to the vigour of the passion. In the case of death, these cries are truly terrific. "I was lodged (says Mr. Harmer, during his travels in the East) at Isfahan, near the Royal Square; the mistress of the next house to mine died at that time. The moment she expired, all the family, to the number of twenty-five or thirty people, set up such a furious cry, that I was quite startled, and was above two hours before I could recover myself. These cries continue a long time, then cease all at once; they begin as suddenly at day-break, and in concert. It is this suddenness which is so terrifying, together with a greater shrillness and loudness than one would easily imagine. This enraged kind of mourning, if I may so call it, continued forty days; and equally violent, but with diminution from day to day. The longest and most violent acts were, when they washed the body, when they perfumed it, when they carried it out to be interred, at making the inventory, and when they divided the effects. You are not to suppose that those who were ready to split their throats with crying out, wept as much; as the greater part of them did not shed a single tear through the whole tragedy."

DR. PAYSON once visited a lady who complained much of her trials, and observed frequently that it was very mysterious she should be so much afflicted. At the same interview she mentioned that she was in the habit of putting her young child into a shower bath for the benefit of its health, and that it distressed the child exceedingly. "Now Madam," said Dr. P., "if your child could speak would she not say, my mother is very cruel to shut me up in this cold, dark place, and pour cold water upon me? And yet you are doing it for her good."

CEREMONIALS OF RELIGION.

SIMPLICITY ought to reign in the forms of religious worship. Pety should be mere holiday raiment, or a cloak to be worn only on Sundays. The sentiments produced by true religion should be mingled with and form part of our temper. We ought to entertain them habitually in our minds, and carry them with us even to scenes of business and amusement—they will render business agreeable, and heighten the pleasure of the rural walk. But if we think it essential to the exercises of devotion that our minds be much elevated and transported, that we must feel violent raptures and strong emotions, we deceive ourselves—these transports are but of little service—ecstasy soon subsides—the resolutions which it gives birth to, are no less transient, they vanish with the temper that produced them—they are a gaudy structure but have no foundation. Pompous ceremonies, glaring pictures, and ravishing music have very pleasing effects, but they rather tend to produce wild enthusiasm than meek religion. Of the truth of this I lately experienced a striking instance. At a very magnificent ceremony of the Greek church at which I was lately present, every thing was contrived to work on the senses and inflame the imagination. Solemn processions of mitred priests, a respectable and most numerous audience, the empress of this great empire and all her court, every one with the serious appearance of devotion, mysterious forms, and solemn music. I was struck! it is a false religion, I said to myself; but still I was amazed at what I felt, and almost joined in worshipping the glaring saint. I was next night at an exquisite opera—the music rapturous, the scenery enchantment, the dresses magnificent, and the dancing, which was intermixed, resembled the light airy gestures of fairies or supernatural beings. In one part, a priestess of Diana, with a chorus composed of one hundred performers, sung hymns to the goddess—it was affecting. It is strange, thought I; yesterday I was of the Greek persuasion, and I am this night a pagan!"—*Anecdotes of the Russian Empire.*

AUTUMN IMPROVED.

"Like leaves on trees the race of man is found,
Now green in youth, now withering on the ground;
Another race the following spring supplies,
They fall successive, and successive rise:
So generations in their course decay,
So flourish these, when those are passed away."

Man is a leaf, a fading leaf,—how impressive and appropriate an emblem is this! Consider the shortness of man's continuance in this world. In the spring we behold the leaf budding forth; in the summer it flourishes; in the autumn it withers and dies. Some outlive others, and remain on the branch to the very last. But how short-lived is that which exists the longest: a few months have beheld it in its birth, its growth, its maturity, and its decay. Oh! how striking is the representation of man—what is your life? like yon fading leaf; short in its continuance. How many young persons are swept away in the prime of life? Hundreds annually fall victims to the wasting consumption, who fondly anticipated many years of enjoyment in this world; and their early removals has illustrated Solomon's declaration, that "childhood and youth are vanity." Others are permitted to attain their threescore years and ten, but, like the leaf that clings to the tree to the very last, and has survived all its companions, at length the ruthless blast severs it, and it falls. And when the most aged draw to the close of life, it appears to them "but a vapour that appeareth for a little time," and they terminate their fleeting existence with

the exclamation, "we spend our years as a tale that is told."

But is man like to a fading leaf? Then his life is not only short-lived but uncertain. Looking upon the tree amidst the calmness and serenity of a summer's evening, when not a leaf appears to move, it may promise to retain its beauty for a long period; but during the night, an east wind has arisen, the cruel blast has nearly deprived the branches of its foliage, and the leaves that were yesterday green and flourishing, now lie withered and strewn.

The fading leaf is separated from the tree where it had grown and been nurtured; and whether it occupied one of the topmost branches, or a lower and obscure place, they all meet on the earth around the parent tree. Thus death separates us from all the scenes and circumstances of this world, with which we have been so long familiar; it removes us from our native, to our long home; and the place that once so well knew us, knows us no more for ever. This is alike true of those who have occupied the most elevated, as well as those who have been moving in a more humble sphere. The time must arrive when the ruler must exchange his robe of royalty for the winding-sheet—his sceptre of power for the helplessness of death—the grandeur of the palace for the dreariness of the sepulchre. The grave is the common assembling-place, for "it is appointed unto all men once to die." Whilst we stand beneath the wide-spreading tree, we see an emblem of the world; its leaves are the numerous and teeming inhabitants, their growth and decay teach us the frailty of man, while the rapidity with which one mass of foliage succeeds another, reminds us "one generation passeth away and another cometh."

Reader, art thou beautiful in thy person? It is but a fading beauty; the greatest admirer of thy fair form will soon turn away exclaiming, "Bury my dead out of my sight." Are thy possessions extended and thy riches vast? Set not thy heart upon them, soon may thy soul be required of thee; then whose shall these things be? Let not the wise man glory in his wisdom, nor the strong in his strength; for he is but a fading leaf; a fading leaf! yea,

Life is like a painted dream;
Like the rapid summer's stream;
Like the flashing meteor's ray;
Like the shortest winter's day;
Like the fitful breeze that sighs;
Like the wavering flame that dies,
Darting, dazzling, on the eye,
Fading in eternity.

ISAAC OLIVER, OF HANOVER, VIRGINIA,
A MAN DEAF AND DUMB.

"THERE is one Isaac Oliver here, whose history, could I write it intelligibly to you, would be very entertaining. He has been deaf and dumb from his birth, and yet I have the utmost reason to believe he is truly gracious, and also acquainted with most of the doctrines, and many of the historical facts of the Bible. I have seen him represent the crucifixion of Christ in such significant signs, that I could not but understand them. Those who live in the house with him can hold conversation with him very readily. There is so much of the devout ardour of his soul discovered at times, as is really affecting; and I have seen him converse, in signs, about the love and sufferings of Christ, till he has been transported into earnestness, and dissolved in tears. Mr. Morris, with whom he lives, has told me, that, eight years ago, he appeared remarkably changed, and ever since is very conscientious in the whole of his behaviour; generally delights to attend both public and family worship, though he cannot hear a word;

and is observed sometimes to retire to secret prayer, though he signifies that he is praying with his heart when about his business or in company, which is peculiarly practicable to him, as in all places he enjoys retirement. I could repeat several peculiarities about him; but as they are unintelligible to myself, or might seem incredible to those who are unacquainted with him, I omit them. So much, however, I know of him, that I cannot but look upon him as a miraenous innumeration of Almighty grace, that can perform its purposes on men, notwithstanding the greatest natural or moral impediments; and I submit to the judgment of others, whether a person so incapable of external instruction, could be brought to know the mysteries of the kingdom of heaven any other way than by immediate revelation."—*Historical Collections of Dr. Gillies*, vol. ii. p. 333.

POETRY OF THE HEBREWS.

The character of every nation is visible in the nature of its poetry. The national characters of the French and English people are not more dissimilar than is that of their poetry; in the wild and energetic productions of the German muse, the German character is reflected as from a mirror. The Jewish people have left to us, in the Bible, a body of song characteristic of themselves, and worthy of that sublime Theocracy which principally constituted their government, and under the influence of which issued every poetic emanation. The poetry of no other nation is so elevated and sublime; sublimity, pure, simple, unpropped, and unencumbered by any fictitious aids of sounding and ostentatious language, is its great imperial characteristic.—The works of Isaiah, Ezekiel, and Jeremiah, contain more sublimity than is to be found in the productions of the poets of all other countries taken together. Of these Isaiah stands supreme. His is indeed the tongue "touched with live coal from the hand of the seraphim." Neither Homer, Hesiod, nor Æschylus, the sublimest Greek writers, can enter into competition with the Hebrew poets. The sublimity of Homer, indeed, appears but a temporary and impetuous flight, ever tending inevitably earthwards; that of Isaiah is a self-sustained, continued, and a majestic soaring, most at home in heaven. His exultation over the fallen glory of the King of Babylon—his description of the power and majestic operations of the Almighty—his burdens of Egypt, Tyre, and Damascus, exceed in power all the finest passages of Homer and Æschylus. His sublime yet satirical contrast of the God of Jacob with the idols of the heathen (chap. xlv.) exhibits the noblest piece of satire on record. Nor is Jeremiah less pre-eminent over the Greeks in pathos—a quality of writing, though inferior to, and of less dignity than sublimity, yet entitling the writer to at least the second rank. The lyric poetry of the Hebrews is excellent. The Roman language possesses no sublime lyric poetry. In David we have beauty of sentiment, tenderness, sublimity; and these are at times mixed up (as in Psalms 8th and 19th) with a divine spirit of philosophy peculiar to himself, and of which no traces are to be found in any ethical poet. In short, the Bible, considered as a body of writing, will ever be regarded as the greatest and best treasure of poetic literature; and it may be deemed a good test of taste and sound canon of criticism, that in proportion as a man possesses a true relish for the higher beauties of writing, and has endeavoured to gratify and refine that taste by extensive reading, in the same proportion will he praise, and the more frequently recur to, that Book wherein, above all the other books, is to be found most simplicity and sublimity.—*Lit. Journ.*

THE EVILS OF DETRACTION.

ILLUSTRATION OF EPH. IV. 31.

"Let all bitterness and evil-speaking be put away from you, with all malice."

BROTHERLY love, genuine peace, and true harmony, are graces of the Eternal Spirit. Their exercise, by the humblest Christian, cannot fail to diffuse around the circle he moves in a little heaven on earth. A censorious, detracting spirit, not only produces an effect entirely the reverse, but also injures the sacred cause of Christianity, by occasioning the world (ever lynx-eyed in these cases) to impute the misconduct of professors, to that religion they profane by a practice at variance with its holy acquirements.

But to slander a sin really to be found in a follower of the great Redeemer? Indubitably, sin we are aware, is his daily affliction, and to be delivered from it, his ardent desire. But it rules him not. He wages incessant war against it. He suffers in himself no voluntary iniquity. He delights in yielding obedience to the pure precepts of the Gospel, and seeks daily, by fervent prayer, grace to do the will of his heavenly Father. This is pure, undefiled Christianity, and its fruits are, love to God and man—joy in the Lord and his ways—and peace in the Holy Spirit. Such Christians are not slanderers, for slander is a voluntary sin, directly opposed to the law of charity, the divine command, and every better feeling even of the merely natural man. The parents of detraction are envy and malice: the effect of it, firebrands and sharp arrows, piercing for a time the meek of the earth. But they pierce for a time only. The righteous God, though he permits slander to do her hated work apparently unopposed, allows only so much of the bitter root to take effect as shall act medicinally for the eternal good of his beloved children, while the venom of the slander shall assuredly recoil in tenfold vengeance on the head of the detractor.

O, Christian professors, search your hearts! and if this Achan is among you, put it forth. Let not that odious sin be found in the camp of Israel, for be assured, the "wages of sin is death."

But are we not to reprove an erring brother? Yes; for faithful reproof is not slander; but let the command and direction of our great Redeemer be your guide in these cases (Matt. xviii. 15–17). Then you cannot err. Finally, the times are momentous; the Lord is at hand. It is meet for Christians to be found watchful, prayerful, having their armour bright, their lamps trimmed, and their faces Zion-ward. Thus prepared, the enemy of souls (one of whose most powerful weapons to worry the flock of God, is the scandalous tongue) will be successfully repelled; and that charity, which thinketh no evil, will flourish among the professors of the holy Gospel, bringing in her train those sweet graces of the Spirit, that at once ornament and comfort the humble and sincere Christian in his thorny passage through this wilderness world.—**ALTHEIA.**

VALUE OF THE ATONEMENT.

BY THE LATE AGED EARL OF KINNOUL.

THE late Thomas Earl of Kinnoul, a short time before his death, in a long and serious conversation with the Rev. Dr. Kemp, of Edinburgh, thus expressed himself: "I have always considered the atonement the characteristic of the Gospel; as a system of religion, strip it of that doctrine, and you reduce it to a scheme of morality, excellent, indeed, and such as the world never saw; but, to man, in the present state of his faculties, absolutely impracticable.

"The atonement of Christ, and the truths imme-

diately connected with that fundamental principle, provide a remedy for all the wants and weaknesses of our nature. They who strive to remove those precious doctrines from the word of God, do an irreparable injury to the grand and beautiful system of religion which it contains, as well as to the comforts and hopes of man. *For my own part*, I am now an old man, and have experienced the infirmities of advanced years. Of late, in the course of a severe and dangerous illness, I have been repeatedly brought to the gates of death. My time in this world cannot *now* be long, but with truth I can declare that, in the midst of all my past afflictions my heart was supported and comforted by a firm reliance upon the merits and atonement of my Saviour; and now, in the prospect of entering upon an eternal world, this is the only foundation of my confidence and hope."

In these immovable sentiments, and resting on the sure foundation God has laid in Zion, this venerable and godly nobleman, "rich in faith," persevered, until, released from a "body of sin and death," he departed to be "forever with the Lord," Dec. 27, 1787.

PROGRESSIVE HOLINESS.

"But the path of the just is as the shining light, that shineth more and more unto the perfect day."—PROV. iv. 18.

THOUGH slow has been the break of day,
Yet shall the sun shed forth his ray,
And on thee with resplendence shine,
(Luminary of day divine ;)
Fear not temptations fiercest power,
Since heaven will send a genial shower,
That shall embue thy soul with grace,
And give thee strength to run thy race ;
The Spirit shall descend like dew,
And make sin hateful to thy view ;
While on the wings of sacred night,
Still urging on thy heavenward flight,
Thy soul shall join its kindred there,
And in their rapturous pleasures share ;
And having reach'd the heavenly shore,
Where pains and tears shall be no more,
Wilt thou not then indeed exclaim,
Blessed for ever be thy name ;
Who from sin's chain hast set me free
To dwell with the *Eternal Three* !

MARY.

St. James's Park.

REDEMPTION.

I ASK what mov'd the Son of God
To leave his high and bright abode,
Where holy troops in regiments stand,
And wait their mighty king's command ?
What caus'd the King of kings to fly,
From his seraphic throne on high ?
Why lay his awful sceptre down,
And cease to wear his royal crown ?
Cease every tongue, cease every thought,
With meekness let the cause be sought,
That great, that mighty cause was love,
Which drew the Lord from realms above,
To break the chains which sin had made
To bind us mortals to the grave.
Oh ! sin, that fascinating foe,
That first allures then damps with woe.
Thou, child of Orcus, he thou pent'
In massy tombs of adamant.

I. J. C.

ST. PETER CURING THE CRIPPLE, (Suggested by one of the Cartoons.)

WHAT splendid pile do we behold ?
How shall we name that wondrous gate,
Whose pillars shine with burnish'd gold ;
Proclaiming wealth and royal state ?
What with its beauty may compare,
And who are those assembled there ?
This is the gate, the beautiful,
The work of Herod, call'd the Great,
When he in Palestine had rule,
And counted, too, each *Gentile* state ;
To gain *their* favour this was rais'd,
And justly by the nations prais'd.
An entrance to the Gentile court,
Its lofty arch was rais'd before ;
Deep rows of pillars its support,
Corinthian brass of purest ore
Compass'd its frame, and from afar,
It seem'd another glorious star.

After a memorable day,
Approach'd the solemn evening hour ;
Peter and John went up to pray
With those on whom the Spirit's power
Had been display'd, and all would join
In worship, fervent, pure, divine.
Hither a cripple, too, was brought,
And here it seems was daily laid ;
He from his childhood had been taught
To ask who pass'd for timely aid ;
For he had never stood upright,
Since first he breath'd, or saw the light.
None he implor'd, and he was *heard*—
But Peter said, "No gold have we :
Yet Jesus Christ on earth appear'd,
And in *his* name we set thee free ;
Rise up and walk through *Him alone* !
And make his power and glory known."

He spoke—and his left hand he took—
A perfect, instant cure was wrought !
And by a word, and with a look,
To second life and being brought.
He leaping stood, and prais'd *that name*,
In which those true physicians came.

We gaze and we admire the men,
In whom the Holy Spirit dwelt ;
He had inspir'd, was with them then—
And *He* by all around was felt !
These were the same who just before,
Had in their hands a people's store.
For in those early days of love,
All who possessed a house or land,
Sold it, and with each other strove,
Who for their God should foremost stand !
The whole at *their* disposal lay,
Who preach'd a Saviour on that day.
But yet no portion now was theirs,
For *gold* and *silver* they had none ;
They could give nothing but their prayers,
And this was in an instant done ;
And wonder fill'd all hearts *that hour*,
At such amazing grace and power.

J. HOPKINS.

London : Printed and Published by JAMES S. HODSON, at 27, Poppin's Court, Fleet Street ; where all communications for the Editor (post paid) are to be addressed ; sold also by Simpkin, Marshall and Co., and by all other Booksellers, News-vendors, &c. in the Kingdom.

THE CHRISTIAN'S PENNY MAGAZINE.

No 178.

PUBLISHED EVERY SATURDAY.

SEPTEMBER 26, 1835.

PRINTED AND PUBLISHED BY J. S. HODSON, 22, POFFIN'S COURT, FLEET STREET, LONDON.



ST. LUKE'S HOSPITAL FOR LUNATICS, OLD STREET ROAD, LONDON.

CHRISTIANITY recognizes all the physical maladies of fallen man. This alone, as a divine revelation, directs our minds to the origin of all our various miseries—disobedience to the holy law of God, and alone spreads before us the blessed means of present mental relief—faith in the Son of God, and opens the sure prospect of an eternal triumph to believers, in a glorious blissful immortality.

Sympathy for the children of misery and sorrow is inculcated in every part of the inspired institutes of christianity, demonstrating its divine origin and character; and hence have arisen those numerous, various, and magnificent establishments of benevolence through the length and the breadth of Great Britain, especially our metropolis. These noble institutions have repeatedly engaged the attention of readers, as subjects peculiarly suitable for the Christian's Penny Magazine.

"Bethlehem Hospital" and "St. Luke's," are the two most magnificent asylums for lunatics in the British empire; and they are to be regarded not so much London institutions, but national; designed to receive patients, labouring under that most fearful of human calamities, from all parts of the kingdom.

St. Luke's Hospital originated in the conviction of

the insufficient provision for the increasing number of this unhappy class of patients. Its governors state that it "was set on foot in the year 1731, by a few benevolent persons, who observing that the hospitals already established were not capable of receiving all the patients of this description who applied for relief, and that by this unavoidable exclusion or delay in the admission of objects of this sort, many useful members had been lost to society, either by the disorder gaining strength beyond the reach of physic, or by the patients falling into the hands of persons utterly unskilled in the treatment of the disorder, or who had found their advantage in neglecting every method necessary to obtain a cure; that many families (in no mean circumstances) through the heavy expense attending the support of one object of this sort, had themselves become objects of charitable relief, and thereby doubled the load and loss to the public; that the most fatal acts of violence on themselves, attendants, and relations, had been often consequent on the unavoidable delay of placing the afflicted with this disorder under the care of persons experienced in guarding against and preventing attempts of this kind; that no particular provision had at that time been made by law for lunatics; that the common parish workhouses were no ways

2 R

proper for their reception, either in point of their accommodation, attendance, or physical assistance; and that the joining this to any other hospital would have deprived it of two of its principal advantages, the being under the immediate inspection and government of its own patrons and supporters, and of introducing more gentlemen of the faculty to the study and practice of one of the most important branches of physic; it was therefore determined to open a subscription for a new hospital, under the name of **ST. LUKE'S HOSPITAL FOR LUNATICS.**"

The first stone of this hospital was laid in Upper Moor Fields, by the late duke of Montague, as president, July 30, 1732; and it was completed and opened for the reception of patients, July 1, 1737. The estate was leasehold, held of the corporation of London, and the building accommodated 110 patients; this provision not being sufficient, on the expiration of the lease, the present extensive establishment was erected in Old Street.

This splendid building was erected at an expense of 55,000*l.* raised by voluntary contributions, upon leasehold ground belonging to St. Bartholomew's Hospital; the lease being made for forty years, renewable every fourteen years on payment of a fine of 200*l.* and at the yearly rent of 200*l.* It was completely finished at the close of the year 1786, and the patients were removed into it Jan. 1, 1787, fifty years after the completion of the first hospital. The house accommodates 300 patients, who are distinguished by two lists or classes, 200 on the curable list, and 100 incurable.

St. Luke's Hospital presents an exterior of simple grandeur, the length of which is 493 feet; producing an effect upon the mind which can be superseded only by a knowledge of the propriety, decency, and regularity which reign within, of which the public have the most satisfactory testimonies. The north and south fronts of this building, which are exactly the same, are of brick, ornamented with stone. The centre and ends project a little, and are higher than the intermediate parts: the former is crowned by a triangular pediment, under which is inscribed in large letters, "**ST. LUKE'S HOSPITAL FOR LUNATICS.**" The two latter are surmounted by an Attic balustrade, which conceals the roof. The whole building is divided into three stories; and the spaces between the centre and ends are formed into long galleries: the female patients occupying the western, and the male the eastern.

Behind the house are two large gardens, where persons that can be admitted with safety take the air. Those in a more dangerous state, though having on strait waistcoats, have, with very few exceptions, the range of the galleries, in which there are fires, so protected by iron bars reaching from the floor to the breast of the chimney, that no accident can possibly occur; and in those cells where the most dangerous and hopeless patients are confined, every thing is attended to, by which their miserable state can be relieved.

PATIENTS IN ST. LUKE'S HOSPITAL.

The following list will give an affecting view of the number and classes of patients in St. Luke's hospital, from July 30, 1751, to April 21, 1809.

Patients in the house on the 21st of April..	199
discharged cured.....	3915
discharged uncured.....	3101
discharged as idiots and unfit....	783
dead.....	748
taken away at the desire of friends	251

Carried forward 8997

Brought forward	8997
Patients discharged, their friends not having complied with the rules of the hospital.....	3
discharged, in point of circumstances, as improper objects....	2
having been discharged uncured from another hospital for the reception of lunatics.....	3
having been disordered above twelve months before admission.....	3
not proving to be a lunatic.....	1
having the venereal disease.....	7
having since appeared to be with child at the time of their admission.....	26
	<hr/> 9042

PROPERTY OF ST. LUKE'S HOSPITAL.

Mr. Highmore, in his History of the Public Charities of London, gives the following account.

No. 1.—The building and premises in Old Street, held under lease from St. Bartholomew's hospital for forty years, from Michaelmas, 1804, renewable every fourteen years on payment of a fine of 200*l.* and at the yearly rent of 200*l.*

No. 2.—Funds—64,000*l.* Consolidated three per Cent. Annuities, in the names of Edward Darell, Tho. Raikes, and David Powell, esqrs.

38,100*l.* Reduced Annuities, in the names of ditto.

22,500*l.* Old South Sea Annuities, ditto.

5,000*l.* Four per Cent. Annuities, ditto.

220*l.* New South Sea Annuities, in the names of David Powell, J. Clark Powell, and D. Powell, jun. esqrs.

1,000*l.* Reduced Annuities, in the name of the Accountant General of the Court of Chancery.

No. 3.—Divers legacies unreceived, besides contingent and reversionary legacies.

No. 4.—Annuities or yearly Payments

Oct. 16. 1773. An Annuity bequeathed by Mrs. Elizabeth Hammer, payable as long as the hospital subsists, of...	5 5 0
A perpetual Annuity, granted by the late Samuel Whitbread, esq. deceased, charged on his estate in Chiswell Street, by deed, dated June 11, 1788....	105 0 0

The income of this property is considerably increased by casual benefactions and legacies, and by cash received from the board of incurables, all which, with a balance in hand, amounted in 1808 to 9,053*l.* 16*s.* 3*d.* and the expenditure amounted in the whole to 7,934*l.* 17*s.* 3*d.*

Let zeal be seated in the will and choice, and regulated with prudence, and a sober understanding, not in the fancies and affections; for these will make it full of noise, and empty of profit; but that will make it deep and smooth, material and devout.—*Jeremy Taylor.*

CONSUMPTION OF STAPLE ARTICLES IN ENGLAND.

THE following is an accurate estimate of the home consumption of England, in the great staple articles of commerce and manufactures. Of wheat, fifteen million quarters are annually consumed in Great Britain; this is about a quarter of wheat to each individual. Of malt, twenty-five million bushels are annually used in breweries and distilleries in the United Kingdom; and there are forty-six thousand acres under cultivation with hops. Of the quantity of potatoes, and other vegetables consumed, we have no accounts. Of meat, about one million two hundred and fifty thousand head of cattle, sheep, and pigs, are sold during the year, in Smithfield market alone, which is probably about a tenth of the consumption of the whole kingdom. The quantity of tea consumed in the United Kingdom, is about thirty million pounds annually. Of sugar, nearly four million hundred weights, which is a consumption of twenty pounds for every individual, reckoning the population at twenty-five millions; and of coffee about twenty million pounds are annually consumed. Of soap, one hundred and fourteen million pounds are consumed; and of candles, about a hundred and seventeen million pounds. Of clothing, we annually manufacture about two hundred million pounds of cotton wool, which produces twelve hundred million yards of calico, and various other cotton fabrics; and of these we export about a third, so that eight hundred million yards remain for home consumption, being about thirty-two yards annually for each person. The woollen manufacture consumes about thirty million pounds of wool.

WISDOM IN AN OLD SURREY INSCRIPTION.

THE following lines were some time ago found among the ruins of the Friary at Guildford, in Surrey, upon a stone, on which they are supposed to have been inscribed prior to the Reformation.

*Si sapiens fore vis, sex aera tunc tibi mando,
Quid, dicas, et ubi, de quo, cui, quomodo, quando,
Nunc lege, nunc ora, nunc cum fervore labore,
Tunc erit hora brevis, et labor ipse levius.*

Translation.

If you are willing to be wise,
These six plain maxims don't despise;
Both what you speak and how take care,
Of, and to whom, and when and where,
At proper hours read, work, and play,
Time then will fly, and work be play.

The first two (as well as the other two lines) evidently form a distinct distich. They have but little to recommend them, perhaps, in a poetical point of view, beyond the interest which is sure to be excited by any specimen of early literature, and more particularly the literature of that period, which historians have so justly and universally denominated the dark ages, and of which the inscription alluded to, may not improperly be termed a curious relic. Their practical importance, however, as moral maxims, will be thought not unworthy of a Christian.

THE LOVE OF MONEY IS THE ROOT OF ALL EVIL.—1 TIM. VI. 10.

A GREAT author has said of gold, what belongs rather to the depravity of the human heart.

Gold begets in brethren hate,
Gold in families, debate;
Gold doth friendships separate,
Gold doth civil wars create.

Cowley's Works.

CEREMONY OF MARRIAGE IN AMERICA.

AMERICA has borrowed many of her laws and customs from the mother-country, England, especially those which secure the liberty and property of her people. American religion we have frequently noticed, and the following, relating to the ceremony of a wedding, will be read with no small degree of interest, by every class of Christians:—"It was celebrated in the sanctuary, and in a way appropriate to the house of God. The whole neighbourhood was invited, and assembled at three o'clock, when a large congregation met together. As the happy pair entered, an anthem was sung by the choir. The congregation was then addressed on the subject of the marriage relation; after which, an appropriate psalm was sung. The minister then prayed and united the parties. After which the father made a very short but affectionate address to his daughter, and presented her with a splendid Bible. He then welcomed his son to his parental heart. After this, a prayer was offered, and a discourse addressed to the congregation from Rev. xix. 9; and a more attentive and solemn audience was never witnessed. After the service was ended, by the invitation of the father, the whole congregation retired to a neighbouring grove for refreshment; where, after spending about an hour, every man went to his own place."

POPULAR SUPERSTITIONS AND THEIR FOLLY.

SUPERSTITION assails us in a number of forms, which may be all traced to the same cause. Thus, for instance, we have a variety of signs, and portents, and warnings of death or misfortune,—more than it would be easy to enumerate,—beginning with the equality or inequality of numbers, or the mode of the flight of birds, and terminating with the winding sheet on our candles, or the peculiar howling of the midnight dog under our windows. So again fear is developed in darkness, or during the exhibition of any natural unexplained phenomena.

We are next assailed with a long list of tales of supernatural appearances of sudden lights, and peculiar forms of ghosts, and sundry other matters; and these have not only constituted a ground of unnecessary alarm, but even have formed a basis of precaution, for suspicion, for unjust, or injuries, or absurd action, and thus some ocular spectra, the offspring of a diseased brain, have become motives for conduct; and still worse, this very conduct, which is a remote consequence of disobedience to God, is made to assume the appearance of doing the will of him who is infinitely wise and holy. Another demonstration of the same principle, is to be found in the history of certain revelations and impressions, producing a very considerable impression upon the modes of thought, and habits of action. An idea—and very frequently an insane idea, depending upon some recollected image, whose law of association we may perhaps be unable to trace, is invested with an attribute of sanctity, as being the immediate suggestion of him, who constantly watches over his creatures. In a mind pre-disposed to superstition, this idea gains so great an influence over the attention, that it presently engages it exclusively; and the patient has now approached the confines of that undefined territory, in which he will range lawlessly, from an impression that he is acting under the immediate agency and guidance, sanction and direction, of that Being, with whom originates, as he verily believes, the early delusive impression, that formed the first link in this chain of deviation from healthy function.

The most fruitful source of superstition, and indeed that which characterizes every other cause, is the belief of that which is false, or contrary to reason and revelation, as regards the agency of a divine power. The God of the Christian is a being of infinite mercy and love—his compassion is unbounded—his knowledge, his wisdom, and power, are equalled only by his benevolence and tenderness. Not so the divinity of superstition or false religion. The prominent attribute of every such form of worship, is that of an irrevocable fatalism:—infinite knowledge is exchanged for predetermination of the will, which nothing can change. The pity of Him who willeth not the death of a sinner, is exchanged for the vindictive exultation of one who rejoices to punish sin. From these false views will result fear and dread, not reverence and love; absurd opinions, and acts of worship, to avert the anger, or propitiate the goodness of Him who ruleth the heavens, but who is an object of terror only to the finally impenitent.

LITTLE JANE, A SUNDAY SCHOOL CHILD; OR, SELF-DENIAL AND FRATERNAL AFFECTION.

AGUE had blanched her cheek, her frame was naturally delicate, her face was palid and oval, it was that species of beauty which is sometimes, though seldom, to be met with in the cottage; her form seemed to have been turned in a lathe, it was the very reverse of rough hewn; her hair was flaxen, her eye bloomed expressive; her manners soft, mild, unobtrusive—any thing but vulgar. Every body loved little Jane—for she loved God. Whatever seat was vacant at nine o'clock on a Sunday morning, Jane always filled her's; whose ever lip was mute, Jane's tongue was always vocal with the song of praise. Poor was she,—so poor that potatoes and bread constituted her only sustenance, while she was the victim of the relentless and wasting intermittent. She called on her teacher on Monday. That Christian teacher saw traces of disease, hunger, and exhaustion in her beautiful and expressive countenance. "My child," said she, "I think you are very hungry." Modestly said, *No*; while nature through her eyes said, *Yes*. That kind friend forced some nutritious food upon her. Jane retired into a corner, and for once in her life greedily devoured *one half only* of this opportune luxury; the other half was stealthily committed to poor little Jane's empty pocket. The action did not escape the keen eye of Christian sensibility, (how quick but how mild is its scrutiny!) "Jane, my dear," said the teacher, "what are you saving it for, I am sure you can eat it all?" The little invalid looked confused; and hear her reply, ye selfish, hear the nobleness of a *cottage's* ague-stricken child,—hear it, ye affluent, who may admire, but cannot equal the generous self-denial of the little suffering one: "*It is for my brother Tommy; he has got the ague too!*" Jane, thou art now in heaven eating the bread of life,—thy teacher is on the road,—and when her eye reads this paragraph, it will dissolve in tears, her bosom will throb with heartfelt gratitude, her imagination will recall little Jane in the corner, and she will mentally ejaculate a prayer that she may meet little Jane in that better, brighter, purer world, where they shall hunger no more, and where sorrow and sighing shall flee away. May little Jane's God be my God.—*From the Jersey Herald.*

AN OLD SUNDAY SCHOOL TEACHER.

HE that is not used to submit his will to the reason of others when he is young, will scarce hearken to submit to his own reason, when he is of an age to make use of it.—*Locke.*

PIN MAKING.

THE women and children who fix the heads are paid at the rate of 1s. 6d. for every twenty thousand. A skilful operator can, with great exertion, do twenty thousand per day; but from ten to fifteen thousand is the usual quantity. Children head a much smaller number, varying of course, with the degree of their skill. The man who pickles and tins the pins usually gets one penny per pound for the work, and employs himself, during the boiling of one batch of pins, with drying those previously tinned. He can earn about 9s. per day; but out of this he pays about 3s. for his assistant. The arranging of pins side by side in paper is generally performed by women. The pins come from the last process in wooden bowls, with the points projecting in all directions. A woman takes up some, and places them on the teeth of a comb, whilst, by a few shakes, some of the pins fall back into the bowl, and the rest, being caught by their heads, are detained between the teeth of the comb. Having thus arranged them in a parallel direction, she fixes the requisite number between two pieces of iron, having twenty-five small grooves, at equal distances; and having previously doubled the paper, she presses it against the points of the pins until they have passed through the two folds which are to retain them. The pins are then relieved from the grasp of the tool, and the process repeated with others. A woman gains about 1s. 6d. per day by papering; but children are sometimes employed, who earn 6d. per day and upwards.—*Babbage's Economy of Machinery and Manufactures.*

DR. JOHNSON'S REMARKS ON "THE CHIEF OF SINNERS."

I MENTIONED Jeremy Taylor's using in his forms of prayer, "I am the chief of sinners," and other such self-condemning expressions. Now (said I) this cannot be said with truth by every man, and therefore is improper for a general printed form. I myself will not say so.—JOHNSTONE. "A man may know that physically, that is, in the real state of things, he is not the worst man, but that, morally, he may be so. Law observes, that every man knows something worse of himself than he is sure of in others. You may not have committed such crimes as some men have done; but you do not know against what degree of light they have sinned. Besides, Sir, the chief of sinners is a mode of expressing for 'I am a great sinner.' So St. Paul, speaking of our Saviour's having died to save sinners, says, 'Of whom I am chief,' yet he certainly did not think himself so bad as Judas Iscariot."—BOSWELL. "But, sir, Taylor means it literally, for he founds a conceit upon it. When praying for the conversion of sinners, and himself in particular, he says, 'Lord, thou wilt not leave thy chief work undone.'"—JOHNSTONE. I do not approve of figurative expressions, in addressing the Supreme Being; and I never use them. Taylor gives a very good advice: "Never lie in your prayers; never confess more than you really believe; never promise more than you mean to perform." I recollected this precept in his Golden Grove, but his example for prayer contradicts his precept.—*Boswell's Life of Dr. Johnson.*

If you put a bright shilling into a child's hand, he will be pleased with it; but tell him of an estate in reserve for him, and he pays little attention to you. So the Christian is often more delighted with present comforts than with the prospect of future glory.—*Dr. Payson.*

ON DIVINE INFLUENCE.

No. XV.

PEACE.

THE anthem which the heavenly visitants who honoured earth with their presence, at the birth of the Redeemer, sung in the ears of the astonished shepherds, announced that the great blessing which would result from his mission, would be the establishment of "Peace on earth." In other parts of the sacred oracles we are informed that Peace is one of the effects produced in the human mind, through the agency of the Holy Spirit, and I am therefore now to request your attention to a few observations on the subject.

I am not aware of any exact definition of this state of mind, and (as in similar cases) the best means by which I can convey a correct idea of its nature is by contrasting it with the opposite circumstances. We are all too well acquainted with the meaning of war, contention, and uneasiness—we have heard of the fury and bloodshed, the rage and malice which are displayed upon the field of battle:—we have, in too many cases, been spectators of the melancholy scenes of discord and confusion which disgrace the family circle of those whose hearts are not turned to God; and our own minds have often been agitated and disturbed by the sorrow that springs from a consciousness of guilt and unworthiness. Incapable and unwilling as the greater number of mankind are to adopt rational and scriptural means for removing the cause of this evil, they yet are able to form some conception of the excellences of peace, and it would seem that there are few who do not solace themselves with the pleasing but delusive anticipation of a period in their lives when they shall enjoy repose, and be free from the anxieties that agitate and perplex them.

I have no hesitation in asserting that the influence of the Gospel is in nothing more manifest than in its tendency to promote the peace of all who embrace it cordially, and to my own mind, the evidence of real religion seems almost to be in proportion to the peace of the person who professes it. There may be exceptions in *appearance* to this rule, but not in *fact*.

In order to illustrate my subject I have no intention to enter into a metaphysical or intricate discussion concerning it. Such inquiries may be, and are, interesting, but they are at the same time unintelligible to many; and if I can bring forward such plain remarks as may lead our readers to the possession of the "peace of God which passeth all understanding," I shall have more than fulfilled my earnest hope and humble expectation.

1. **PEACE WITH GOD:** Man by nature is not at peace with his Maker. He may strive to disguise or palliate the fact—he may clothe all his thoughts concerning the Deity with the gait of excessive veneration, and all his words may seem to express the most unbounded respect and awe, but in the inmost recesses of his heart, he feels that restlessness which bespeaks that all is not right—that anxiety which all his care cannot conceal, and which compels him to fear that there is not that union between God and his soul which ought to exist—and without which he cannot hope to enjoy any solid and lasting satisfaction. We have all felt this. The sinner who may read these words knows what I mean—for many an anxious hour—many a suppressed fear—many a bitter moment spent on a wakeful pillow, have taught him the full import of my declaration; and I am sure that all who have in any degree experienced the pleasures which result from an entire surrender of the soul to God, will gladly revert

to the time past of their lives, as that in which their most sorrowful hours were spent. Yes! there is such a thing as having the mind at peace with God. Few, indeed, may have experienced it, and an unreasoning world may smile with affected contempt upon those few, but so long as the Son of God shall be deemed a faithful witness of the efficacy of his own Gospel, so long will I maintain that his last parting legacy to a suffering world was, "*Peace I leave with you.*"

The only method, as it appears to me, by which the Holy Spirit can be the efficient agent, in occasioning this delightful frame of mind, is by leading the penitent sinner to perceive in the sacrifice of Christ such a moral exhibition of the Divine justice as can render it but safe and equitable that all his guilt should be pardoned through the mediation of that Saviour. It is by no means absolutely essential that the individual should understand the *principle* upon which the death of Jesus Christ becomes an atonement for his sins. If the Holy Spirit leads him to believe, that an infinitely glorious person has suffered, it will be enough that he relies on the assurance of the Apostle, that through this man is preached the forgiveness of sin, and so soon as he can discover his reconciliation to God, so soon he is entitled to possess, and, unless his views of the truth are dimmed by cheerless superstition, he will possess, peace with God, through our Lord Jesus Christ.

2. **PEACE OF CONSCIENCE:** Our readers know that I am fond of proclaiming that conscience is the viceroy of God, and will plead his cause in every human heart. Yes! conscience will make the sinner miserable, and though an act of sin may be over in an hour, its memory will remain, and it will bite like a serpent, and sting like an adder. No truth is more deeply impressed on my own mind than this:—that no man is acquainted intimately with any heart besides his own, and yet I am fearless in my appeal to all who shall read these words, whether they individually have not felt the truth of the word of God: "There is no peace unto the wicked." Have not your brightest hours been overshadowed? has not your gayest smile been a deceitful one? has not a worm been at the root of all those distinctions, of which an ignorant and deluded world were envious? But when the mind has been led to see the sufficiency of the redemption that is in Christ Jesus, to atone for every sin, it enjoys a pleasure of the most exquisite description. Many will undoubtedly be the sins that will afterwards be committed, after we have accepted the Saviour, and though the anguish of remorse will then be more intense than ever, it will be soothed alike by a conviction of the *power* of Jesus Christ to forgive, and his intimate knowledge of that frailty of nature, which has misled and betrayed us into sin. At all events there will be no longer the gloomy fear that must always impress the thoughtful hours of the *wilful* sinner; and the mind that could only trace in the Deity a judge and a magistrate, will be enabled to discern the fair lineaments of parental tenderness overruling all sinners. Yes, and all sins for the best welfare of his servants.

3. **PEACE WITH MAN:** The effect of real Christianity is to give us an entirely different view of our fellow-creatures. When the heart has been softened by that most softening of all actions, supplicating pardon for its own offences, it will learn to view the rest of the world with an affection similar to that which caused the Redeemer to shed a tear over Jerusalem. The injuries to which the Christian is himself subjected, will not now be magnified into heinous crimes, but will rather be palliated by the milder name of ignorance and misinformation; and he will be

willing to forgive as he has been forgiven. The sins which men are hurried into, by the warmth of their passions, and the power of temptation, will not now be met with that condemnatory sentence which pharisaical pride alone dictates. Even the more daring and wilful crimes of our species, will be found to have originated in many causes over which the perpetrators had little comparative control, and the immense influence of miseducation and ill example will not be forgotten among the extenuations that will lead him to think and speak with tenderness of his *fellow sinners*; to their sufferings he will lend a willing hand—to their caprices he will be more lenient; he will not aggravate the storm of passion by any intemperate expressions of his own—he will not spread the malicious report that may tend to produce anger and contention—he will not be unforgiving and implacable—he will feel that the worst of mankind is more to be pitied than condemned by him; and as at the close of day the Saviour's prayer winds up the scene, he will pause for a moment to reflect, and will lie down to rest undisturbed by any malicious thought, or angry wish towards any individual.

Oh! how might I raise your hopes and expectations by dwelling on the peace of that city, where shall be neither sorrow nor sighing, nor any such thing; but no! I will not. Far more profitable will it be to induce each one for himself to seek this peace; and if you desire me to present you with some constant example by which to regulate and compare your attainments, I can do no more than point you to the Saviour, and assure you, that the degrees in which your conduct resembles his, will be the degree in which you will realize the blessed words, "My peace I leave with you."

B. Z.

FORMATION OF FLINT STONE.

FROM WILLIAM'S "TREASURES OF THE EARTH."

"DURING a residence of some time in a chalk district on the coast," says Mr. Fairholme, "I have had an opportunity of paying some attention to the formation of flint. With regard to the actual composition of flint, I consider it clearly to be a petrified fluid, drained from the calcareous mass in a moist state. The perfect fluidity of flint, at one period of its formation, is distinctly proved by the fossil shells often completely imbedded in its substance, or preserved in the most perfect manner, attached to its surface. Shells in a very complete state of preservation, and of the most fragile nature, are often found neatly filled with pure flint, even when at a distance from any bed or nodule of that matter, from which we might have concluded them to be accidentally filled, like melted lead poured into a mould. This fluid matter, however, evidently did not follow the general law of fluids, by retaining a horizontal surface; for I have, in my collection of fossils, some shells of *echini*, which I found to be half filled with chalk, and half with flint; the latter with a rounded surface, and in a sloping position. The flint, in these specimens, is also, quite unconnected with the only two orifices by which the liquid matter could have entered *from without*; it would therefore appear to have originated within the shell. And this idea is further confirmed, by finding, in other beautiful and perfect specimens, filled with flint, that the substance is gently rounded *outwards* at the orifices, as if pressed in a thick gumma state from *within*, instead of being hollowed inwards as lead is, when poured into a mould from *without*. I have also found, occasionally, that those nearly spherical nodules found in the chalk, are sometimes hollow, and contain, in the cavity, a yellow calcareous liquid of the consistency of cream, and per-

fectly tasteless. The elongated and irregularly pointed tubes; within which are sometimes minute crystals, and at other times the matter has shot into long and delicate fibres, like hair, curiously interwoven. All these appearances in flint, distinctly prove it to have been a fluid subsequent to the deposition of the chalk in which it is now found; and that it may, perhaps, properly be termed the *juice* of the calcareous mass, in the course of dessiccation (that is, becoming dry), converted into stone, by those unaccountable chemical laws which now govern the mineral world. The cause of the singularly irregular cavities, in which the flints have been formed, and of their horizontal stratification in the chalk, must for the present remain subjects of conjecture alone; but like grottoes and fissures in lime-stone rocks, they do not in the least affect the general question."

REVIEW.

The Treasures of the Earth. By CHARLES WILLIAMS. 18mo. cloth, pp. 324. London: Westley & Davis.

MR. WILLIAMS is already known to many of our readers by his very entertaining works,—"Facts not Fables," "Art in Nature," and "The Vegetable World." Those elegant volumes contain a rich fund of information adapted to young persons of a superior education; and "The Treasures of the Earth" have afforded, as may be expected, a vast variety of subject for his busy and ingenious pen, and all are treated with the discriminating sobriety of a philosopher, and the cheerful piety of a Christian.

"CURIOUS FACTS IN REFERENCE TO SAND,"

Will happily illustrate the ingenuity and piety of Mr. Williams in this pleasing volume, which is written in conversations between Mr. and Mrs. Eliwood, and their children, Emma and Frederick.—

"MR. E. We go where hear of a muddy bottom to the sea: every thing is either sand or solid chalk, affording numerous examples of changes gradually effected in the form and structure of the bed of the ocean. The form and extent of the Goodwin Sands, so fatal to mariners, have undergone considerable changes within a comparatively short period of time. They now extend many miles in length, and are formed of so fine a sand, that scarcely a shell is to be found upon them, and no gravel whatever.

"MRS. E. M. Caillit has thus described the deserts of Sahara. Here is the volume.—

"A boundless horizon expands before me; and we can distinguish but an enormous plain of shining sand, and, over it, a burning sun. We come occasionally to deep wells, full of brackish water. At a depth of four feet from the surface is found a grey sand, mixed with a little clay of the same colour. As far as the eye can reach there is no trace of vegetation; for hours in succession we did not see one blade of grass. The plains had the precise appearance of the ocean; perhaps, such as the bed of the sea would have, if left dry by the waters. In fact, the winds form in the sand undulating furrows, like the waves of the sea, when a breeze slightly ruffles its surface.

"At the sight of this dismal spectacle, of this dreadful and awful abandonment and nakedness, I forgot, for a moment, all my hardships, to reflect upon the violent convulsions which thus appeared to have dried up part of the ocean, and upon the catastrophes which have thus changed the face of our globe."

"MR. E. Downs may be regarded as the result of the efforts of the sea and wind. The sand is first driven in successive tides towards the shore; it then becomes

dry at being left behind at every reflux of the sea, and is then drifted up the beach, and beyond it, by the winds blowing from the sea, often in whists and eddies. At length it is fixed by the growth of plants, and the general progress of vegetation. In several places forests and cultivated fields are overwhelmed. On the coast of the Bay of Biscay, villages have been buried, and many are still threatened. The most remarkable inroads of sand-storms and sand-floods are those which have taken place in the Lybian desert and in Lower Egypt. Denon says, that the summits of the ruins of ancient cities, buried under mountains of drifted sands, still appear, and that but for a ridge of mountains, called the Lybian Chain, which borders the left bank of the Nile, and forms a barrier against the invasion of these sands, the shores of the river on that side would long since have ceased to be habitable.

"E. O! what a good thing that is! Have these sands, mamma, done much mischief?"

"Mrs. E. The Lybian Sands are said to have overwhelmed whole caravans; and, after passing the Akaba, near the head of the Red Sea, the bones of dead camels are the only guides of the pilgrim through the wastes of sand. 'We did not see,' says Captain Lyon, speaking of a plain in Northern Africa, 'the least appearance of vegetation; but observed many skeletons of animals, which had died of fatigue on the desert; and occasionally the grave of some human being. All these bodies were so dried by the heat of the sun, that putrefaction appears not to have taken place after death. In animals long dead, the skin with the hair on it, remained unbroken and perfect, although so brittle as to break with a slight blow. The sand-winds never cause these carcasses to change their places; for, in a short time, a slight mound is formed round them, and they become stationary.'

"F. Did any thing of this kind ever happen, papa, in this part of the earth?"

"Mr. E. The burying of several towns and villages in England and France by blown sand, is on record; thus, for example, part of Downham, in Suffolk, was overwhelmed, in 1688, by sands, which had broken loose about one hundred years before, from a warren five miles to the south-west. This sand had, in the course of a century, travelled five miles, and covered more than a thousand acres of land.

"F. I beg pardon, mamma; but perhaps you intended to relate something more when I asked papa the last question.

"Mrs. E. The remains of the inhabitants of a land have been preserved by the drifting of sand. Numerous towns and cities have been buried to the westward of the Nile, between the temple of Jupiter Ammon and Nubia; and it is scarcely possible to conceive a mode whereby interment could take place under circumstances more favourable to the preservation of monuments. The sand which surrounded and filled the temple of Ipsambul, first discovered by Buckhardt, and afterwards partially uncovered by Belzoni and Beechy, was so fine as to resemble a fluid when put in motion. Neither the features of the colossal figures, nor the colour of the stucco with which some were covered, nor the paintings on the walls, had received any injury from being enveloped for ages in this dry and extremely fine dust.

"F. How remarkable! perhaps, mamma, more will be known another day.

"Mrs. E. It is very probable. At some future period, perhaps, when the pyramids have perished, the action of the sea, or an earthquake, may lay open to the day some of these buried temples. Or we may suppose the desert to remain undisturbed, and changes in the surrounding sea and land to modify the climate

and the direction of the prevailing winds, so that these may then waft away the Lybian sands as gradually as they once brought them to those regions. Thus many a town and temple of higher antiquity than Thebes or Memphis may reappear in their original entireness, and a part of the gloom which overhangs the history of earlier nations may be dispelled.

"Mr. E. I have just thought of an interesting fact, that may conclude the present conversation. There is a very remarkable plant which grows only in pure sand; and a single one will collect and settle the sand around it into a hillock, which increases to a large mound, and thus forms a barrier to the waves. As soon as the sands fix, the plant disappears; the end being accomplished for which it arose. It is this that binds the sands of the shores of Holland, and is the chief defence of that country against the encroachments of the sea. Another most valuable plant is abundant on the coast of Norfolk, where it resists the waves of the German Ocean. Many years ago, acts were passed forbidding the use of the roots for fuel. Here is another proof—we have had many—of a gracious providential care. But all may say with Aurenzebe, at the point of death, 'Wherever I turn my eyes, I see nothing but the Divinity!'

'The meanest pin in nature's frame,
Marks out some letters of his name;
Where sense can reach, or fancy rove,
From hill to hill, from grove to grove;
Across the waves, around the sky,
There's not a spot, or deep, or high,
Where the Creator has not trod,
And left the footstep of a God.'"

The Scripture Teacher's Assistant, with Explanations and Lessons, designed for Sunday Schools and Families. By HENRY ALTHAMS. Second Edition, 18mo. boards, pp. 144. London: R. Davis, Sunday School Union Depository, 60, Paternoster Row.

EXPERIENCE in teaching the young is one of the most essential qualifications in directing others in the prosecuting their important and responsible work. And probably few men possess more practical wisdom in this branch of science than Mr. Althams, an illustration of which is happily given in this Sunday Manual.

We rejoice to perceive that it has reached a *second edition*, and hope that it will be extensively used both in Sunday Schools and families.

A Complete Geographical Chart, containing a View of the World up to 1834, with an Account of its Inhabitants, Religion, Products, Soil, Minerals, Imports, Exports, Trade, Islands, Seas, Rivers, Mountains, Cascades, Waterfalls, Lakes, Modern Discoveries, Cathedrals, Churches, National Debts, Monuments, Climates, Bridges, Chief Buildings, &c. on a large Sheet, Canvas Roller. Compiled by A. DYER, for L. P. Pollock. London.

STUDENTS, young persons, and men of business, cannot fail to be interested in this useful publication, as it gives an instructive view of the world in a compact form. It merits a place behind the door of every study for constant reference, on a great variety of subjects; and if its numbers and figures should not be found in all cases perfectly correct, it ought not to be a matter of wonder, considering the very numerous subjects which these tables embrace.

ON BEING PRESENTED WITH A BIBLE.

SWEET gem of heaven! glad star of truth,
The only certain guide of youth;
Thy holy influence I implore
To guide my thoughts to heavenly lore;

That I on faith's triumphant wing,
The praise of God with joy may sing;
That I may count the world as vain,
Compared with heaven's eternal gain.

And when the waves of trial rise,
Like mountains towering to the skies;
Or like the ocean's mighty tide,
Extending o'er the surface wide;

Be thou my sure accoutrement—
Let not my powers in sin be spent;
But may the doctrines of this book,
Be like some pure refreshing brook;

So when I rest my weary head
Within the tomb among the dead;
My spirit may with joy aspire,
To join the sweet angelic choir.

Oh! come, blest Spirit of the Lord!
Reveal the mysteries of thy word;
My soul with heavenly grace inspire,
Diffuse the flame of sacred fire,

That I may feel thy influence shed,
Like oil of gladness on my head;
Yea, blessed Spirit, now I feel,
Thy influence has unlocked the seal.

The Bible has fresh charms for me,
Whene'er its sacred page I see,
'Tis now my comforter I know,
My best sure solace here below.

Letcisham.

W. J. B. Juvenia.

REFLECTIONS WHILE UNDER
INDISPOSITION.

BY A LABOURER IN THE VINEYARD.

My course perhaps is nearly run,
My labour in the vineyard done,
My warfare at an end;—

If so, why should I feel distress?
Death will remove my soul to rest,
To dwell with Christ, my friend.

But if the Lord has work for me,
According to his wise decree,
He will prolong my stay.

Or now, or longer to remain,
I would not of his will complain,
But cheerfully obey.

Since by creation I am,
And, by redemption's higher claim,
Myself, my all is his;

Both soul and body I resign;
Let him dispose of me and mine
Just how and when he please.

DR. ANNESLEY'S CHARACTER AS A
CHRISTIAN MINISTER.

AS GIVEN BY DANIEL DE FOE.

"His native candour, his familiar style,
Which did so oft his hearers' hours beguile;
Charmed us with godliness, and while he spake,
We loved the doctrine for the preacher's sake;
While he informed us what those doctrines meant,
By dint of practice more than argument."

SUBLIME DESIRES ON EARTH.

WEARY of things of sense and time,
I long to quit this earthly scene,
And seek a fairer, healthier clime,
Where all's serene.

I want to reach that blessed place,
Where peace and joy immortal bloom;
Where cares, and sighs, and tears shall cease,
Beyond the tomb.

True; earth some pleasures can bestow,
But ah, how short a time they last;
Scarce can we half their sweetness know,
Before they're past.

Mem'ry can look on many hours,
And days of sweet enjoyment known,
But she can ne'er recal those hours,
For ever flown.

Earth's fairest flowers decay too soon,
Too oft her sky is overcast
With cloud, and tempest, e'en at noon,
And angry blast.

But there, the sky is ever bright,
There, beauteous flow'rs for ever blow,
In the full blaze of heavenly light
The spirits bow.

Haste thee, my soul, then quickly rise,
Soar on the wings of faith and love;
And hold communion with the skies
With God above.

Seek for one drop from that clear stream,
That wanders round the throne divine;
Seek from that light one glorious beam,
On thee to shine;—

To cheer the path thou hast to tread,
Ere thou canst reach that land of peace,
Or drink from the pure fountain head
Full draughts of bliss.

INSCRIPTION FOR MY DAUGHTERS'
HOUR GLASS.

MARK the golden grains that pass
Brightly through this channel'd glass,
Measuring by their ceaseless fall,
Heaven's most precious gift to all!
Busy, till its sand be done,
See the shining current run;
But, th' allotted numbers shed,
Another hour of life hath fled!
Its task perform'd its travail past,
Like mortal man it rests at last!
Yet, let some hand invert its frame,
And all its powers return the same,
Whilst any golden grains remain
'Twill work its little hour again;—
But who shall turn the glass for man,
When all his golden grains have ran?
Who shall collect his scatter'd sand,
Dispers'd by time's unsparing hand?
Never can one grain be found,
Howe'er we anxious search around!
Then, daughters, since this truth is plain,
That time once gone ne'er comes again,
Improv'd bid every moment pass—
See how the sand rolls down your glass.

London: Printed and Published by JAMES S. HODSON, at 22, Poppin's Court, Fleet Street, where all communications for the Editor (post paid) are to be addressed; sold also by Simpkin, Marshall and Co., and by all other Booksellers, Newsvenders, &c. in the Kingdom.

THE CHRISTIAN'S PENNY MAGAZINE.

N^o. 174.

PUBLISHED EVERY SATURDAY.

OCTOBER 3, 1835.

PRINTED AND PUBLISHED BY J. S. HODSON, 22, FOPPIN'S COURT, FLEET STREET, LONDON.

CONTENTS OF THE PROTESTANT MEMORIAL OF THE REFORMATION.

- I. Introduction
- II. Primitive Christianity
- III. The Establishment of Christianity in the World
- IV. Corruption of Christianity
- V. Dark Ages of Popish Superstition
- VI. Prevalence of Popery in England
- VII. Early English Reformers to the time of Wycliffe

- VIII. Invention of Printing
- IX. Revival of Learning
- X. Reformation in Germany
- XI. ——— Switzerland, France, and other Nations on the Continent
- XII. ——— England
- XIII. ——— Scotland
- XIV. ——— Ireland

- XV. Biography of William Tyndale Translator of the First Printed New Testament in English
- XVI. ——— of Dr. Miles Coverdale. Translator of the First Printed English Bible
- XVII. Title & XVIIIth Chapter of John of the First Printed English Bible.



A PROTESTANT MEMORIAL FOR THE COMMEMORATION OF THE THIRD CENTENARY OF THE REFORMATION.

Designed especially for the use of Families and Young Persons.

CHAPTER I.—INTRODUCTION.

CHRISTIANITY and Protestantism are essentially the same—the religion of the Holy Scriptures. According to the admired declaration of an Englishman of great name, CHILLINGWORTH, "THE BIBLE—THE BIBLE ALONE, IS THE RELIGION OF PROTESTANTS;" or, as it has recently been more accurately expressed in the motto of many of the clergy in the church of Ireland—"THE BIBLE—THE WHOLE BIBLE—AND NOTHING BUT THE BIBLE."

Deriving as we do, in Great Britain, innumerable advantages and blessings from the possession of the Bible, no opportunity of reviewing the origin and history of our mercies in this respect, should be suffered to pass unimproved, by those "who profess and call themselves Christians." Nor should the humbler classes of the community be forgotten, in thus calling the attention of the church of God in Britain, and in Protestant Europe. A million of Sunday scholars also, will be prepared to enter into the subject proposed by very many of the Christian pastors of different denominations in Britain, to commemorate the fourth day of October, 1835, as the "THIRD CENTENARY of the Protestant Reformation in England;" as on that day of the same month three hundred years ago, there was finished printing the earliest translation of the entire Bible into modern English.

Young persons, and Sunday Scholars of our "Bible Classes" are especially contemplated in this "Memorial," which it is hoped, will be the means of exciting their more diligent enquiry into the records of "Church history," and of leading them more fully to prize the doctrines of the Holy Scriptures. In aiding their pious contemplations, we shall lead them to review the rise and progress of Christianity to the memorable and eventful period of the Protestant reformation; when, after centuries of corruption, the purity of Divine truth was restored in the church of God by the publication of the Bible in the English language.

CHAPTER II.—PRIMITIVE CHRISTIANITY.

Our blessed Lord, having "died for our sins according to the Scriptures," and become "the Author of eternal salvation to all them that obey him," commissioned his apostles to evangelize the world. He commanded them, "go ye into all the world, and preach the Gospel to every creature;" nor did he send them forth to depend upon their own resources, but having "opened their understanding that they might understand the Scriptures," he ascended to his glory, and poured forth his gifts of grace upon them, filling their minds with divine light: and enabling them to "speak with other tongues as the Spirit gave them utterance."

Dr. Mosheim remarks, "The consequences of this grand event were surprizing and glorious, infinitely honourable to the Christian religion, and the

divine mission of its triumphant author. For, no sooner had the apostles received this precious gift, this celestial guide, than their ignorance was turned into light, their fears into an invincible fortitude, and their former backwardness into an ardent and inextinguishable zeal, which led them to undertake their sacred office with the utmost intrepidity and alacrity of mind. These holy apostles were filled with a persuasion, founded upon Christ's express promise, that the Divine presence would perpetually accompany them, and show itself by miraculous interpositions, as often as the success of their ministry should render this necessary."—(Eccles. Hist. vol. i. p. 61).

"Three thousand souls" were added to the church on the day of Pentecost when they opened their commission: these were increased to five thousand in a few days. Christian churches were soon gathered through the whole country; and Saul, their enemy, having been converted to Christ, under their elders, or pastoral bishops, and their deacons, "the churches in Judea and Galilee and Samaria had rest, and walking in the fear of the Lord, and in the comfort of the Holy Ghost were multiplied." (Acts ix. 31.)

Faithfulness and zeal characterized the ministry of the apostles; "the hand of the Lord was with them, and a great number believed and turned to the Lord." (Acts xi. 21.) Churches were formed in Antioch, through Syria, and Asia Minor, through Greece, and in other parts of Europe, not excepting the imperial city, Rome. Jerusalem, Cæsarea, Antioch, Ephesus, Colosse, Philippi, Thessalonica, and Corinth, Crete, Galatia, Rome, and many other cities and provinces were blessed with the light of the Gospel and infant churches amid their inhabitants during the age of the apostles; and their faithful ministry having been terminated by martyrdom, in every instance except that of John, God raised a succession of holy men to enter into their labours.

Primitive Christianity is seen in its especial and divine purity, in the records of the inspired Scriptures of the New Testament, whose several books, or at least the greater part of them, were, in all probability, collected into a volume by the apostle John; as in many churches, in the second and third centuries, most of the books of the New Testament were possessed, and read in their meetings for divine worship, and, with the Old Testament, referred to as their sacred and only authority in the affairs of religion.

Christianity had its appropriate church officers, ordinary and extraordinary. The immediate founders of the gospel dispensation under Christ, were extraordinary agents, qualified miraculously by the Divine Saviour. I. APOSTLES, whose mission embraced the whole world. II. EVANGELISTS, who were their assistants to travel for the purpose of organizing the infant churches and ordaining their officers, and thus completing the work which

had been begun by the apostles. III. **PROPHETS**, who were specially endowed to instruct the enquiring believers, by expounding for their edification, the predictions of the Old Testament. (Eph. iv. 4.)

The ordinary ministers of Christ in his churches were two, **BISHOPS** and **DEACONS**. (Phil. i. 1.) **BISHOPS**, of whom there were sometimes two or more in a congregation, were called Overseers, Pastors, and Teachers. (Acts xx. 17.; Eph. iv.; 1 Tim. iii.) **DEACONS** were elder members, who were chosen to attend the temporal affairs of the churches, especially the necessities of the poor, and being chosen for their piety and gifts, they sometimes were called forth to preach the gospel. (Acts vi. 1—9.; 1 Tim. iii.)

Public worship was peculiarly simple among the first Christians: for when not prevented by persecuting magistrates, they met on the **LORD'S DAY**, read the Scriptures, which the bishops expounded, exhorting their fellow believers to holiness of heart and life. Prayers from the feelings of his heart were offered by the bishop, and hymns were sung by the whole congregation, the religious services being usually closed by the celebration of the **LORD'S SUPPER**, and sometimes by a common meal, which was then denominated a "*love-feast*."

Dr. Mosheim gives the following picture of primitive christianity, during the first and second centuries. "In those early times every Christian church consisted of the people, their leaders, and the deacons. It was the assembly of the people which chose their overrulers and teachers, or received them by a free and unauthoritative consent, when recommended by others. Every Christian assembly was a little state, governed by its own laws, which were either enacted, or at least approved by the society. Whoever acknowledged Christ as the Saviour of mankind, and made a solemn profession of his confidence in him, was immediately baptized, and received into the church. One bishop presided over each Christian assembly, to which office he was elected by the voice of the whole people. There reigned among the members of the Christian church, however distinguished as they were by worldly rank and title, not only an amicable harmony but also a perfect equality."

CHAPTER III.—THE ESTABLISHMENT OF CHRISTIANITY IN THE WORLD.

Christianity was designed for all nations of mankind, and its institutions were adapted for universal observance. Our blessed Saviour had declared to his apostles, on their professing belief in his divinity and Messiahship, "On this rock will I build my church, and the gates of hell shall not prevail against it." (Matt. xvi. 18.) And again, on his renewing their commission to preach the Gospel, he said, "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations—and lo, I am with you always even unto the end of the world." (Matt. xxiii. 18—20.)

Christianity, therefore, must prevail and triumph; and, notwithstanding the malice of Jews, the contempt of Greeks, and the rage of hell; it must be established upon earth, for the salvation of the

church of God. Excited by interested priests, the emperors of Rome and local magistrates endeavoured to crush the infant church of God! Ten successive persecutions, universal or partial in their extent, were carried on against the rising cause of Christ: yet still it succeeded, being sustained by the arm of Omnipotence; and though thousands of its noble confessors fell under the murderous power of their enemies, "the blood of the martyrs was the seed of the church."

Justin Martyr, about the middle of the second century, addressed an apology to the emperor of Rome on behalf of Christians, pleading the innocence of their lives and their peaceful loyalty, as a reason for their being protected; and says, "There is no nation of men, whether Greeks or barbarians, not excepting those savages that wander in clans from one region to another, and have no fixed habitation, who have not learned to offer prayers and thanksgivings to the Father and Maker of all, in the name of Jesus who was crucified." And before the close of the second century, Tertullian, a learned preacher in Africa, in another apology addressed to the Roman emperor, on a like occasion, says, "We are but of yesterday, and yet we fill all that is called yours: your cities, islands, forts, towns, assemblies, camps, wards, divisions, palaces, senates, court."

Christianity continued to be preached with zeal and faithfulness by many, whose piety and holiness of life were worthy of their profession: its name and influence increasingly prevailed through the third century, and its devoted professors were found numerous through every country. At the opening of the fourth century, the Roman empire was governed by Diocletian, who associated with him, as subordinate partners in the government, Maximian, Galerius, and Constantius, under whom, at first, the Christians enjoyed peace. But dreading their increasing numbers, and influenced by his son-in-law and colleague, Galerius, who was instigated by his mother, a bigoted Pagan, Diocletian issued an edict, A.D. 303, to exterminate the Christians; and so terribly destructive was the persecution during ten years, and so great the sacrifice of human lives, that two triumphal pillars were erected in Spain, to commemorate, as the idolaters believed, the entire extinction of Christianity!

Divine Providence, however, mercifully interposed after the faith of the Christians had been sufficiently tried, punishing the guilty authors of their sufferings. Diocletian resigned the imperial purple, A.D. 305, and put an end to his wretched life by poison, A.D. 312. Maximian followed his example in resigning, and was put to death by his own son-in-law. Galerius was smitten with an incurable disease; so that after lingering a whole year in grievous agonies, he died in torments the most dreadful, being devoured by vermin, A.D. 311. Maximian, a new emperor, died in a manner equally shocking. Constantius, friendly to the Christians, died at York; and his son, Constantine, born in Britain, succeeded his father; and, embracing Christianity, which he had been taught by his mother Helena, he gave peace to the persecuted disciples, A.D. 313.

Constantine's conversion is, by some, said to

have been in a manner miraculous. Though the army at York had proclaimed him emperor on the death of his father, Galerius refused to admit his claims to that honour, and Maxentius, his colleague, adopted the same policy. Constantine, resolving to settle the dispute by the sword, marched towards Rome; and on his way saw in the sky the figure of a cross with this inscription, "*In hoc vince*,"—"By this overcome." Immediately he adopted the cross as his standard, proclaimed his reason for it to his soldiers, by which they were animated with new courage: they overcame Maxentius, who perished in the conflict. Constantine obtained the undisputed possession of the empire, avowed himself a believer in the Gospel, and loaded with every honour the profession of Christianity. Patronized thus by the emperor of Rome, and made the only way of promotion at court, Christianity became almost universally professed; and many of the pagan temples being cleansed from their idols, were transferred to the service of the ministers of Christ. At first, Constantine used no compulsion in bringing men to the profession of the Gospel; but at length he adopted a persecuting policy; and thus with various honours, rewards, and emoluments, this first imperial disciple effected the nominal establishment of Christianity.

CHAPTER IV.—CORRUPTION OF CHRISTIANITY.

Christianity through a series of ages became dreadfully corrupted; and therefore it needed the Reformation. Worthily to commemorate the Protestant Reformation, every one should be familiarly acquainted with the rise and progress of that corruption in our holy religion. Institutions the most simple, rational, and edifying, were appointed by our Saviour himself and his apostles, adapted to the necessities of mankind, and the circumstances of all nations. "The yoke of bondage," in the Levitical ritual, being superseded by the institution of "the ministry of reconciliation," "baptism, and the Lord's Supper," and preaching pastors were substituted for the ceremonial priesthood.

Divine inspiration, however, foretold a most dreadful apostasy from "the simplicity that is in Christ," and the subversion of the institutions of the Gospel; and, in terms of fearful reprobation, denounced it as "THE MYSTERY OF INIQUITY"—"THE MAN OF SIN"—"THE SON OF PERDITION EXALTING HIMSELF ABOVE ALL THAT IS CALLED GOD,"—and becoming "THE MOTHER OF ABOMINATIONS OF THE EARTH." (2 Thess. ii. 3—7.; Rev. xvii. 5.)

Paul complained that in his time, "the mystery of iniquity was already working." (2 Thess. ii. 7.) And Diotrephes exhibited an example of this spirit. (3 John 9, 10.) On which Mr. Scott, in his Commentary, remarks:—"It seems that he [John] had written to the church, to induce them to help on their journey, and assist in a manner becoming their profession (the persons before mentioned), ver. 6—8.; but Diotrephes (probably a pastor of the church, whose circumstances, or abilities, or eloquence, concurring with ambition of pre-emi-

nence, had acquired for him an undue influence over his brethren) would not own his authority or pay any regard to his council. He refused to entertain or countenance those evangelists or missionaries whom the apostle recommended, and even forbade others to do it; and when they regarded the apostles' authority more than his prohibitions he proceeded to excommunicate them for so doing."

Human corruption appeared in a more subtle form early in the second century; laying a foundation for subverting the institutes of Christianity. The senior pastor in a vicinity began to be emphatically called *bishop*, and this title became appropriated to the pastor of a city church; while those preachers who were not chosen as the ministers of distinct congregations were still denominated elders, or presbyters. Dr. Mosheim thus explains the progress of corruption:—"The Christian doctors had the good fortune to persuade the people, that the ministers of the Christian church succeeded to the character, rights, and privileges of the Jewish priesthood: and this persuasion was a new source of honour and profit to the sacerdotal order. This notion was propagated with industry some time after the second destruction of Jerusalem (A.D. 135) had extinguished all hopes of seeing their government restored to its former lustre, and their country arising from its ruins. And, accordingly, the *bishops* considered themselves invested with a rank and character similar to those of the *high priests* among the Jews, while the *presbyters* represented the *priests*, and the *deacons* the *levites*."—(Eccles. Hist. vol. i. p. 179, 180.) These impositions occasioned the distinction between *clergy* and *laity*—a distinction without foundation in Scripture, all Christians being there called God's *clergy* or *heritage*. (1 Pet. v. 3.)

These distinctions and claims were adopted generally by the pastors of the Christian churches in the great cities; some of them assuming extravagant authority, especially Victor, bishop of the congregation at Rome. "Toward the close of this, the [second] century, Victor, bishop of Rome, took it into his head to force the Asiatic Christians, by the pretended authority of his laws and decrees, to observe the feast of the Passover as at Rome. They refused; "and Victor of Rome, with much arrogance and temerity," as Milner remarks, "as if he had felt the very soul of the future papacy formed within himself, inveighed against the Asiatic churches, and pronounced them excommunicated persons."

New ecclesiastical dignities and offices occasioned new religious ceremonies, which were adopted, partly to captivate the senses of the vulgar, and partly to conciliate the prejudices of the Jews and idolators; but these ceremonies partially superseded the use of the Holy Scriptures.

Ecclesiastical ambition was not satisfied: and the bishops of the chief cities, Rome, Alexandria, Antioch, and Carthage, aspired "to higher degrees of power and authority than they had formerly possessed; and not only violated the rights of the people, but also made gradual encroachments on the privileges of the presbyters. The bishops

assumed, in many places, a princely authority; they appropriated to their evangelical functions, the splendid ensigns of temporal majesty. A throne surrounded with ministers, exalted above his equals, the servant of the meek and humble Jesus; his sumptuous garments dazzled the eyes and the minds of the multitude into an ignorant veneration for their arrogated authority. The example of the bishops was ambitiously imitated by the presbyters. The deacon, beholding the presbyters deserting their sacred functions, boldly usurped their rights and privileges; and the effects of a corrupt ambition were spread through every rank of the sacred orders." (Mosheim, vol. i. p. 265, 266.)

Constantine, having become the patron of Christianity, loaded the bishops with wealth and honours; and the bishop of the congregation at Rome, that being the imperial city, was regarded with a sort of pre-eminence over his brethren, on account of his superior wealth and influence. Under the first Christian emperor, "The prelatical government became modelled, after the imperial, into great prefectures, of which Rome, Alexandria, Antioch, and Constantinople, claimed superiority, whilst a sort of feudality was established, descending from patriarchs to metropolitans, archbishops, bishops, some with greater, others with less extensive spheres of dominion." (Dr. Haweis Church Hist. vol. i. p. 294.)

"This pernicious example was soon followed by the several ecclesiastical orders. The presbyters in many places assumed an equality with the bishops in point of rank and authority. Those more particularly of the presbyters and deacons now filled the first stations of these orders, carried their pretensions to an extravagant length, and were offended at being placed upon an equal footing with their colleagues. For this reason they assumed the titles of archpresbyters and archdeacons." (Mosheim, vol. i. p. 357.)

Priestly dignities having been created, and thus elevated, subverting every thing Christian, these new titles required a new style of address, and hence originated "Reverend," "Very Reverend," "Most Reverend," "His Grace," "His Holiness." This also, at variance with the Scriptures, is part of the predicted "mystery of iniquity." Flattering titles were not given to Christians in the New Testament; and while all believers are called saints, they are never addressed as *Saint Paul* and *Saint Peter*. Lord Chancellor King remarks, "It is very seldom, if ever, that the ancients give the title of saints to those holy persons: but singly style them Paul, Peter, John, &c.; not Saint Peter, Saint Paul, Saint John." (Primitive Church, part. ii. p. 145.)

Ministers of Christianity were now no longer chosen by the people. Haweis remarks, "Instead of the people choosing their own bishops and presbyters, they were now no longer consulted. The presbyters wholly depended on bishops and patrons: the bishops were the creatures of patriarchs and metropolitans; or, if the see was important, appointed by the emperors. So 'church and state' formed the first inauspicious alliance; and the corruption, which had been plentifully sown before, now ripened by court intrigues for political bishops

of imperial appointment, or at the suggestion of the prime minister." (Church History, vol. i. p. 24.) "The monarchical form of government was then set up in the churches of the western empire, under the bishop of Rome, by means of the imperial decree of Gratian, and the appeals and decretal epistles founded thereon." (Bishop Newton, Dissertation xxii.)

Justinian, the emperor, in his letter to John II. the Roman bishop, A. D. 533, says, "*We hasten to subject and unite to your Holiness all the priests of the whole east.*" Nor do we suffer any thing which belongs to the state of the church, however manifest and undoubted, that is agitated, to pass without the knowledge of your Holiness, who was the head of all the holy churches." (Sir J. Newton's Obs. on the Proph. p. 107.)

Constantine built Constantinople, and removed the seat of government thither; and Rome declined through various distractions and revolutions: but at every descending step of imperial greatness the Roman pontiff gained a higher elevation, until this "mystery of iniquity," established his title "*Universal Bishop*"; "*Vicar of Christ*," and "*Your Holiness*;" requiring the homage of all mankind, pretending to have all the kingdoms of the earth at his disposal, as "*GOD UPON EARTH*." And he was consequently styled, "*OUR LORD GOD THE POPE*." (See Bp. Newton on Proph. Dess. xxii.)

Ecclesiastical ambition in the patriarchs of Constantinople, disputed these claims with the high priest of Rome; but the emperor, Phocas, a monster of wickedness, by the adulation of pope Gregory, confirmed the blasphemous usurpations, to pope Boniface, A. D. 606.

Christianity could not exist with this ecclesiastical system: it was therefore altogether altered. Baptism was corrupted with a multitude of ceremonies, from its simple design to indicate a new life—and the Lord's Supper, from that of a holy feast, as the communion of the body and blood of Christ—the joyful memorial of the Redeemer's death—into a SACRIFICE—the table was called the ALTAR—and five other rites being added, they were called MYSTERIES or SACRAMENTS, to augment the spiritual ambition of this self-constituted priesthood. At length the bread and wine were declared to be converted into the real body, bones, flesh, and spirit of Christ, at the word of the priest—and required to be worshipped. "Lupercalia, or Feast of Pan, with all its impurities, received a new title, as the 'Festival of the Virgin's Purification,' (Dr. Haweis, vol. ii. p. 40,) she being adored as the MOTHER OF GOD!!"

Innumerable were the rites which were ordained by the priesthood, and imposed on the people, subverting the gospel—worship of images, pictures, —and relics of saints,—confession to a priest who pretended to forgive sin,—and purgatory prayers for the dead.

This system of the "MAN OF SIN," the Holy Spirit foretels as "doctrines of devils, seducing spirits, speaking lies in hypocrisy, having their consciences seared with a red hot iron, forbidding to marry," &c. (1 Tim. iv. 1—3.)

Christianity was disfigured, corrupted, and almost lost in all these priestly claims, impositions, and usurpations: the Holy Scriptures could not be made public, and they were almost entirely laid aside from the public performance of Divine worship: ambitious, graceless men were the priests: unable to pray, liturgies were framed for them, consisting of litanies and collects, with some short lessons from the Word of God: but Divine worship consisted chiefly in mere ceremonies, which, in the chief cities, were performed with every possible instrument of gorgeous grandeur.

Christ had, however, his church in the world: but those who dared to be singular, to read the Sacred Scriptures, and worship God in spirit and in truth, were denounced as heretics, persecuted by the priests—and murdered, to the number of *many millions*, during a series of ages; thus confirming and illustrating the inspired prediction concerning this monstrous priesthood, "*THE MOTHER OF ABOMINATION,—drunken with the blood of the saints, and with the blood of the martyrs of Jesus.*" (Rev. xvii. 5, 6.)

CHAP. V.—DARK AGES OF POPISH SUPERSTITION.

Superstition arises chiefly from guilt and ignorance, of which innumerable illustrations are found in the history of the Christian Church; and a few more of these it seems desirable to notice, as the reason for inviting young persons to prize the pure and edifying religion of the Bible.

Priestly claims and ambition required an ignorant populace as the means of gratification; and hence, in connection with a hatred of the purity of the gospel, arose the numberless rites and ceremonies of religious worship, substituted for the instructive ministry of reconciliation, and the use of the Holy Scriptures.

Rome having been captured, and the empire overthrown by the Goths, Huns, and Vandals, these barbarous nations, some of whom had embraced the name of Christ, were but little benefited by their conquests, or their conversion to popish Christianity: they ignorantly looked upon the bishop of Rome as a kind of successor to their Arch Druid: and as that tremendous priest had enjoyed, under the darkness of paganism, a boundless authority, and had been looked upon with a superstitious veneration, which degenerated into terror, so these uninstructed people, willingly transferred to the "universal bishop," the same honour that had formerly been vested in their Arch Druid.

Excommunication, therefore, was, after the eighth century, a most terrible sentence: under it the king, the ruler, the husband, the father, nay even the man was degraded—driven from society—exposed to contempt—as the druidical excommunication is described by Cæsar,—and doomed by the papal power to the blackness of darkness for ever! Hence arose wars, rebellions, massacres, and assassinations, innumerable, by desperate or designing chiefs and rulers, and frequently under the direct influence of "his Holiness."

Ignorance continued to increase; and in the eighth, ninth, and tenth centuries, the ignorance of the sacred order was extreme throughout all Europe; great numbers of the clergy, and not a

few of the bishops, could neither write nor read! Cardinal Baronius, "whose partiality to the see of Rome is notorious," says, "this was an iron age, barren of all goodness; a leaden age, abounding in all wickedness; and a dark age, remarkable above all others, for the scarcity of writers and even of learning." And, as Milner adds, "the wickedness of the popes of this century was as deep and atrocious as language can paint."

Papal haughtiness rose to its greatest height in this dark age, the popes proclaiming themselves "Masters of the World;" "Arbiters of the fate of Nations;" "Superior rulers of the Kings of the Earth."

Henry IV., emperor of Germany, having opposed the arrogant claims of pope Hildebrand or Gregory VII., was excommunicated, and the neighbouring princes excited to make war upon him; and being terrified by the anathemas of the pope, he was induced to cast himself upon the clemency, and await the decision, of his holiness. Superstition paralyzing him, and raising him many enemies, led him to comply with the pontifical demands, and he stood with his empress and family, at the gates of the fortress of Canusium, during three days, in the open air, in a severe February, A. D. 1077, with his feet bare, his head uncovered, and with no other raiment than a piece of coarse woollen cloth thrown over his body to cover his nakedness! The fourth day, he was with difficulty admitted to the presence of that lordly priest, who, with much ceremony, granted him absolution, but forbade him ever after to assume the title or ensigns of royalty! Universal indignation was excited by this outrage upon humanity, as well as royalty, but no one of the greatest princes dared to utter a syllable of reproof to this terrible Antichrist!

Ignorance and superstition seem to have reached their height, and clerical avarice, now found ample means of gratification in the trade of relics. "Kings, princes, and wealthy prelates purchased pieces of the cross, or whole legs and arms of the apostles, while others were obliged to be contented with the toes and fingers of inferior saints. Agelnoth, archbishop of Canterbury, purchased at Rome, A. D. 1021, an arm of St. Augustine, bishop of Hippo, for six thousand pounds weight of silver, and sixty pounds weight of gold!"

Superstition and fanaticism originated the "Crusades," or "Holy Wars," for the recovery of Palestine, especially Jerusalem, and the holy sepulchre, from the hands of the barbarous and infidel Saracens. Pope Sylvester recommended the enterprise to all the princes of Europe in the last year of the tenth century; it was undertaken and pursued in the eleventh and twelfth centuries; and by these expeditions, it has been computed, that three millions of Europeans, or, as some return, double that number, were sacrificed to the frenzy of superstition; and the ambition of the antichrist of Rome!

Pope Innocent III. exhibited his fearful power upon the ignorant and superstitious people of England, in the degradation of king John, who had offended his holiness, in refusing cardinal Stephen Langton, as archbishop of Canterbury, upon the nomination of that pontiff. Innocent excommunicated him; absolved his subjects from their alle-

giance to him; and declared his throne vacant, promising it to the king of France. Divine service was suspended by this terrible interdict: the sacraments were no longer administered, except baptism; the church doors were closed; the statues of the saints were laid on the ground; and the dead were refused Christian burial, the corpses being thrown in ditches and on highways! Filled with superstitious horror, John brought himself under an oath to perform all the conditions which might be imposed by the dreadful pope. He prostrated himself at the feet of the papal legate, delivering up his crown and sceptre, which were retained five days by the haughty Randolph, who then returned them to the abject monarch, as favours granted by the bishop of Rome! Before receiving the ensigns of royalty, however, he was required to take this oath: "I, John, by the grace of God, king of England, and lord of Ireland, in order to expiate my sins, from my own free-will, and the advice of my barons, give to the church of Rome, to pope Innocent, and his successors, the kingdom of England, and all other prerogatives of my crown. I will hereafter hold them as the pope's vassal; I will be faithful to God, to the church of Rome, to the Pope my master, and to his successors legitimately elected. I promise to pay him 1000 marks yearly; to wit, 700 for the kingdom of England, and 300 for the kingdom of Ireland." King John took the oath publicly at Dover, A. D. 1213, with all possible solemnity, upon his knees, with his hands held up between those of the legate, Randolph!

Canterbury, the seat of the chief priest of England, would afford some of the most remarkable illustrations of the darkness and superstition of popery. The ignorant people were deluded with the extravagant reports which were circulated concerning the lying miracles said to have been wrought at the tomb of the late turbulent archbishop Becket, who had been assassinated. A hundred thousand devotees, were registered, as having visited in one year, the altar and shrine of Thomas a Becket at Canterbury; and while not a farthing was offered at the altar dedicated to Jesus Christ, and only 4l. 1s. 8d. were given at the altar of the Virgin Mary, that of this execrable priest, received 950l. sterling! so much more honour being paid to the relics of reputed saints, than to that of the ever blessed God our Saviour!

Evangelical light was not permitted to shine, or to dart a single ray, if it could be prevented; and even learning occasioned many to become the victims of superstition and bigotry, especially where the priests had been enabled to establish the "Holy Inquisition." Spain was a theatre of most dreadful transactions, by the establishment of this diabolical court, and in this country it flourished upon an extensive plan. "Torquemada, the first inquisitor-general, was appointed A. D. 1483; the total of his victims, during the eighteen years of his administration, was more than 10,000 committed to the flames; nearly 7,000 burnt in effigy; and upwards of 97,000 sentenced to confiscation, perpetual imprisonment, or infamy!"

To be Continued.

STATE OF CRIME IN THE METROPOLIS.

By the printed return of the Commissioners of the Metropolitan Police, it appears, that The number of persons charged at the police stations during the year 1834, was

Males.....	41,686	
Females.....	22,583	
		64,269
Committed for trial.....	3,468	
Summarily convicted or held to bail..	26,302	
Discharged.....	34,499	
		64,269
Convictions after trial—		
Males.....	1,965	
Females.....	593	
		2,563
Sentenced, death.....	40	1
Transportation, life.....	117	17
14 years.....	71	26
7 years.....	481	131
Imprisoned for various periods.....	1233	419
Whipped and discharged.....	8	0
Fined and discharged.....	5	2
Judgment respited.....	10	2
	1965	598
		2,563

Persons acquitted—		
Males.....	366	
Females.....	191	
		557
Indictments thrown out by grand jury—		
Males.....	222	
Females.....	107	
		329

Result of trials unknown—		
Males.....	15	
Females.....	8	
		23
		909

It is gratifying to observe, that during the last two years crime has been on the decrease, there being a diminution of the number of persons charged of 5690, as compared with 1833; and 13,274, as compared with 1832. But drunkenness, and its attendant evils, have increased to a most alarming extent. The number of persons taken into custody for this offence being 19,779—

Males.....	12,679
Females.....	7,100
	19,779

ROYAL MANNERS OF THE "OULDEN TIME."

Is a manuscript preserved in the British Museum, dated Apud Eltham, Mense, January, 22 Henry VIII., are the following singular orders:—At page 75, That coals be only allowed to the King's, Queen's, and Lady Mary's Chambers:—page 76, eighteen minstrels are appointed for the King's amusement, at 4d. a day each; these seem to be, by their names, mostly Italians:—page 85, the Queen's Maids of Honour to have a chet loaf, a manchet, a gallon of ale, and a chine of beef for their breakfasts:—page 92, injunction to the brewer not to put any hops or brimstone into the ale:—page 100, twenty-four loaves of bread a day are allowed for his highness's greyhounds. Among the fish for the table is a porpoise, and if it's too big for a horse load, a further allowance is made to the purveyor. Among the incidental payments allowed herein, is a gift to each of the officers of the kitchen

who marries, and also a gift to whoever brings his highness a present. In one part of the manuscript there is an injunction for his highness's servants not to steal any locks or keys, tables, forms, cupboards, or other furniture out of noblemen's or gentlemen's houses where he goes to visit.

DESTRUCTION OF HUMAN BEINGS IN WAR.

HUMANITY shudders at reading the account of wars and their horrid results: and the following may occasion some distress: but if it lead to prayer for the Spirit of Peace to be shed upon all nations, it will be beneficial, and worthy a place in "The Christian's Penny Magazine."

It is estimated, that in the last 4000 years the following number of the human race have perished in the field of battle, or have been slaughtered in the sacking of cities:—

	Millions		Millions
Bacchus, &c.....	15	Roman Empire.....	60
Sesostris.....	15	Northern Nations ..	50
Semiramis.....	10	Middle Ages.....	40
Cyrus.....	10	Crusades.....	40
Cambyzes, &c.....	25	Saracens.....	60
Alexander.....	10	Reformation.....	30
His successors.....	20	Tartars.....	80
Jewish Wars.....	25	Turks.....	60
Romans before Cæsar	60	Chinese.....	100
Grecian Wars.....	15	French Revolution..	60
Other Ancients.....	25	American Wars.....	40
Twelve Cæsars.....	30	African Wars.....	100
Killed in battle, &c.....	980		millions
Severely wounded.....	2940		
Famine and suffering.....	2940		

Millions ... 6860

At the rate, in four thousand years, of 1,715,000 per annum, or seven times the present number of the species.

"A NEW COMMANDMENT GIVE I UNTO YOU," &c.

John xiii. 34.

When the first pair in Eden's bowers,
By God's own hands were plac'd,
The gentle offices of Love,
Their every action grac'd.

No dark deceit, no frenzied ire,
With words that wound, and dart
Envenom'd poison o'er the mind,
And anguish o'er the heart.

Sweet peace, and love, and joy were there;
In blessing, each was blest;
The peace of God o'er all the scene,
In beauty seem'd to rest.

The Lord of all, would even then
With man, his creature, talk,
In hallow'd whispers, influence bland,
Illume his evening walk.

But now the tempter (hell within),
In misery, rage, and hate,
Envy that bliss he cannot share
'Reft from his lost estate!

How sadly true to demon power,
Let slaughter'd myriads tell!
With all the ills which from that hour
Our hapless race befall.

Brother his brother buys and sells,
Unnatural and severe,
Tho' on his brow sits Heav'n's own mark,
The smile, or bitter tear.

E'en in the circling bounds of home,
Fierce jarring passions strive,
Nor, can entwined with baleful plants,
The peaceful olive thrive.

Pity our state, O God of love!
Send thine own spirit down,
Without thy smile we cannot live,
For death is in thy frown.

Still may thy "new commandment" bloom,
A rose amid the thorns,
Whose balmy breath shall sweetly soothe
These oft-recurring storms.

O may we daily muse on Him!
For more what could He do?
Who left us laws and golden rules,
"Love ye as I've loved you."

Each duty's drawn with nicest care,
No line must be erased,
Or from the spoils, the injured part,
God's image is effaced.

Blackheath.

E. A. W.

DIVINE MERCY.

Mercy has been the Christian's prayer,
The Christian's warmest breath;
The first still whisper in his ear,
The last word at his death.

Mercy, as boundless as the sea,
As stable as the shore,
Exerts o'er man a sovereign sway;
A miracle of power.
She sees the tear, she hears the sigh,
And views the heart that's wrung;
And lifts to heaven her dewy eye,
And hears her triumphs sung.

Mercy broods o'er her charge through life,
And cheers him at his death;
She breathes her power o'er nature's strife,
And peace is in that breath.

A LAYMAN.

TO ELIZABETH IN SICKNESS.

Oh thou! whose love hath sanctified and blest
My home, like Abraham's with an angel guest—
My bosom treasure, yet beloved the more,
(E'en as the ewe-lamb of the poor man's store);
From each unkindness that my lot hath known,
In those whom Nature falsely styled mine own—
May he thrice bless thee! who thy suffering sent,
God of the lowly, and the innocent!
Who to the widow on Samaria's shore
Bade her, no longer childless, "Weep no more!"

R. H. S.

THE CHRISTIAN'S PENNY MAGAZINE.

Nº 175.

PUBLISHED EVERY SATURDAY.

OCTOBER 10, 1835.

PRINTED AND PUBLISHED BY J. S. HODSON, 22, POPPIN'S COURT, FLEET STREET, LONDON.



EXPLANATION OF THE ENGRAVING.

The Numbers on the plate refer as follows:

1. *Henry Bullinger*, the successor of Zuinglius. He was born A.D. 1504, and died in 1575.

2. *Jerome Zanchius*, a learned Italian Reformer, and divinity professor at Heidelberg. Born 1516, and died 1590.

3. *John Knox*, the intrepid Reformer of Scotland. Born 1504, died 1572—"He never feared the face of man."

4. *Ulrich Zwingli*, the Reformer of Switzerland, a very learned and pious man. Born 1487, slain 1531.

5. *Peter Martyr*, born at Florence, in 1500, but came to England to assist the English Reformers in the time of Edward VI.; after which he went to Switzerland, and died there in 1562.

6. *Martin Bucer*, born in Alsace, 1491. Came to England, and was made divinity professor at Cambridge, where he died in 1551. In the succeeding reign of queen Mary, his bones were taken up and burnt.

7. *Jerome of Prague*, a disciple of Huss, and a man of learning; who was burnt in 1416, for adhering to the doctrines of the Reformation.

8. *John Oecolampadius*, an eminent German Reformer. Born 1482, died 1531.

These form the upper group of portraits: those in the next row are as follow:

9. *John Wickliffe*, the morning star of the Reformation in England, was born in Yorkshire, about 1324; translated the Bible into English, which he is represented as placing on the table. He died in 1384.

10. *Theodore Beza*, born at Burgundy, in 1510—Greek professor at Lausanne, and assistant to Calvin. The book in his hand may be supposed to be the New Testament, which he translated into Latin. He died in 1605.

11. *John Calvin*, the celebrated Reformer of Geneva. Born in Picardy, 1509, and died 1564. The book he holds seems intended for his Christian Institutes.

12. *Martin Luther*, the great German Reformer, and translator of the Bible into German. Born in Saxony in 1483, died 1546. He is in the act of writing or translating.

13. *Philip Melancthon*, a learned and amiable Reformer. Born 1497, died 1560.

14. *John Huss*, born 1376, martyred 1415.

The candle in the centre of the table is intended to represent the light of the Reformation; the group at bottom contains a friar, a pope, a cardinal, and the devil, who are trying to extinguish this light. The friar, in addition to his breath, is throwing *holy water* at it, with a kind of spatula, or spoon.

A PROTESTANT MEMORIAL FOR THE COMMEMORATION OF THE THIRD CENTENARY OF THE REFORMATION.

Designed especially for the use of Families and Young Persons.

(Continued from p. 319.)

CHAP. VI.—PREVALENCE OF POPERY IN ENGLAND.

Christianity was introduced into Britain in the apostolic age; and some think that it was honoured with a visit from the apostle Paul. Religious rites were few and simple among the British Christians; but these were soon changed for others, to suit the rising spirit of popery. Germanus, bishop of Auxerre, in France, came over twice, A. D. 431, and A. D. 449, to oppose the error of Pelagius, and brought with him a profusion of pretended relics of the apostles and martyrs: with these he introduced various new rites, and prevailed on the British pastors to adopt the ceremonies used in the Gallic churches.

Little opportunity existed for the spirit of popery to flourish in Britain, while the natives were struggling with the Scots and Picts in the north, and the Saxons in the south; but Austin, and his forty Italian colleagues, having gained an establishment among the Saxons, who had seized on the southern part of the island, commenced operations to subjugate the British churches to the papal authority, A. D. 596.

King Ethelbert co-operated with the crafty monk, in obtaining a conference with the British pastors, and in that meeting he announced his commission from the pope; required them to observe Easter, and perform baptism according to the Roman usage, and acknowledge him as their archbishop. Dinoh, president of the monastery at Bangor, their speaker, expressed his charity towards all Christians, but rejected the claims of the archbishop and the pope; when Austin, in the true spirit of the papacy, exclaimed, "Since you refuse peace with your brethren, you shall have war with enemies; and since you will not preach the word of life to them whom you ought, you shall suffer by their hands, the revenge of death." (Fox's Acts and Monuments, vol. i. p. 152.)

TWELVE HUNDRED of the monks of Bangor were murdered soon afterwards, the guilt of which, some charge upon Austin: others say it was perpetrated after his death: but bishop Jewel, having examined the evidence against this first archbishop of Canterbury, says, "Hereby it appeareth that this Austin not only kindled this cruel war, but was also alive and present in the army." (Church Hist. by Tract Society, vol. iii. p. 62.)

Fuller remarks, concerning the Christians that escaped this murderous warfare upon them, by retiring into Wales, "They enjoyed God, the gospel, and their mountains, little skilful in, and less caring for the ceremonies *à la mode* brought over by Austin; preserving the spirit of independence subdued, till their country became united to England under a Tudor." (Church Hist. book ii. p. 57; Brook's Religious Liberty, vol. i. p. 5.)

"The Easter controversy" was the means of ele-

vating the priesthood in England. Not only the British in Wales and Cornwall, but the Irish and Scotch Christians differed from the Romans, and the Italians represented this as involving eternal consequences. Oswy, king of Northumberland, was induced to call a council on the subject, as his queen Anflæda, and his son Alfred, with his tutor Wilfred, held with the Romans, while he, being taught Christianity in Scotland, held with his instructors. Colman and the Scots maintain that St. John had taught their practice, and Wilfred, for the papists, affirmed that Peter, "the prince of the apostles," who held the keys of the kingdom, instituted their mode. Oswy declared that he would not offend the door keeper of heaven, lest he should be refused admittance into heaven. This decided the triumph for the priests.

Roman consecration was now taught as necessary to a valid ministry; and Wighart was sent to Rome with a royal petition, to crave that guarantee to his dignity as prelate. Wighart died of the plague; and the pontiff, to secure his own authority in England, consecrated Theodore, a native of Cilicia. This seventh archbishop of Canterbury, the other six being foreigners, first succeeded in his priestly usurpation over the English churches. He was appointed by the pope, Mar. 25, 668, and the British clergy yielded to his canons, laid before them A. D. 673, in a council at Hertford.

Fox remarks, "In this season, Theodorus was sent from Italy into England, by Vitellianus, the pope, to be archbishop of Canterbury, and with him, divers other monks of Italy, to set up here in England Latin service; masses, ceremonies, litanies, with such other Romish ware, &c. This Theodorus, being made archbishop and metropolitan of Canterbury, began to play the Rex, placing and displacing the bishops at his pleasure." (Acts and Monuments, vol. i. p. 161.)

Piety was exceedingly low in England, and priestcraft had introduced saints, images, and relics as the chief object of adoration; and the unnatural seclusion of monkery was taught as the sure way to heaven. "In England alone," as Rapin remarks, "we find, in the space of two hundred years, an incredible number of men and women saints, who never new what persecution meant. But what is more, a considerable number of these same saints, were kings, queens, princes, princesses, or persons of the highest birth and station. In the period above-mentioned, we have seven kings and seven queens, together with eight princes, and sixteen princesses, distinguished with the title of saints: besides ten kings and eleven queens, who resigned their crowns to turn monks; and who, according to the notions of those days, might well be ranked in the number of the saints. If it be asked, whence is it that in the seventh and eighth centuries, it was so easy for the great to procure a saint-

ship, I can allege no other reason, but that sanctity consisted then in enriching the churches and monasteries." (Hist. of Eng. vol. i. p. 80, fol.)

Priestcraft had suppressed the Scriptures; and few, even of the clergy, were acquainted with the Word of God. So general was the ignorance of the priests in the ninth century, when Alfred ascended the throne, that Mr. S. Turner says, "It is difficult to conceive how much even churchmen partook of the gross ignorance of the times. 'Very few were they,' says Alfred, 'on this side the Humber (the most improved part of England) who could understand their daily prayers in English, or translate any letter from the Latin. I think there were not many beyond the Humber. They were so few, that I indeed cannot recollect a single instance on the south of the Thames, when I took the kingdom.' On less authority than his own, we could hardly believe such a general illiteracy among the clergy of that day; it is so contrary to all our present experience." (Hist. of Anglo Saxons, vol. ii. p. 8.)

England continued sunk in superstition and darkness, notwithstanding the efforts of Alfred: but on the continent there were many dispersed through different countries, who, to use the language of Egbert, an abbot, "were divided into several sects, and maintained their sentiments by the authority of Scripture." (Milner, vol. ii. p. 385.) They were persecuted under the name of Paulicians, Albigenes, Petrobrusians, Cathari, Pipples, Tisserands, and driven into neighbouring countries to seek an asylum from popish cruelty.

"Thirty men and women, who were Germans, appeared in England in the year 1159, and were afterwards brought before a council of the clergy at Oxford. Gerard, their teacher, a man of learning, said that they were Christians, and believed the doctrines of the apostles. They expressed abhorrence of the doctrine of purgatory, prayers for the dead, and of the invocation of saints. Henry, in conjunction with the council, ordered them to be branded with a hot iron on the forehead, to be whipped through Oxford, to have their clothes cut short by their girdle, and to be turned into the open fields; and he likewise forbade any persons, under severe penalties, to shelter or relieve them. As it was the depth of winter, they all lost their lives through cold and hunger. They had made one female convert in England, who, through fear of similar punishment, recanted. The whole number of Germans remained, however, patient, serene, and composed, repeating, 'Blessed are those who are persecuted for righteousness' sake; for theirs is the kingdom of heaven!' Their teacher, Gerard, that he might be distinguished from the rest, had an additional stigma on his chin! What a darkness must at that time have filled this island! A wise and sagacious king, a renowned university, the whole body of the clergy and laity, all unite in expelling Christ from their coasts! Brief as is this account of the martyrs, it is sufficiently evident that they were martyrs for Christ." (Ibid. p. 414.)

England was a rich field for priestcraft, which was exposed by Greathead, bishop of Lincoln, who published a statement of papal rapacity;

"for it appeared," says Fuller, "by inquisition made last year (1252), that the ecclesiastical revenues of Italians in England, whereof many were boys, mere blockheads, all aliens, amounted per annum, unto *threescore and ten thousand marks*; whereas the king's income at the same time was hardly *twenty thousand*." (Church Hist. book iii. p. 65.)

"*Merchandise in slaves and souls of men*" (Rev. xviii. 12, 13) flourished in England; for Sir Robert Cotton proved in parliament in 1376, that the taxes paid to the court of Rome for ecclesiastical dignities, amounted to *five times more than those obtained by the king from the whole produce of the realm*." (Collier, vol. i. p. 563.) Complaints were made in parliament that the pope's collector "keepeth a house in London, with clerks and officers thereto belonging, as if it were one of the king's solemn courts, transporting yearly to the pope *twenty thousand marks*, and most commonly more; that cardinals and other aliens remaining at the court of Rome, whereof one cardinal is a *dean* of York, another of Salisbury, another of Lincoln, another *archdeacon* of Canterbury, another of Durham, another of Suffolk, and another of York, another *prebendary* of Thane and Nassington; another of York, have divers other, the best dignities in England; and have sent over yearly unto them *twenty thousand marks*, over and above that which the English brokers buying here have." (Vaughan's Wycliffe, vol. i. p. 351.)

Wycliffe's labours shed a light over the nation, by which the darkness, superstition, and corruption became more manifest, and a reformation was demanded in the parliament. "A Book of Conclusions," drawn up with great ability, proposed various reforms. The document states, "Our usual priesthood, which took its original at Rome, and is formed to be a power higher than angels, is not that priesthood which Christ ordained to his disciples. The Romish priesthood is done by signs, pontifical rites and ceremonies, and benedictions of no force or effect, *having no ground in Scripture*; and forasmuch, as the *bishop's ordinal*, and the New Testament do nothing at all agree, it is, therefore, lamentable and dolorous mockery to wise men, to see bishops mock and play with the Holy Ghost, in giving their orders; their character is the mark of Antichrist, brought into holy church to cloak and cover their idleness. Wherefore, we earnestly desire and beseech God for his goodness' sake, that he will wholly reform our church, now altogether out of frame, unto the perfection of her first being and original." (Fox, vol. i. p. 663.)

Wycliffe's principles prevailed exceedingly; but the prelates were resolved on extinguishing the spirit of inquiry which was extending, and archbishop Arundel procured, in 1400, the act for burning heretics, as his disciples, the Lollards, were called; but, for the catalogue of this "noble army of martyrs," our readers are referred to the records of Church history.

Henry VII. died April 22, A.D. 1509, and an extract from his "will," drawn up by the most famous divines of his time, will accurately illustrate

the theology of popery, at the period immediately preceding the reformation. After expressing his confidence in "St. Mary, sweetest ladie of mercie, verie mother and virgin, wel of pitie, and surest refuge of all needfull," he says, "I trust also to the singular meditacion and praiers of all the holie companie of heaven: that is to saye, angesles, archangesles, patriarkes, profits, apostles, ewangelistes, masters, confessours, and virgines; and especiallie to mine accustomed avours I call and crie, St. Michael, St. John Baptiste, St. John Evangelist, St. George, St. Anthony, St. Edwarde, St. Vincent, St. Anne, St. Mary Magdalen, and St. Barbara, humble beseechinge not onlie at the hower of death soe to aide, socore, and defend me, that the aunciente gostlie enemye, nor noe other evell or dampnable spereite, have no power to invade me, nor with his terribleness to annoy me," &c.

And, "lest his soul might not rest in peace, although every precaution certainly was taken by him that poor sinner could take, he requested 10,000 masses should be said in the monastery, London, for its repose; 1,500 in honour of the Trinity; 2,500 of the five wounds of the Lord Jesus Christ; 2,500 to the five joys of our Lady; 450 to the nine orders of angels; 150 to the honour of the patriarchs; 600 to the twelve apostles; and 2,300 to the honour of all saints, and all those to be sung in a little month after his decease." (Malcolm's London Rediv.)

CHAPTER VII.—EARLY ENGLISH REFORMERS TO THE TIME OF WYCLIFFE.

Divine knowledge by the Gospel of Christ, has never, perhaps, been extinct in England, since its first introduction in the age of the apostles: but for its progress or decline to be contemplated, our readers must refer to the records of church history.

Columba, the celebrated scriptural tutor of the seminary in Iona, whence evangelical missionaries were sent into Ireland, Scotland, and the north of England, died A.D. 577; the "venerable Bede," a translator of part of the Scriptures, died A.D. 735; king Alfred, an extraordinary example of diligence, learning, piety, and care to reform religion, died A.D. 900; Dr. Greathead, bishop of Lincoln, a bold reformer, died A.D. 1253; and Dr. Bradwardine, a profound scriptural theologian, died A.D. 1349. These great men laboured in various ways, to stem the torrent of corruption in religion, by diffusing the light and holiness of the Scriptures.

John Wycliffe, however, born A.D. 1324, is celebrated in the church history of England, as the "Morning Star of the Reformation." This learned, holy, and zealous divine, as Dr. Southey remarks, "the Roman church has stigmatized as a heretic of the first class, but England and the Protestant world, while there is any virtue, and while there is any praise, will regard with veneration and gratitude." (Book of the Church, vol. i. p. 125.)

Wycliffe had become famous by his opposition to the demand of pope Urban V. for "the annual

payment of a thousand marks to be transferred to the papal treasury, as a feudal acknowledgment for the sovereignty of England and Ireland, those kingdoms being held in fee of the successors of St. Peter, as had been agreed by king John."

Against the canon law, Wycliffe opposed the Scriptures, and charged the pope as "liable to mortal transgression." This novel doctrine was deemed a most daring crime against "His Holiness," and Wycliffe was denounced as a heretic. Eminently learned for that age, this great man was appointed professor of divinity at Oxford, in 1372, and he employed his influence to diffuse scriptural knowledge. His enemies, the pope and the prelates, laboured for his destruction, but John of Gaunt, duke of Lancaster, who governed the kingdom during the latter days of his father, with uncommon boldness afforded him protection. His various writings, especially his translation of the New Testament, spread a flood of light over the minds of many in the nation, and even on the continent; and his employment of "poor priests" as home missionaries, to preach the Gospel through the country, led many to seek salvation by Jesus Christ. Wycliffe died A.D. 1384, but the enmity of his persecutors followed him to the grave; for at the council of Constance, A.D. 1415, he was condemned as a heretic, and pope Martin V., A.D. 1428, commanded his bones to be dug up and burnt. His ashes were thrown into the river Swift, at Lutterworth; "this brook," as Fuller beautifully remarks, "conveyed his ashes into the Avon; Avon into Severn; Severn into the narrow seas; they into the ocean. And thus the ashes of Wycliffe are the emblem of his doctrine, which now is dispersed all the world over." (Church Hist. cent. xv.)

Wycliffe's doctrine was found to have been embraced by multitudes throughout England, by means of his various scriptural writings, especially his New Testament. Some possessed his translation of the whole Bible, copies of which are still in existence, preserved in manuscript.

Mr. Milner remarks, that "Richard II. being deposed, Henry of Lancaster, the son of that same John of Gaunt, who had patronized Wycliffe, usurped the throne in the year 1399; and shortly after, was crowned by Arundel, then archbishop of Canterbury. Both the king and the archbishop had demonstrated that they were ready to sacrifice every thing to their ambition. It is not, therefore, matter of surprise, either that the murderer of king Richard should proceed to persecute, with extreme barbarity the Lollards, whom his father had so zealously protected; or that the archbishop, who had supported the usurper in his iniquitous pretensions to the crown, should also concur with him in his plan to crush those reformers." (Church Hist. vol. iv. p. 107.)

In the council of Lateran, A.D. 1215, it had been decreed, "that all heretics should be delivered over to the civil power to be burned;" and this bloody statute was adopted in an act of parliament in 1400, by archbishop Arundel, that heretics should be burnt "in a high place before the people, to strike fear into the minds of others." Arundel

published several provincial constitutions to give effect to this law, and many of Wycliffe's disciples were now brought to the stake in England.

"Twelve inquisitors of heresy, for this dreadful name," Dr. Southey remarks, "had been introduced among us, were appointed at Oxford, to search out heresy and heretical books."

William Sawtre, a noted preacher at Lynn in Norfolk, and afterwards parish priest of St. Osithes, London, was the first victim under the new statute, and the first martyr in 1400, for the Reformation in England. Sir John Oldcastle, lord of Cobham, was an eminent reformer: both his labours to advance scriptural religion, and his sufferings for the faith of Christ, ought to be known by every British Christian. Humphrey, "the good duke of Gloucester," and his chaplain, bishop Peacock, with a great many others, were persecuted, and some of them put to death as Lollards, those being so called, who pursued "Wycliffe's learning," or reading the Holy Scriptures.

Books, however, before the invention of printing, were so expensive, that few were able to procure a complete volume of Wycliffe's Testament: for money, four centuries ago, was about *ten times* its present value, and it appears that a copy of that sacred volume would cost about 2*l.* 16*s.* 8*d.*, that sum being paid in 1429, for a copy, as appears from the registry of William Alnwick, bishop of Norwich.

CHAPTER VIII.—INVENTION OF PRINTING.

Printing, and the infinite service, which, under God, it has rendered to the cause of Christianity, requires some notice in this memorial. Divine Wisdom directed the minds of men in Germany, to contrive this ingenious device, for the illumination and regeneration of our world, especially by the publication of the Holy Scriptures.

Laurence Coster, of Haerlem, invented this wonderful art, A. D. 1430: it was improved by John Faustus and John Genfleisch, who produced, in 1450, the first printed edition of the whole Bible in Latin. William Caxton, a mercer and citizen of London, is believed to have been the first who introduced the art of printing into England, by bringing over from the continent, Frederick Corseilis, a Dutchman, a printer, and in 1468, it is believed, the first book was printed in English.

Printing confounded the corrupt priesthood, as it laid open to the people their immortal interest in the Holy Scriptures. Alarmed at this pledge of destruction to their usurpation over the consciences of mankind, the priests laid their grievances before the pope, stating, "that his Holiness could not be ignorant what effects the invention of printing had produced; for men now began to call in question the present faith and tenets of the church, and to examine how far religion had departed from its primitive institution. What was particularly to be lamented, they had exhorted the laity even to read the Scriptures, and to pray in their vulgar tongue. That if these things were suffered, the common people might at last believe that there was not so much need of the clergy; for, if men were once

persuaded, they could make their own way to God; and that prayer, in their ordinary language, might pierce Heaven as well as those in Latin; how much would the authority of the mass fall? And how prejudicial might this prove to all ecclesiastical orders." (Kennet, vol. ii. p. 60.)

John Fox, the Martyrologist, who knew Coverdale, and the effects of his printed Bible, in promoting the reformation in England, remarks, "Hereby tongues are known, knowledge groweth, judgment increaseth, books are dispersed, the Scripture is seen, the doctors are read, stories are opened, times compared, truth discovered, falsehood detected, and with finger pointed, and all through the benefit of printing. Wherefore, I suppose, that either the pope must abolish printing, or he must seek a new world to reign over; for else, as this world standeth, printing will abolish him. But the pope, and all his college of cardinals, must this understand, that through the light of printing, the world beginneth now to have eyes to see, and heads to judge. He cannot walk so invisible in a net, but he will be spied. And although through might, he stopped the mouth of John Huss before, and of Jerome, that they might not preach, thinking to make his kingdom sure; yet, instead of John Huss and others, God hath opened the path to preachers, whose voices the pope is never able to stop, with all the puissance of his triple crown. By this printing, as by the gift of tongues, and as by the singular order of the Holy Ghost, the one doctrine of this gospel soundeth to all nations and countries under heaven; and what God revealed to one man, is dispersed to many; and what is known in one nation, is open to all." (Acts and Monuments, vol. i. p. 927.)

Latin, German, and English, were the only languages in which the Holy Scriptures had been printed, when in 1535, Coverdale gave his edition to our fathers: but God, in his gracious Providence, by this *third* centenary of that great work, has, by means of the British and Foreign Bible Society, caused the Bible to be printed in above 150 languages; and the art of printing has so far been improved, and offices enlarged, that the printing establishment at Oxford, can produce at the rate of *one Bible per minute*, and that of the American Bible Society at New York, at the rate of *five Bibles per minute*. Such is the astonishing printing instrumentality now in operation, by which the world is to be filled with Divine truth, and every child of man taught to behold "the light of the knowledge of the glory of God, in the face of Jesus Christ."

CHAPTER IX.—REVIVAL OF LEARNING.

Learning is essential to Christianity, and its advancement has, in all ages, been inseparable from the progress of knowledge. Priestcraft alone, and such is every peculiarity of popery, requires the absence of the Holy Scriptures, and consequently the prevalence of ignorance. Hence the common, but pernicious maxim of that system of superstition—"Ignorance is the mother of devotion."

Learning, in a few successive admirers, under Divine Providence, struggled for existence in the

world during many centuries. Letters were despised, not only by the barbarous Goths, Vandals, Saracens, and Turks, whose ravages destroyed many of the public libraries of Rome, Antioch, Alexandria, and Constantinople, in which were contained the choicest works of ancient sages, but also by multitudes of interested priests, whose usurpations could be maintained only by the prevalence of mental darkness, and an incapacity to "search the Scriptures."

Various notices of the extent to which ignorance prevailed, have already been given in the preceding chapters: but it will be useful to contemplate the appearance of superior minds, arising from age to age, awakening attention to the value of knowledge, and thus leading to the establishment of many colleges and universities in Italy, France, Spain, Germany, and England.

Divine Providence, designing a reformation in the world, as the means of universal regeneration by the gospel, had directed the minds of men to awake and seek after knowledge with renewed zeal, in the thirteenth and fourteenth centuries. Learning had, therefore, received some considerable impulses previously to the invention of printing in 1430: but this gave it a new and powerful stimulus, so that in a few years, the productions of the most valuable Greek and Latin writers, which had been concealed in the libraries of the monks, were given to the increasing number of students. How far this art was appreciated by the students of Divine truth, may in some measure be understood from the fact of the printing of the Bible in Latin, in the year 1450.

Turkish barbarism contributed also as the means of promoting learning; for, on the taking of Constantinople in the year 1453, the Grecian empire was overthrown, and, to escape the fury and oppression of their new and ferocious masters, the most eminent of the Greek scholars were dispersed through Europe, diffusing a spirit of inquiry and love of learning. Every noted city or university engaged one or more of these learned Greeks, who aided the studious youth in their literary pursuits. Italy especially, the chief seat of Antichrist, entertained many of these ingenious fugitives, who were liberally supported by the family of Medicis.

Zeal for the recovery of the precious remains of literary antiquity was extensively cherished. Many of the learned men who adorned at this period the various provinces of Italy, were employed in publishing by the press accurate and elegant editions of the most eminent of the Greek and Latin authors, illustrating them with useful commentaries, in studying them as their models, both in poetry and prose, and in casting light upon the precious remains of antiquity that were discovered, from day to day.

In these various branches of literature, many arrived at such excellence, as it was almost impossible to surpass, and difficult to equal.

Paris university had a public professor, not only of Greek, but also of the Hebrew tongue; and in Spain and Italy, the study of the holy language, and of Oriental learning and antiquities in general, was pursued with great success. Germany was

adorned by the foundation of new universities, and learning was pursued with increased zeal and diligence at Oxford and Cambridge in England.

CHAPTER X.—REFORMATION IN GERMANY.

Christianity had so sunk in the fourteenth century, that it is impossible to find words accurately to express its corruption. The doctrine of free justification of a sinner before God, by the faith in the righteousness and atonement of Christ, had been discarded for ages both by the Roman and Greek churches; and penance, masses, and a tedious round of senseless ceremonies were substituted in its room. The Holy Scriptures were almost totally unknown to the clergy; some of whom, even bishops, had never read or seen them. The ignorance of the people was extreme, and their superstitions most debasing; and far more homage was paid to the relics of reputed saints, than to the ever blessed God, our Saviour.

Purgatory, with its mysterious terrors, haunted the alarmed imaginations of the superstitious people; and the number of the clergy was enormous; they had contrived to secure to themselves an immense proportion of the wealth in every nation; while their lives were most scandalous, being a correct counterpart of the manners of the prelates and popes, by whom they were licensed to practise fornication and every species of immorality and iniquity, according to a graduated scale of charges, published under the title of "Fees of the Apostolical Chancery!" Wycliffe's writings had diffused some divine light through many countries in Europe. Both princes and people were groaning under the intolerable evils arising from ignorance and priestly domination; while they were distracted between a superstitious veneration for the profession of the clergy, and an abhorrence of their detestable characters. At the commencement of the fourteenth century, the miseries of Europe were augmented by these contending factions, each having a pope at its head, pretending to be the infallible vicar of Jesus Christ. Details of the papal disputes, anathemas, depositions, and elections, resignations and crimes of the contending pontiffs, fill many volumes.

Sigismund, the emperor, at length prevailed on pope John XXIII. to call a general council to remove the numerous grievances which afflicted the empire: the council met at Constance, being composed of the emperor himself, with the pope and his cardinals, and a multitude of bishops and doctors, and ambassadors from all the states of Europe. They decreed that the Roman Pontiff was subject to a general council, and deposed John XXIII. on account of his enormous crimes. Gregory XII. sent in his resignation, to prevent that degradation; and Benedict XIII., refusing to yield, was deposed, but produced many distractions till he died, A. D. 1423. The council elected Otto, of Colonna, to the papal chair, which he ascended A. D. 1416, under the name of Martin V.

Eugenius IV., Felix V., Nicholas V., Calistus III., Pius II., Paul II., Sixtus IV., Innocent VIII., and Alexander VI., were successively popes till the

close of the century ; but by their vices, bigotry, and cruelty, they were a curse to the world. Innocent especially commissioned his soldiers to extirpate the Waldenses, and many thousand were sacrificed in the valley of Pragela.

Alexander ascended the papal throne, A. D. 1492, a wretch, "whom," Moshelm remarks, "humanity disowns, and who is rather to be considered as a monster than a man, whose deeds excite horror, and whose enormities place him among the most execrable tyrants of ancient times. The world was delivered from this papal fiend in the year 1503, by the poisonous draught which he had prepared for others, as is generally believed. He was succeeded by Pius III., who in less than a month was deprived by death of that high dignity. The vacant chair was obtained by fraud and bribery by Julian de la Rovere, who assumed the name of Julius II. To the odious list of vices with which Julius II. dishonored the pontificate, we may add the most savage ferocity ; the most audacious arrogance ; the most extravagant and frenetic passion for war and bloodshed. His whole pontificate was one continued scene of military tumult ; nor did he suffer Europe to enjoy a moment's tranquillity as long as he lived." Lewis XII., king of France, and Maximilian I., emperor of Germany, made several vigorous efforts "to set bounds to the tyranny of this furious pontiff, and to correct and reform the errors and corruptions of a superstitious church." Julius treated their opposition with mockery and laughter ; but while meditating their condemnation, and the gratification of his vindictive spirit, death put an end to his enormities, A. D. 1512.

Leo X., in 1513, succeeded Julius : he was a patron of learning, but, it is believed, an infidel at heart, and devoted to the most abominable courses of life. His licentious habits, and unbounded extravagancies, and his carrying forward the erection of St. Peter's at Rome, led him to employ every conceivable method of raising money, one of which was "the sale of indulgences." These were grants from the pope of "absolution from all ecclesiastical censures, however incurred, and from all the sins, transgressions, and excesses, how enormous soever they may be : " assuring the credulous purchaser, "when thou diest, the gates of punishment shall be shut, and the gates of the paradise of delights shall be opened." Tetzel, a Romish commissioner, was salesman in Saxony. "This frontless monk executed his iniquitous commission, not only with married insolence, indecency, and fraud, but even carried his impyety so far as to derogate from the merits of Christ." In selling these blasphemous delusions, Tetzel assured the purchasers, "The moment your money tinkles in the chest, your father's soul mounts up out of purgatory." This shocking traffic called forth several holy men, whom God had been preparing by his word and Spirit, to subvert the antichristian papacy, and accomplish the reformation in many nations of Europe.

Martin Luther was the honoured man whom God employed to break the bonds of superstition : as he had been ordained in 1507, to the Romish priesthood, and appointed to the professorships of theology and philosophy in the new university of

Wittenburg : his own eyes surveyed the wickedness of Rome in 1510, and finding a Latin Bible, his mind became enriched with divine truth ; and in 1517, he condemned the iniquitous traffic of Tetzel in ninety-five propositions. Tetzel replied ; and the controversy interested all civilized Europe. Luther was summoned to recant at Rome ; but appearing, in October 1518, before cardinal Cajetan, at Augsburg, he required to be convinced of error by the Scriptures. Miltitz, a Saxon knight, endeavoured in vain to win him to the pope ; and his holiness condemned his writings, summoning him to Rome to retract his opinions. Luther regarded it with contempt ; and, as his writings had been publicly burnt, on an appointed day, December 10, 1520, he committed to the flames the pope's bull, the canon law, and the pontifical decrees, in the presence of a vast concourse of people at Wittenburg, to the astonishment of all Europe.

Luther obeyed the summons of Charles V. to meet the diet at Worms in 1521 ; and delivered his defence before the emperor and the imperial princes, first in the German language, and again, by their command, in Latin, refusing to give up a single point unless convinced by the testimony of the Holy Scriptures.

Stratagems were formed to assassinate him on his return from Worms ; but his prince had him conveyed to the castle of Wittenburg ; where, during his nine months seclusion, he completed his German translation of the New Testament. After his return in 1522, he was aided in translating the whole Bible, which was published in successive parts, and completed in 1530.

Leo X. died in 1522, and was succeeded by Adrian VI., and in 1523, by Clement VII., both seeking the destruction of Luther : but the state of Germany occasioned delay, and in 1526, resolutions favourable to the reformers were passed in a diet held at Spire. Charles V. quarrelled with the pope, took and plundered Rome in 1527, and made Clement III. a prisoner ; when, about half Germany, through the preaching and writings of the reformers, acknowledged the doctrine of the Scriptures.

Charles became reconciled to the pope, called another diet at Spire in 1529, and resolutions of the former diet were revoked, and every change was declared unlawful that should be introduced into the doctrine, discipline, or worship of the established Roman Catholic religion, before the decision of the projected general council.

This decree was considered iniquitous by the reformers. "The elector of Saxony, the marquis of Brandenburg, the landgrave of Hesse, the duke of Lunenburg, the prince of Anhalt, and the deputies of thirteen imperial cities, entered a solemn protest against this decree, as unjust and impious." From this mere protest, signed April 19, 1529, those who have since dissented and separated from the Romish communion, have been distinguished by the name of "PROTESTANTS."

Charles was made acquainted with this famous document by ambassadors sent to him into Italy : but the haughty emperor caused these honourable persons to be arrested, threatening their masters

with his indignation, which led them to have recourse to arms. But jealousies arising between the pope and Charles, the emperor called another diet at Augsburg. In this assembly, June 25, 1530, the celebrated summary of religion, in twenty-eight chapters, called "THE CONFESSION OF AUGSBURG," drawn up by Melancthon, under the direction of Luther, was read as the doctrine of the Protestants, signed by the princes who had *protested*. The duke of Bavaria asked Eckins, whether they could overthrow this doctrine from the Scriptures. "No," replied the champion of popery, "by the Holy Scriptures we cannot overthrow it, but we may by the fathers." On which the archbishop of Mentz said to the catholic duke, "See how finely our divines support us! the Protestants prove what they say out of the Holy Scriptures, but we have our doctrine without Scripture."

Melancthon wrote to Luther, informing him of subsequent proceedings at the diet, the emperor Charles having prescribed what the princes should believe; which, if they refused, he declared he "would no longer tolerate the German schism."

Charles gained some advantages over the Protestant princes for some years, and brought their cause almost to ruin: but scriptural truth advanced to the death of Luther, Feb. 18, 1546. Providence favoured the cause of the Gospel notwithstanding the success of the emperor, and turned the course of events against him, so that being defeated, almost to annihilation, in 1552, he granted toleration by the famous "Pacification of Passau," which was solemnly ratified, Sept. 25, 1555, at Augsburg.

This "PEACE OF RELIGION" provided, "that for the future, no attempt shall be made towards terminating religious differences, but by the gentle methods of persuasion and conference: that Popish ecclesiastics shall claim no jurisdiction over Protestants: that states and free cities shall have right to choose their own form of religious doctrine and worship, and those who dissent shall have leave to retire with their property." Thus was established the Protestant Reformation in Germany, after Divine Providence had afforded an instructive lesson to the world, in the humiliation of the haughty and ambitious Charles V.

To be Continued.

INVOCATION.

BEING Omnipotent! at whose command supreme,
Inanimate dust a human form assumes,
Who bids of life to flow the purple stream,
And with pure light the tender soul illumines;
Who ever keeps a watchful eye,
Upon the child of infant day—
Accepts the prayer and tearful sigh,
From mother's lips, to guard its way—
Who spreads a vast unmeasur'd store
Before the eyes of sinful men;
The succouring arm extends when aid implore,
And calls the peace of mind, so wistful, home again;
Who made the lisping, and once guiltless tongue,
Words, multivari'd, form from sound;
Shall not the same, when dawn of day's began,
Or clos'd, with grateful praise to Thee resound!

Camberwell.

RACHAEL.

BISHOP HERBERT.

'Tis the hour of even now,
When with pensive, thoughtful brow,
Seeking truths as yet unknown,
Bishop Herbert walks alone.

Fain would he, by lonely thought,
Nature's secret laws be taught,
Learn the destiny of man,
And creation's wonders scan.

From these data he would trace
Hidden mysteries of grace;
Dive into a deeper theme,
Solve redemption's glorious scheme.

So he flings aside to-day
Mitre's pomp and crosier's sway,
Seeks the desert's silent scene
And the marge of ocean green.

Far he has not roamed, before,
On that solitary shore,
He has found a little child,
By its seeming play beguiled.

In the drifted barren sand
It has scoop'd with baby hand,
Small recess, in which might float
Sportive fancy's tiny boat.

From a hollow shell the while,
See, 'tis filling, with a smile,
Pool as shallow as may be
With the waters of the sea.

Hear the smiling bishop ask,
"What can mean such infant task?"
Mark that infant's answer plain—
"Tis to hold yon mighty main!"

"Foolish trifter!" Herbert cries,
"Open, if thou canst, thine eyes;—
Can a shallow, scoop'd by thee,
Hope to hold yon boundless sea?"

"Know'st thou not its space transcends
All thy fancy comprehends;—
Ope thy childish eyes, and know
Fathomless its depths below."

Soon that child on ocean's brim
Ope its eyes, and turns to *Him!*
Well does Herbert read its look,
Glance of innocent rebuke!

While a voice is heard to say,
"If the pool thus scoop'd in play
Cannot hold yon mighty sea,
Vain must thy researches be.

"Canst thou hope to make thine own
Secrets known to God alone?
Can thy faculties confined
Fathom the Eternal Mind?"

Bishop Herbert turns away,
He has learnt enough to-day;
Learnt how little man can know,
On his pilgrimage below.

Reader! wouldst thou wiser be,
Let this truth suffice for thee;—
Seek not what is sought in vain—
Knowledge by obedience gain!

Be presumption's sin abhor'd
For the secrets of the Lord,
If reveal'd to mortals here,
Dwell with those who love and fear.

London: Printed and Published by JAMES S. HODSON, at 22, Poppin's Court, Fleet Street; where all communications for the Editor (post paid) are to be addressed; sold also by Simpkin, Marshall and Co., and by all other Booksellers, News-venders, &c. in the Kingdom.

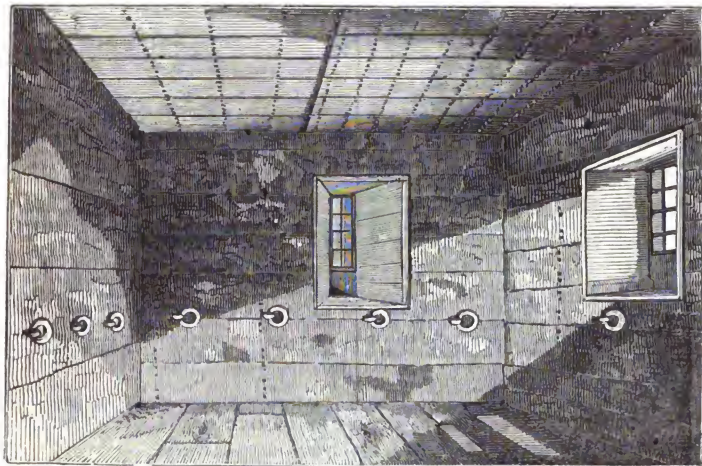
THE CHRISTIAN'S PENNY MAGAZINE.

Nº 176.

PUBLISHED EVERY SATURDAY.

OCTOBER 17, 1835.

PRINTED AND PUBLISHED BY J. B. HODSON, 25, POPPIN'S COURT, FLEET STREET, LONDON.



THE LOLLARDS' PRISON IN LOLLARDS' TOWER, LAMBETH PALACE.

LAMBETH PALACE, the town residence of his grace the archbishop of Canterbury, is identified with many of the most important events in the history of England. It was formerly in the see of Rochester, but archbishop Baldwin, having obtained it by exchange for some other property, began this palace in the year 1188. In 1250, Boniface, archbishop of Canterbury, having incurred the hatred of the citizens of London by his arrogance, retired to this palace for the security of his person; and, finding it in a ruinous condition, rebuilt the whole north side, the archiepiscopal apartments, the chapel, the library, cloisters, and the guard chamber.

Without giving, at present, a full and particular description of the palace of the "Metropolitan of all England," it will be peculiarly appropriate, in connexion with our "Memorial for the Commemoration of the Third Centenary of the Reformation," to refer to one apartment of it—"THE LOLLARDS' PRISON;" as many of the followers of Wycliffe, called "Lollards," were confined in it, prior to their suffering martyrdom for preaching the doctrines of Christ, and propagating the Holy Scriptures.

"THE LOLLARDS' PRISON" in Lambeth palace is thus described:—"A small stone staircase leads to a room at the very top of the tower, commonly called

Lollards' Prison. This room, the windows of which are very small, and placed west and north, is fourteen feet eight inches and a half in length, nine feet six inches and a half in breadth, and eight feet in height; in it are eight large iron rings fastened through the wainscot which lines the walls in this order; three rings on the south side, four on the west side, and one on the north side. The wainscot is of oak, above an inch thick, and the ceiling also is of oak, it has a small chimney on the north part, upon the sides are various scratches, half sentences, and letters, cut out with a knife by some of the unhappy persons who are supposed to have been confined here. The following inscriptions are cut upon the wainscot of the room.

"*Deo sit gratiarum actio—Petit Bouganham
The & John Spoke Barbur and scandelar
The cyppe me out of all el compene amen
Thomas Barar—the esto moriens
Wir abit—Austin—John Worth
Chessam Doctor—Neste te ips'm
Farley—the—John Spoke
Pierre Amarkki.*"

Pennant, in his Account of London, says, "I lament to find so worthy a man [Chicheley] to have been the

founder of a building so reproachful to his memory as the Lollards' Tower, at an expense of near two hundred and eighty pounds (278*l.* 2*s.* 11*d.*). Neither Protestants or Catholics should omit visiting this tower, the cruel prison of the unhappy followers of Wycliffe. The [sight of the] vast staples and rings to which they were chained before they were brought to the stake, ought to make Protestants bless the hour which freed them from so bloody a period. Catholics may glory, that time has softened their zeal, and made them blush at these memorials of the misguided zeal of our ancestors."

The Lollards' Tower was begun by archbishop Arundel, who was translated from York to Canterbury in the year 1396, and finished by archbishop Chicheley in the year 1435, just a century before the printing of the first English Bible by Coverdale.

The lower room of the gate-way which was restored by archbishop Moreton, after the civil wars between the houses of York and Lancaster, is also furnished with similar rings, to which the overflowings of the prisoners were chained, when the appropriate apartment was full of Lollards.

Readers of this age will, however, doubt whether archbishop Chicheley were "so worthy a man" as he is represented by Pennant. Milner, in his "Church History," gives him a very different character, and with a paragraph from the pen of that excellent Protestant clergyman we shall close our present account of Chicheley and the Lollards, proposing, at an early period, to return to their instructive history.

"Henry Chicheley, now archbishop of Canterbury, continued at the head of that see, from February, 1414, to April, 1443. This man deserves to be called the *firebrand of the age in which he lived*. To subvert the purposes of his own pride and tyranny, he engaged king Henry [V.] in his famous contest with France, by which a prodigious carnage was made of the human race, and the most dreadful miseries were brought upon both kingdoms. But Henry was a soldier, and

understood the art of war, though perfectly ignorant of religion; and the ardent spirit, which, in youth, had spent itself in various excesses, was now employed, under the management of Chicheley, in devastating France, by one of the most unjust wars ever waged by ambition, and in furnishing vulgar minds with matter of declamation on the valour of the English nation. While this scene was carrying on in France, the archbishop at home, partly by exile, partly by forced abjurations, and partly by the flames, dominated over the Lollards, and almost effaced the vestiges of godliness in the kingdom.

"This was one of the most gloomy seasons which the church ever experienced. The doctrines of Wycliffe, indeed, had travelled into Bohemia; but, as we shall afterwards see, the fires of persecution were also lighted up in that country, at the same time that in England, no quarter was given to any professor of the pure religion of Christ. Even the duke of Bedford, the brother of the king, one of the wisest men of his age, thought it no dishonour to be the minister of Chicheley's cruelties. A chaplain of lord Cobham, through terror of punishment, was induced to recant his creed: the strictest search was made after Lollards and their books; and while a few souls dispersed through various parts, sighed in secret, and, detesting the reigning idolatry, worshipped God in spirit and truth, they yet found no human consolation or support whatever. The principal use to be made of these scenes, is to excite a spirit of thankfulness for the superior privileges of the times in which we live.

"The diocese of Kent, was particularly exposed to the bloody activity of Chicheley. Whole families were obliged to relinquish their places of abode, for the sake of the gospel." (Church Hist. vol. iv. p. 195, 196.)

Such is the character of the builder and lord of the "Lollards' Prison," archbishop Chicheley, as given by the excellent Milner.

A PROTESTANT MEMORIAL FOR THE COMMEMORATION OF THE THIRD CENTENARY OF THE REFORMATION.

Designed especially for the use of Families and Young Persons.

(Continued from p. 328.)

CHAPTER XI.—REFORMATION IN SWITZERLAND, FRANCE, AND OTHER NATIONS ON THE CONTINENT.

Protestantism, as the religion of the Bible, was designed for other nations besides Germany, and ultimately for every people upon earth. Divine gifts and graces were therefore shed upon others besides Luther and his colleagues, and many in different provinces were raised up to preach the doctrines of the Scriptures.

I. SWITZERLAND was blessed with the labours of Ulrich Zuinglius, a canon of Zurich, of learning perhaps superior to Luther, and equally apostolic in his zeal for preaching the gospel. Zuinglius is believed to have begun his work of reformation before Luther, at least as early as 1516; but in 1517, his indignation was especially roused against popery, by the sale of indulgences by Samson, a monk from Italy. Faber, bishop of Vienna, was employed by the pope to dispute with Zuinglius; but the reformer triumphed, appealing to the Word of God.

Basle received the doctrines of the reformation

in 1520, from Wolfgang, Capito, and Ecolampadius. Berne embraced them from Haller, and Schaffhausen from Hofmeister.

Against the protestants, the popish cantons took up arms, to compel their return to the papal church: but this appeal to the sword terminated, in 1531, on the memorable condition, that each canton should choose its own religion; and in the year 1566, the synod prepared and adopted their "Helvetic Confession of Faith."

GENEVA received the gospel from Francis Lambert in 1522. William Farel and Peter Viret were eminently successful some years after in proclaiming the doctrine of Christ; and Farel had the distinction, on Sunday, March 1, 1534, of being the first divine, who publicly, under the sanction of the government, preached to an assembly of Genevese the protestant doctrine. Attempts were made to poison the reforming minister; but the reformation was declared to be established by an edict of the senate, August 27, 1535.

II. FRANCE contained many of the Waldenses at the period of the Reformation: they reckoned 800,000 persons in this communion, and they

rejoiced in the labours of Luther. Margaret, queen of Navarre, and sister of the king of France, protected the reformers, who were numerous in the south of France. James le Fevre, d'Etaples, William Farel, and Gerard le Roux, were zealous and successful preachers of Christ. John le Clerc, founder of the church at Metz, in 1524, suffered at the stake. Persecution raged against the Lutherans; and, at Paris, Jan. 1, 1535, the king joined in a solemn service, accompanied by his three sons, and all his court, bare-headed, to celebrate mass for the extirpation of the heresy, at the close of which he ordered eight protestants to be burnt alive at four principal parts of the city!

John Calvin embraced the doctrines of the reformation in 1530, resigned his connexion with Rome in 1534, and published his famous "Institutes of the Christian Religion," in 1535, dedicated to the king of France. Calvin's writings made him famous, and his learning, piety, and zeal, rendered him an able promoter of the Reformation. He settled at Geneva in 1536; and by his extraordinary talents, and untiring devotion to the cause of Christ, his labours were of infinite service to religion in France; and he was regarded as the "Father of the Reformation after the death of Luther."

France now possessed more than 2000 congregations of Protestants, some of which consisted of above 2000 persons; but in 1572, a general massacre was projected. This horrid work began with murdering the queen dowager of Navarre, by poisoned gloves. Ten thousand were murdered in Paris, in three days, under the direction of the duke of Guise, urged on by Charles IX. in person. The massacre extended through the protestant towns, and 100,000 were believed to have been slain!

This horrid tragedy was contrived by the fathers of the Romish church, and medals, to commemorate it, were struck at Paris. The messenger, who announced the news at Rome, was rewarded with 1000 crowns, and the letters of the papal legate at the French court having been read in the assembly of cardinals, it was decreed that the pope and cardinals should march in procession to the church of St. Mark, to offer solemn thanks to God for this blessing to Rome! Many escaped to Geneva, and other parts of Switzerland; while others defended themselves; but Henry IV. ascended the throne of France in 1598, and granted toleration, by the "IRREVOCABLE EDICT OF NANTZ."

III. NETHERLANDS. Luther's writings soon spread into the Netherlands: several were martyred for Christ in 1523, and 1525, and following years; but though Philip succeeded his father Charles V., and employed "the duke of Alva of infamous memory," to lead an army for the destruction of the protestants, he failed in his murderous purpose: still "the monster boasted that he had delivered into the hands of the executioner above 18,000 heretics and rebels, besides those who died in the war." That injured nation, however, was roused to assert their dignity, they shook off the yoke of Spain, and formed a new protestant state in Europe, that of "The Seven United Provinces."

Presbyterianism was generally professed in the Netherlands; but Simon Menno was a Baptist, a man of powerful talents and great worth. Menno was a Romish priest till the year 1530, when he embraced the gospel, became the leader and reformer of the Baptists, and this denomination, commonly called Mennonites, increased to a numerous body of protestants in Holland, and other provinces.

IV. ITALY, "the seat of the Beast," the province of the Pope, received the light of the Reformation. Peter Martyr and Bernard Ochino were its chief teachers; and Charles V. heard Ochino preach at Naples, when he declared, that "he preached with such spirit and devotion, as was sufficient to make the very stones to weep." Rome, Venice, and Naples, however, soon flowed with the blood of the protestants. *One thousand and six hundred* having been condemned, *eighty six* of them were blindfolded and murdered, by cutting their throats with a butcher's knife; and being quartered, their limbs were sent about to terrify the people: by such horrible means was the light extinguished in the province of his holiness!

V. BOHEMIA, MORAVIA, POLAND, HUNGARY, and TRANSYLVANIA received the light of the gospel at an early period of the Reformation. The Waldenses and Hussites had spread, in those countries, before the time of Luther, and hearing of his labours, they sent deputies to him in 1522, to establish Christian intercourse with him. Zealous and able divines, who had received the gospel under Luther, Zuinglius, and Calvin, laboured afterwards in these countries with great success.

VI. PRUSSIA, at that period only a dukedom, received divines from Saxony. Brisman, Poliander, Spengler, and Sperat, were among the most distinguished of those ministers, some of whom were martyrs for Christ.

VII. SWEDEN, sunk in popish darkness, was early illumined with the light of the gospel. Gustavus Vasa Ericson, the deliverer of his country, was elevated to the throne of Sweden in 1520; and, having in exile learned the gospel, he favoured its progress, encouraging Olaus Petri, his brother Laurentius, and Laurence Andreas to make a translation of the Scriptures. Olaus triumphed in a public disputation with Peter Gallius, a papist, in 1526, and the following year Gustavus established the Reformation in an assembly of the states. Episcopacy was retained on a reduced plan, and Laurentius Petri was the first archbishop of Upsal.

VIII. DENMARK was grievously oppressed by the popish clergy, who had grasped the national property, and degraded the nobility. Christian II., a monster of cruelty, supported the doctrines of Luther in 1521, as a pretext for depriving the prelates of their usurped authority and their great wealth. This worthless prince was deposed in 1523, and his uncle Frederick, duke of Holstein, was placed on the throne. He promoted the Reformation, by procuring an edict in 1527, which secured liberty to every subject of Denmark to choose his own religion. Christian III. carried on the work by reforming the whole ecclesiastical

system under Bugenhagen, and his platform was sanctioned by the states assembled at Odensee, in 1539.

IX. SPAIN AND PORTUGAL received the light of the gospel in the fifteenth century from the Waldenses; but it was extinguished by those professors being burnt alive at Valladolid. Charles V., however, led his soldiers and chaplains into Germany, and they carried back the Scriptures. Juliano Fernando, a nobleman, procured an edition of the Bible printed in Germany, to be circulated in Spain: but it occasioned a dreadful persecution: 800 were prosecuted in a short period, and twenty were burnt alive in one fire!

Dr. Augustine Cazello, a chaplain of Charles V., was condemned, after the death of his royal master, and thirteen others, among whom were his brother Francis, his sister Blance, and an eminent lawyer. He was burnt at the stake at Valladolid, besides many others at Seville!

"John Louis Vives, a Spaniard of great learning and reputation, bewails the fate of moderate catholics in Spain. 'We live,' says he, in a letter to Erasmus, on the 18th May, 1534, 'in hard times, in which we can neither speak nor be silent without danger.' In the forty-three years of the administration of the first four inquisitors-general, which closed in the year 1524, they committed 18,000 human beings to the flames, and inflicted inferior punishments on 200,000 persons more, with various degrees of severity. Father Paul assures us, that from the first edict of Charles V., to the treaty of Cateau-Cambresis, in 1558, 50,000 men had been hanged, beheaded, burned, and buried alive for their religion." (Sir J. Mackintosh's Hist. of Eng. vol. ii. p. 334, 349.)

CHAPTER XII.—REFORMATION IN ENGLAND.

Superstition brooded over England when Luther arose in Germany; though truth was not extinct, as it had been preserved amongst some of the Lollards, the disciples of Wycliffe. Popish malignity watched these scriptural professors, and persecuted them to death. Popular indignation had been excited against the clergy, through the imprisonment and murder of Richard Hunne, a merchant-tailor of London, by Dr. Horsey, chancellor to the bishop of London: his alleged crime was possessing a bible of Wycliffe's! Several others at this period were sufferers for the doctrine of Christ, and six men and one woman were publicly burnt to death at Coventry, in 1519, for teaching their children the Creed, the Lord's Prayer, and the Ten Commandments!

Cardinal Wolsey, prime minister of Henry VIII. being aware that the writings of the German reformers were read in England, publicly burnt some copies of the works of Luther, after a solemn procession to St. Paul's in London: but curiosity was, by this means, the more awakened, especially after the king had, in 1521, published a book against Luther, in defence of "the seven sacraments of the Romish church." This royal service to the pope was duly acknowledged, by his Holiness giving to Henry, in reward for his zeal, the

title of our present kings, "*Defender of the Faith.*"

Tindal's translation of the New Testament was preparing the English for a great change in religion, and which was hastened by the king's ungovernable passions. Henry had married the widow of his brother Arthur, and lived with her nearly twenty years; but falling in love with a young lady of the court, he objected to the lawfulness of his marriage, and in 1527, applied to the pope for a divorce. Queen Catherine being aunt to Charles V. the pope dared not gratify the king, fearing to provoke the emperor, when Dr. Cranmer suggested to a friend at court, the short method of settling the question by an appeal to the Word of God. Henry being informed of this plan, sent for and promoted Cranmer, who had embraced some of the doctrines of Luther; and the question having been decided by several universities that "it was not lawful for any one to marry his brother's wife," Henry's dearest wishes were gratified. Cranmer was made archbishop of Canterbury in March 1533; and, May 23, he pronounced the sentence of divorce, though the king had been privately married, Nov. 14, 1532, to Anne Boleyn!

Henry had been insulted by the pope citing him to Rome on the question of divorce; against which a protest was sent, and a letter signed, June 8, 1530, by cardinal Wolsey, archbishop Warham, two dukes, two marquises, thirteen earls, five bishops, twenty-five barons, twenty-two mitred abbots, and eleven knights and doctors, requiring his Holiness to terminate the king's suit, lest a delay of justice should lead to desperate measures. Thus the nation was prepared for a change, which before would have been thought "desperate."

Various misdemeanours had been committed by the bishops and clergy, especially in submitting to the authority of the pope's legate, which subjected them to heavy penalties, and proceedings were taken against the bishops, in the court of king's bench, by the king's attorney-general. The convocation agreed to petition the king for pardon, which was granted to the province of Canterbury for 100,000*l.*, and to that of York for 18,000*l.* The petitioners addressed the king as "**PROTECTOR OF THE CLERGY, AND SUPREME HEAD OF THE CHURCH OF ENGLAND.**" this new title was confirmed by various statutes in 1533 and 1534, and "the church of England withdrawn from the church of Rome;" the act affirming, "Your majesty is supreme head of the church of England, as the popes and clergy, &c. in their convocations have recognized." These enactments were established by a comprehensive act in 1535, "concerning the king's majesty to be supreme head upon earth of the church of England."

Papery had received its death-blow in England, by "the sword of the Spirit which is the Word of God," being widely circulated. Thomas Cromwell, secretary to Wolsey, on the fall of sir Thomas More in 1535, was made lord chancellor; and he co-operated with the archbishop in promoting the Reformation. Cranmer, in 1536, gained a vote in convocation, to petition the king to allow a translation of the Bible, presenting him with that re-

cently published by Coverdale, and dedicated to his majesty. This request, corresponding with his majesty's intimation in a proclamation in 1530, and enforced by queen Anne, who had the affections of the king, was granted. Henry gave the new Bible to bishop Gardiner and others to examine; and calling for it after some delay, he asked their opinion, which they gave, stating there were some faults in it. "Well," said the king, "but are there any heresies mentioned in it?" They replied, "There were no heresies they could find." "If there be no heresies," said Henry, "then in God's name, let it go abroad among my people."

Lord Cromwell, being the king's vicar-general in ecclesiastical affairs, published injunctions to the clergy, the *seventh* of which was, "that every parson or proprietary of any parish church within this realm, should, before the first of August, provide a book of the whole Bible, both in Latin and in English, and lay it in the choir, for every man that would, to look and read therein; and should discourage no man from reading any part of the Bible either in Latin or English, but rather comfort, exhort, and admonish every man to read it, as the very word of God, and the spiritual food of a man's soul."

Cromwell was cordial in the cause of the Scriptures; and, in 1537, an improved edition of the Bible being published under the borrowed name of Thomas Matthews, Craumer obtained a still more favourable edict in 1538, that the clergy should provide a large Bible, to be placed within every church for the people to read, and a royal declaration to be read by the curates, informing the people, that it had pleased the king's majesty to permit and command the Bible, being translated into their mother tongue, to be sincerely read by them, openly laid in every parish church.

Much discussion now (in 1538) arose respecting "rites, sacraments, and orders." The answers to "seventeen questions," on these subjects are deeply interesting; and may be read in Burnet's History of the Reformation. On the first, "What a sacrament is by Scripture?" Cranmer wrote, "*The Scripture sheweth not what a sacrament is:*" and the archbishop of York wrote, "*In Scripture we neither find definition nor description of a sacrament.*" In a paper signed by Cromwell, two archbishops, eleven bishops, and many eminent divines, entitled "A declaration of the Divine institution of bishops and priests," it is declared, "The truth is, that in the New Testament there is no mention made of any degrees or distinctions in orders, but only of *deacons or ministers, and of priests or bishops.*" Thus was the axe, at least in part, laid to the root of popery by the Holy Scriptures.

Henry's extravagance impoverished him; and he was glad of an opportunity to seize upon the treasures of the monasteries, the strongholds of popery, and dens of iniquity. "Coining was detected in some houses; the blackest and foulest crimes in others." Burnet says, "The clear yearly value of all the suppressed houses is cast up, in an account of them, stated to be, viz. 131,607*l.* 6*s.* 4*d.* as the rents were then rated, but

was at least ten times so much in value." The number of religious houses suppressed from first to last, was 374 lesser monasteries, 186 greater monasteries, of the hospitallers' 48, colleges 90, hospitals 110, and chantries and free chapels 2374: and their revenues were estimated at the annual value of 140,784*l.* 19*s.* 3*d.*: the plate and jewels of these houses were estimated as worth about 100,000*l.* The number of persons in them about 47,721.

Several new editions of the Bible were published in England, but Henry remained a papist at heart; and the "SIX ARTICLES," passed in June, 1539, were worthily called the "BLOODY STATUTE," under which 500 persons were thrown into prison, and Protestants were burned for denying transubstantiation, while Papists were put to death for denying the king's supremacy. However, some of the Common Prayers and Litanies, with the Creed, the Lord's Prayer, and the Ten Commandments, were translated into English in 1544, and hopes were cherished by the reformers, of being able "to change the mass into a communion;" but the king seemed returning to the worst principles of popery, when he died Jan. 28, 1547.

Every pious mind must be shocked at the vices of Henry VIII.: two of his queens he had beheaded as sacrifices to his evil passions; two more he had divorced, one died during his life, and one he left a widow! Yet this "example of sensuality, rapacity, and cruelty," was employed by Divine Providence, as the means of the Reformation in England!

Edward VI., just entered the *tenth* year of his age, succeeded his father on the throne: he was a child of uncommon intelligence and piety, and his guardians favoured the Reformation, especially his maternal uncle the duke of Somerset. Cranmer was ably assisted by the bishops Latimer, Ridley, and Hooper, and by three German divines, Martin Bucer, Peter Martyr, and Paul Fagius. "The Bloody Statute" was repealed, and the exiles returned to pursue their evangelical labours. The Book of Common Prayer, compiled chiefly from the Mass Book, was, in 1548, published in English, and its use made obligatory. Six eminent divines were appointed to itinerate through the country preaching the doctrines of the Gospel, and various reforms were made in "the administration of the sacraments." "Articles of Religion," forty-two in number, were drawn up in 1551, and agreed upon by the bishops and clergy in 1552: homilies were composed to be read as sermons, and various further improvements, in conformity with the Scriptures were in progress to reform the church, when Edward died July 6, 1553.

"Bloody Mary," as posterity have called her, succeeded her brother, and being a papist of the most matured bigotry, she promoted those divines of her own faith, and overthrew the whole labour of her brother Edward. She married Philip, king of Spain, equal to herself in rancorous bigotry, and by an act of Parliament, and a delegation from Rome, she reconciled the kingdom, with the most pompous solemnity, to his offended Holiness. Intermit acts of Parliament were passed, and a

most dreadful persecution commenced; but for particulars our readers are referred to "Timpson's Church History through all Ages," one volume, twelvemo, price 7s.

Burnet calculates the number of martyrs for Christ, in the reign of Mary, at 284, *five bishops, twenty-one clergymen, eight gentlemen, eighty-four tradesmen, a hundred and ten husbandmen, labourers, and servants, fifty-five women, and four children!* Lord Burleigh reckons the number of those who died in that reign by imprisonment, torments, famine, and fire, to be nearly 400, of which those who were burnt alive amounted to 290.

Elizabeth, her half sister, succeeded the "Bloody Mary," who closed her unhappy life Nov. 17, 1558. Protestantism was publicly re-established at Midsummer 1559, by the restoration of the Liturgy in English, an "Act for the Uniformity of Common Prayer" having, in the course of a few days, passed both houses of Parliament in April. "The Articles of Religion" were revised and reduced to *thirty-nine*, which with the Liturgy were imposed upon the clergy under severe penalties. Many complied in the hope of obtaining a further reformation, as none of the bishops professed that "the rites, ceremonies, and orders," had been reformed according to the Scriptures. Elizabeth loved pomp, and she and her prelates would not yield, nor tolerate those who could not in conscience conform, considering many things in the Liturgy and ceremonies essentially popish; hence arose Protestant Nonconformity in England, its advocates maintaining that all reform in religion ought to be made according to the rule of God's word, the Holy Scriptures, the only and exclusive rule of Protestantism and of Christianity, and which had been sealed by the blood of the martyrs.

Divine Providence, in 1558, mercifully interposed against the prodigious "Spanish Armada," which the Pope had consecrated and pronounced "*invincible*," designed to conquer England, and annihilate the Protestant religion; but that mighty armament was destroyed.

Uniformity, however, enforced with relentless severity, produced dreadful miseries in the empire for more than a century, and many thousands in England and Scotland perished through persecution, fines, and imprisonment, while contending for the principle of Protestantism—the sole authority of the Holy Scriptures. That principle at length gained a memorable triumph at the glorious Revolution under William III., who granted toleration to the Nonconformists in 1689.

Protestantism triumphed still more gloriously, under Divine Providence, by the persecuted Nonconformists colonizing and founding a new empire, to enjoy their great principle,—the UNITED STATES OF AMERICA.

CHAPTER XIII.—REFORMATION IN SCOTLAND.

I. SCOTLAND. Dr. M'Crie, in his *Life of John Knox*, states, "The corruptions by which the Christian religion was universally depraved before the Reformation, had grown to a greater height in Scotland than in any other nation in the pale of

the western Church. Superstition and religious imposture, in their grossest forms, gained an easy admission among a rude and ignorant people. By means of these the clergy attained to an exorbitant degree of opulence and power, and the full half of the wealth of the nation belonged to the clergy. Bishops and abbots rivalled the first nobility in magnificence, and preceded them in honour, having long engrossed all the principal offices of state. The bishops never on any occasion condescended to preach. I scarcely recollect an instance of it from the erection of the regular Scottish episcopacy down to the era of the Reformation. The ignorance of the clergy was as gross as the dissoluteness of their morals. Even bishops were not ashamed to confess that they had never read any part of the sacred Scriptures, except what they had met with in their missals. Learning was branded as the parent of heresy; and any one hinting dissatisfaction was stigmatized as a heretic, immersed in a dungeon, or committed to the flames."

Divine truth, beaming from Germany, penetrated Scotland at this period, and "Patrick Hamilton, a youth of royal lineage," as Dr. M'Crie remarks, "obtained the honour, not conferred upon many of his rank, of first announcing the glad tidings to his countrymen, and sealing them with his blood."

Hamilton had been destined for the church, and while a child made "Abbot of Ferne;" but being converted to God by some German writings, he set out to confer with Luther, and study the theology of the gospel, that he might bless his countrymen with the Scriptures. He returned full of holy zeal; but this was rewarded according to the true spirit of popery. Decoyed by the clergy to St. Andrews, under pretence of a conference, in a consistory of bishops and abbots, with archbishop James Beatoun at their head, he was *summoned, condemned, and burnt on the same day, Feb. 28, 1528.*

Hamilton was a Christian of rare attainments and piety, though only *twenty-four years* of age when he was thus murdered; but the people esteemed him a martyr, and many embraced the doctrines of Christ. Dr. M'Crie states, "Strict inquisition was made after heretics; the flames of persecution were kindled in all quarters of the country; and, from 1530 to 1540, many innocent and excellent men suffered the most inhuman death. Henry Forrest, David Straiton, Norman Gourlay, Jerom Russel, Kennedy, Kyllor, Beveridge, Duncan, Sympson, Robert Forrester, and Thomas Forrest, were the names of these martyrs, whose sufferings deserve a more conspicuous place than can be given to them in these pages."

Several noblemen of piety and zeal encouraged the importation and circulation of the Scriptures; and John Knox, afterwards famous as the "Father of the Reformation in Scotland," among others, was, in 1542, sentenced as a heretic by the priests. George Wishart, a brother of the Laird of Pittarow, was zealous and successful in diffusing the gospel of Christ; but he was banished for teaching the Greek Testament. He came to England, but returned in 1544, when he preached with extraordinary success, but was soon apprehended, loaded

with irons, condemned by Cardinal David Beatoun, Archbishop of St. Andrews, and burnt before his window in 1546.

Beatoun was soon after assassinated, and Knox entered upon his work of reformation in 1547; but the French aiding the popish party, grievous persecutions were the consequence, and Knox was made a galley slave in France. Several lords uniting with the reformers, the foundation of the reformation was laid in 1556, by this association sitting down at the Lord's table, entering into a "Solemn league and covenant" to renounce popery and maintain the preaching of the gospel.

Walter Mill, an aged preacher, *eighty-two* years old, suffered at the stake in 1558, uttering in the flames, "I trust in God I shall be the last that shall suffer death in Scotland for this cause." Knox being invited by the "lords of the congregation," as the Protestant nobles were called, returned from Geneva in May, 1559; and the first General Assembly of the Church of Scotland, consisting of *twelve* ministers, and *thirty-two* ruling elders, met Dec. 20, 1560.

"The reformation of religion," says Dr. McCrie, "it is well known, was established on very different principles in England and in Scotland, both as to worship and ecclesiastical polity. In England, the papal supremacy was transferred to the prince; the hierarchy, being subjected to the civil powers, was suffered to remain; and, after removing the grosser superstitions, the principal forms of the ancient worship were retained; whereas in Scotland all of these were discarded, as destitute of divine authority, unprofitable, burdensome, or savouring of popery, and the worship and government of the church were reduced to the primitive standard of scriptural simplicity."

Knox died Nov. 24, 1572; but for more than a century a series of dreadful persecutions were carried on, under the Stuart monarchs, against the reformation in Scotland, to compel the Scotch to abandon their "primitive standard of scriptural simplicity," to restore their abolished episcopacy, and to adopt the Liturgy and rites of the Church of England. Partial success, by force of arms, attended the efforts of the English prelates; but the Scotch, amid all their sufferings and bloodshed, appealed to the Holy Scriptures, and at length prevailed against the imposition, at the "glorious Revolution" under William III.

CHAPTER XIV.

THE REFORMATION IN IRELAND.

Ireland, at an early period, was distinguished for its possession of learning and scriptural piety; and after the time of Columba, who died at Iona, A.D. 598, it continued to furnish most of the preachers and bishops to the churches in Scotland and the north of England. Dr. Johnson speaks of the island and monastery of Iona as "once the seminary of the Caledonian regions, whence savage clans and roving barbarians derived the benefits of knowledge and the blessings of religion."

Popery however prevailed, and the "*Culdees*,"

Cultores Dei—*worshippers of God*, declined, superstition and ignorance enveloping the Irish population.

Richard Fitzraf, educated at Oxford, of which he became chancellor, A.D. 1333, and dean of Lichfield, A.D. 1337, was promoted in 1347, by Edward III., to the archbishopric of Armagh. Fitzraf was a reformer; but denouncing the wicked practices of the friars, in his sermons at London, he was cited to Rome, where he boldly defended himself before Pope Innocent VI., for which he was not allowed to return, and died, after seven years of exile, A.D. 1360.

Milner says of Fitzraf, "Of his Christian spirit, doctrines, and sufferings, the account is very brief, but I think sufficient to show that God was WITH HIM."

Fitzraf is believed to have translated the Bible, or at least the New Testament, into English or Irish. Fox, in his Acts and Monuments, gives a long account of this reformer, calling him by his Latin style, *Armachanus*, and says, in p. 15, "I credibly hear of certayne old Irish Bibles, translated long synce into the Irysh tongue, which if it be true, it is not other like but to be the doing of this *Armachanus*."

Ireland was deplorably sunk in ignorance and superstition at the time of the Reformation in England, but it shared in a small degree the light of the Gospel. George Brown, an English Augustinian monk, being recommended to Henry VIII., was sent, in 1535, as archbishop of Dublin, to abolish the pope's supremacy in Ireland. He destroyed the popish relics and images in the cathedrals and churches, and employed his authority in promoting the knowledge of the Gospel. Edward VI. made him primate of all Ireland. Mary's cruelties scarcely reached Ireland, and Elizabeth founded the University of Dublin, in 1593, and its first student was a grandson of the originator, the famous Dr. James Usher. Under his wise and moderate policy Protestantism flourished. Archbishop Daniel having translated the New Testament into Irish, Dr. Bedell, bishop of Kilmore and Ardagh, about the year 1635, procured the translation of the Old Testament; yet oppression of the people of that injured country has prevented the reformation making great progress in Ireland.

To be Concluded in our next.

REVIEW.

A Practical Essay on Prayer. By B. Z. 12mo. pp. 24, sewed. London: D. Mason, 1, Clement's Inn, Strand.

PRAYER is essential to vital godliness—it "is the breath of the soul." Every "Essay" therefore, adapted to show its importance—to enforce its practice—and to aid its exercise, deserves commendation.

This "Practical Essay on Prayer," is worthy of its title; and those who seriously peruse it, cannot but derive from it both instruction and profit. Many will recognise in it the striking, original, and peculiarly impressive style of our valued correspondent, B. Z., the writer of numerous valuable Essays under that signature in the Christian's Penny Magazine.

Early Piety. By the Rev. JACOB ABBOTT, Author of "The Young Christian," "The Corner Stone," &c. &c. 12mo. sewed, gilt edges. London: George Wightman, 24, Paternoster Row.

ABBOTT, as an attractive useful writer, is too well known to our readers to need any further recommendation from us: it will be sufficient, therefore, to introduce this little tract to their notice. It appears, however, necessary to remark, that the design of it is not clearly indicated by its title, which should rather have been, "The Means of Promoting Early Piety by Parents." It deserves, especially, to be read by every mother.

REFORM OF THE LITURGY.

GREAT objections are taken, and we think not unreasonably taken, to the matter and form of our liturgies and articles. We do not mean to uphold the opinions of those who would introduce any *fundamental* change into the doctrine and service of the church. All her thirty-nine articles may be true to the letter; but as some of them are very mysterious, some of them much controverted, and some of them, as we humbly think, not very essential, it is not too much to infer, that they are not very expedient. Indeed, we should be almost bold enough to aver, that all those articles that are mysterious and controversial, but not essential, even if true, are very inexpedient and very prejudicial; and for this plain reason, that they augment the number of dissentients from the church, and to its own members "minister questions rather than edifying." It may be very true, for instance, that "Christ went down into hell." What labour has been wasted, what ink and paper have been consumed, what tempers ruffled, what charity extinguished, what acrimony generated, in settling the meaning of the word "hell" in this phrase. Again; shall a man be excluded from the communion of the church of England, and the hopes of salvation, because he does not believe that we "have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us?" Is it necessary that he should declare his "assent and consent" to such definitions of original sin and predestination, as make the former "in every person born into this world deserve God's wrath and indignation;" and the latter, "the everlasting purpose of God, whereby he has constantly decreed to deliver from curse and damnation those whom he has chosen in Christ out of mankind," &c. Because, if these are not necessary articles of faith, they are more than inexpedient. They are a stumbling-block to thousands, who otherwise would avail themselves of the ministrations of the established church. Not to multiply instances out of the articles, we turn to the creed ascribed to Athanasius. We lay no means question the truth of the doctrine of the trinity, even when enunciated in the somewhat paradoxical phraseology of this too much celebrated symbol. But is it necessary, or even edifying, that every worshipper in the national church should, in his conscience, believe, and solemnly proclaim, that "except every one do keep this faith," so enunciated, "without doubt he shall perish everlastingly?" The Anglican liturgy is much celebrated, and justly celebrated, for the charitable, and, therefore, evangelical spirit which pervades it. This creed surely is a striking and offensive exception. By whomsoever composed, it bears internal marks of having being drawn up in the heat of controversy. There are also two occasional services in, though not of, the common prayer-book, which are liable to the same

objections, and for the very same reason. We mean the forms of prayer for the fifth of November and the twenty-ninth of May. The former of these abounds with severe reflections upon the Roman Catholics, and the other with no less bitter revilings against the puritans; which, however well founded, were much better buried in oblivion, or at least not perpetuated in national systems of public worship.—*British and Foreign Review.*

TO MARY MY THIRD DAUGHTER, AND FIFTH CHILD, BORN MARCH 12, 1833.

HELPLESS stranger, thou art welcome!

God, in goodness, thee has given;

Thou shalt have our kind attention,

Training thee for earth and heaven.

Thou art born to live for ever!

O how precious is thy soul!

Suns and stars shall be extinguish'd,

Yet wilt thou survive the whole!

By our precept and example,

We will teach the heavenly road,

Show the path of truth and duty,

Lead thee to thy Saviour God.

Grow in stature, fill'd with wisdom,

We will seek the Spirit's grace;

God, thy sun and shield, shall bless thee,

Ev'ry step throughout thy race.

Then, at last, in heights of glory,

We shall shine at God's right hand;

Sing redeeming power and mercy,

Join'd with all the blissful band.

Leicisham, Kent.

T.

THOUGHTS ON ETERNITY.

UNFATHOMABLE gulf! O boundless main!
Upon whose countless waves I gaze in vain:
Eternity! illimitable space!
Fain would I to my mind, thine image trace;
But ah! my reason reels, my senses fail,
While like the rushing of some mighty gale,
Methinks I hear unnumber'd ages fly
Unceasing to thy depths, Eternity!
Where shall I seek thy semblance, vast unknown?
Shall I ascend the mountain's fleecy cone,
And stand and gaze above, beneath, around?
Unlike to thee, that scene would have some bound,
Distance would shadow with its sombre shade,
And mock the eye which dared its mists pervade.
Shall I descend beside the limpid stream,
And sit and gaze on each reflected beam,
Till Sol has sunk to rest, the moon retired,
And in the blush of morn each star expired?
O! there I might recline and watch in vain
To see the last drop trickle through the plain;
For purling still with gentle, ceaseless flow,
Each tiny wave would swell the stream below.
And thou, Eternity, know'st no decrease,
For ages roll and roll, nor thee increase.

London: Printed and Published by JAMES S. HODSON, at St. Poplin's Court, Fleet Street; where all communications for the Editor (post paid) are to be addressed; and also by Simpkin, Marshall and Co., and by all other Booksellers, News-vendors, &c. in the Kingdom.

THE CHRISTIAN'S PENNY MAGAZINE.

Nº 177.

PUBLISHED EVERY SATURDAY.

OCTOBER 24, 1835

PRINTED AND PUBLISHED BY J. S. HODGKIN, 25, POFFIN'S COURT, FLEET STREET, LONDON.



CHRIST'S CHARGE TO PETER.
ONE OF THE CARTOONS OF RAPHAEL.

THE CARTOONS OF RAPHAEL.

ITALIAN painters have been celebrated above those of all other nations; and at the head of these eminent artists stands the famous SANZIO RAPHAEL, or RAPHAËLLE. "THE CARTOONS OF RAPHAEL," from one of which we have taken our engraving, "have immortalized his name," so far at least as that can be done for an ingenious author of works of art; and he is now celebrated as "the greatest, most sublime, and most excellent of painters."

Raphael's pictures are principally to be found in Italy and Paris. That of the Transfiguration, preserved at Rome, in the church of St. Peter Monterio, passes for his master-piece. Raphael's cartoons, so deservedly applauded throughout Europe, by all true admirers of the art of design, for their matchless merit, particularly with regard to the invention, and the noble expression of such a variety of characters, countenances, and most expressive attitudes, are *seven* in number. They form only a part of the sacred historical designs executed by this great artist, while engaged in the chambers of the Vatican under popes Julius II. and Leo X. When finished, they were sent to Flanders to be copied in tapestry, for adorning the pontifical apartments.

Raphael died in 1520; but Rome being taken and sacked by Charles V. in 1527, and Clement VII. taken prisoner by that emperor, the original cartoons lay neglected in the manufactory; while the pupils of Raphael fled, and none remained to enquire after these treasures: seven, however, escaped the ravages of war, while others were torn into fragments.

Sir Peter Paul Rubens purchased them for Charles I., but Lewis XV. king of France, is said to have offered 100,000*l.* for them, though they had been roughly handled from the first, as the Flemish weavers had pricked and cut them in taking their patterns. Little notice appears to have been taken of them till king William III. built a gallery for their reception at Hampton Court palace, whence they were removed, on their suffering from damp, to the queen's palace, Buckingham House; but they are now open for public inspection at Windsor Castle.

Raphael is described as "a handsome person, polite, affable, and modest;" but though rewarded so as to live in splendour, and employed by princes and those who *professed* to be the chief ministers of religion—even the vicars of Christ upon earth, and engaged in painting on the most impressive subjects which are contemplated, chiefly taken from the Holy Scriptures, he is declared to have been an irreligious man, addicted to pleasure, which occasioned his death, when only *thirty-seven* years of age!

PAPAL CLAIMS EXAMINED,

AN ILLUSTRATION OF MATTHEW xvi. 16—19.

RAPHAEL'S cartoons have furnished us with an instructive subject of contemplation, suited to the subject of our continued papers, which form our "PROTESTANT MEMORIAL FOR THE COMMEMORATION OF THE THIRD CENTENARY OF THE REFORMATION FROM POPEERY."

Popeery, as a hierarchy, is antichristian—a corruption of pure christianity—while it yet pretends to find some countenance for its arrogant and blasphemous claims, in the language of the Holy Scriptures! Its principal and most favourite text, which it presumes to adduce as sanctioning its daring usurpations, is Matthew xvi. 16—19.

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God,

And Jesus answered and said unto him, Blessed art thou, Simon Bar jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

Roman Catholics assert that our Saviour constituted Peter the prince of the apostles, and in these words promised to make him the head of his universal church upon earth—that he became the first christian bishop of Rome, where he held his apostolical seat for *twenty-five* years, and then suffered martyrdom, leaving to his successors at Rome, his power to enact laws for the government of all religious communities, and even to forgive the sins of men, and grant them a passport to the regions of immortal glory! These claims, in various forms, have been so established by the Romish high-priest, as to have prostituted the most powerful nations, and the proudest monarchs, deluging the world with the blood of the saints, and justifying the inspired prediction of the "*Man of sin*," the "*Son of perdition*," and the "*Mystery of iniquity*." (2 Thess. ii. 3—7.)

Illustrations of the apostle's meaning in these passages are sufficiently given in the several chapters of the Protestant's Memorial; and, therefore, we proceed to notice the *two* points in controversy contained in this text.

I. The rock on which our Saviour promised to build his church.

II. "The power of the keys," in *binding* and *loosing* upon earth.

I. The rock on which our Saviour promised to build his church. This must mean either the *person*, *character*, and *office* of Peter,—or the *glorious doctrine* in the confession of faith, which he uttered in the name of the rest of the apostles.

Papists affirm the former, especially as this apostle's name, *Cephas* and *Peter*, signifies a stone or rock. Protestants hold the latter interpretation: that his declaration of faith, embracing all the grand peculiarities of christianity, is that doctrinal foundation on which the Saviour builds his universal church. Peter's person was mortal: his office was indeed sacred and extraordinary, precisely the same as that of the other apostles: but though he was generally more forward than his fellow apostles, he was not superior—indeed he was far more faulty and guilty than either of his colleagues; and his profane denial of his Lord, and his duplicity at Antioch, if incutated, would be subversive of the purity and divinity of christianity.

Besides, there is no *historical*, or even worthy *traditional* evidence, that Peter ever was at Rome; unless we admit the general tradition, that in visiting that city he suffered martyrdom under Nero: and, personally, the popes of Rome can have no claim to be the Christian successors of Peter: for most of them have been the greatest enemies of his doctrines, and many of them at the utmost possible distance from the moral character of Christians; worthy only of the dreadful portrait given of them by the apostle Paul, "*monsters in wickedness, and the most bloody persecutors of the true servants of Christ*."

Protestants declare that the rock on which Christ built his church, is his holy and blessed doctrine expressed in the confession of Peter.

"If the Holy Ghost," says Dr. Owen, "judged the state of the Jewish church to be weak and imperfect, because it rested on high priests that died one after another, although their succession was expressly or-

dained by God himself; shall we suppose that our Lord Christ, who came to consummate the church, and to bring it into the most perfect estate whereof in this world it is capable, should build it on a succession of dying men, concerning which succession there is not the least intimation that it is appointed of God? And as unto the matter of fact, we know both what interruption it hath received, and what monsters it hath produced, both sufficiently manifesting that it is not of God."

Dr. Owen further remarks, "The foundation of the church is twofold. (1.) Real. (2.) Doctrinal. And in both ways Christ alone is the foundation. The real foundation of the church he is, by virtue of the mystical union of it unto him, with all the ben-fits whereof from thence, and thereby, it is made partaker. For thence alone hath it spiritual life, grace, mercy, perfection, and glory. (Eph. iv. 15, 16.; Col. ii. 19.) And he is the doctrinal foundation of it, in that the faith or doctrine concerning him and his offices is that divine truth, which in a peculiar manner animates and constitutes the church of the New Testament. (Eph. ii. 19, 20.)

II. "The power of the keys," or binding and loosing upon earth. By a false interpretation of this, the pope, through ages of ignorance, held nations in chains of superstition.

Our Saviour employed language the import of which was clear and familiar to an intelligent Jew. By "the gates of hell," &c., our Lord meant that "all the infernal principalities and powers, with all their united cunning and strength, will never be able to extirpate his Gospel, to destroy his interest, to demolish his church in general, or ruin any one particular soul that is built upon him."

"The keys of the kingdom of heaven." The kingdom of heaven was meant to signify, as our Saviour frequently used that expression, *the gospel dispensation*. (See Matt. xiii.) The keys denote *qualifications* to open and explain the Old Testament predictions of Christ and his Gospel, and to unfold, by the preaching of the Gospel, the doctrines and truths of salvation. This promise, therefore, does not favour the primacy and power of Peter over the other apostles; nor do the keys design any lordly domination or authority. Christ only has the key of David, with which he opens,

and no man shuts, and shuts, and no man opens; and this he keeps in his own hand, and gives it to none. Peter is not made the door-keeper of heaven to let in, nor keep out whom he pleases; nor has his pretended successor "the keys of hell and of death." (Rev. i. 18.) These are only in Christ's hands, though it has been said of the pope of Rome, that if he sends millions of men to hell, none should say to him *what dost thou?*

Keys are the ensigns of treasurers and of stewards, and such are all the ministers of the Gospel: they are stewards of the mysteries and manifold grace of God, and of these their ministerial gifts are the keys—the keys of the kingdom of heaven—not ecclesiastical power or church government, but talents and gifts for edification.

"Binding and loosing on earth," is a Jewish expression. Speaking of "*Masters of Assemblies*," (Eccles. xii. 11.) the Jews say, "These are the disciples of the wise men, who sit in different collections, and study in the law; these pronounce things or persons *defiled*, and these pronounce things or persons *clean*: these *bind*, and these *loose*: these reject, or pronounce persons or things profane, and these declare them right. Get thyself a heart to hear the words of them that pronounce unclean, and the words of them that pronounce clean; the words of them that *bind*, and the words of them that *loose*."

But Christ gave to Peter and the rest of the apostles a greater power of binding and loosing, than these men had, which they used to better purpose. The sense of the words is this, that Peter and his colleagues should be empowered with authority from their Lord, and so directed by his Holy Spirit, that whatever they *bound*, that is *declared forbidden and unlawful*, should be so; and that what they *loosed*, that is *declared lawful*, should be so. They *bound* or *forbad* the observance of days, months, times and years; the keeping of holy days, new moons, sabbaths, passover, &c. (Gal. iv. 9, 10; Col. ii. 16, 17.) They *loosed* or *declared lawful*, both civil and religious conversation between Jews and Gentiles, and the lawfulness of all food, asserting that in Christ Jesus, there is no distinction in his church, between Jew and Gentile. (Acts x. 28, xi. 2, 3—18; Gal. iii. 28.) All mankind, therefore, are bound by their inspired decisions, they being the oracles of God.

A PROTESTANT MEMORIAL FOR THE COMMEMORATION OF THE THIRD CENTENARY OF THE REFORMATION.

Designed especially for the use of Families and Young Persons.

(Concluded from p. 335.)

CHAP. XV.—BIOGRAPHY OF WILLIAM TINDAL, TRANSLATOR OF THE FIRST PRINTED NEW TESTAMENT IN ENGLISH.

William Tindal, worthily denominated "THE APOSTLE OF ENGLAND," was born some time before A.D. 1500. He was educated at Magdalen Hall, Oxford, and converted to the true faith of Christ by means of the writings of Luther. His talents led to the appointment of him to office in cardinal Wolsey's new college of Christ Church; but, being suspected of Lutheranism, he was imprisoned, and dismissed from his post of honour. He proceeded to Cambridge; and, having finished his studies, he engaged as domestic tutor to Sir John Welch, of Little Sodbury, Gloucestershire; frequently preaching at Bristol.

Tindal's principles gave great offence, and a dig-

nified ecclesiastic declaring, "We had better be without God's laws than the pope's," the zealous reformer replied to the blasphemy, "I defy the pope, and all his laws;" adding, his determination, that, "if God spared his life, ere many years, he would make boys and ploughmen know more than priests do now of the Holy Scripture."

Tindal adhered to his expressed resolution: but being in danger of imprisonment in the country, he went to London, in 1523, hoping to get employment as a scholar from Tonsal the bishop. Being disappointed in his expectation, but preaching at St. Dunstan's in the West, he was entertained by one of his audience, Humphry Monmouth, a merchant draper of London, and who was afterwards imprisoned for this act of hospitality. While residing with Monmouth, he was labouring day and

right during half a year, in translating the New Testament. But being in danger of his liberty and life, assisted with money by this generous citizen and his friends, Tindal went to Saxony, to confer with Luther and other reformers in Germany, and at length settled at Antwerp, where, in 1526, he published his translation of the New Testament in English. Fifteen hundred copies were printed, and some of them circulated in England, where, as Fox states, "it cannot be spoken what a door of light they opened to the eye of the whole English nation."

Tonstal, bishop of London, issued a mandate, requiring every person to deliver up any copy he might possess of Tindal's Testament. Packington, a merchant mercer, a friend of the translator, proposed to his lordship to purchase all the unsold copies of the work: the bishop consented: "Tindal had the money, Packington the thanks, and the bishop the books;" which, to the surprise and grief of the people, were publicly burned in Cheapside, London.

Priestcraft dreaded the light of the Holy Scriptures; and the labours of Tindal grievously provoked the priests; but the more his translation was condemned, the more it was sought after and read: inasmuch, that the Dutch booksellers printed four editions of it before it was reprinted by Tindal. Assisted by John Frith, William Royce, and John Rogers, who all afterwards died martyrs for Christ, Tindal proceeded diligently in revising his translation, putting forth a new edition of his Testament in 1527, a third in 1528, and a fourth in 1530, in which year also he published his translation of the Five Books of Moses.

Having finished these in 1529, he set sail to Hamburg, with the design of printing that part of the Scriptures without delay: but he was shipwrecked on the passage, and lost all his books and papers. Steadily fixed in his purpose to accomplish his great work, Coverdale joining him in the spring, he completed these books again by December, and they were printed in 1530 at Hamburg.

Sir Thomas More persecuted those who were suspected of possessing any of Tindal's writings, and adjudged those who were found to have any, to ride with their faces towards their horse's tails, with paper on their heads, and the New Testament, or other proscribed books, hung about their cloaks, and at the standard in Cheapside, to throw them into a fire, and to be fined at the king's pleasure. But finding punishment of no avail, Sir Thomas obtained licence, March 7, 1537, of bishop Tonstal, to have and to read the books of Tindal; and he wrote a witty dialogue against the translator, in 1529, charging Tindal with mistranslating words, having written *seniors* instead of *priests*, *congregation* for *church*, *love* instead of *charity*, *favour* instead of *grace*, *knowledging* for *confession*, *repentance* for *penance*, and a *troubled heart* instead of a *contrite heart*. He said there were 1000 words wrongly translated, but Tonstal said 2000; and Sir Thomas obtained a royal proclamation, totally suppressing the translations of Tindal, which it was said was a correct translation of the Scriptures.

Sir Thomas More, and the prelates in England,

determined upon the destruction of Tindal, as his successful activity appeared to increase, and they found an agent worthy of their guilty purpose; Henry Philips, a Romanist, undertook the diabolical commission, they having made necessary inquiries, and matured their plan. Philips soon formed an acquaintance with Tindal; and so far imposed upon his unsuspecting countryman, that he procured for him a lodging in the same family, and made known to him his labours and designs. Philips, having thus far succeeded, hastened to Brussels, and obtained authority from the officers of Charles V., to seize Tindal as a heretic: this diabolical contrivance was perfected by violating the most sacred rules of hospitality. Considerable interest was made for him by the reformers in England, and by lord Cromwell, chancellor to Henry VIII., but without success: he was condemned as an heretic, and offender against the imperial decree, passed in the diet at Augsburg, and, after an imprisonment of about eighteen months, he was carried to the place of execution in 1536. Tindal was strangled in Filford castle, near Brussels; and his body afterwards burned to ashes. Christianity was illustrated in his last moments, as it had been during his life; for cherishing the spirit of his blessed Redeemer, he pitied his enemies, and frequently repeated, while he thought on his native country, as his dying prayer, "O Lord, open the eyes of the King of England!"

CHAP. XVI.—BIOGRAPHY OF DR. MYLES COVERDALE, TRANSLATOR OF THE FIRST PRINTED ENGLISH BIBLE.

Myles Coverdale was born, A.D. 1487, in Yorkshire. He became an Augustine monk, and was a zealous papist. He was ordained priest in 1514; but continued at Cambridge in the monastery of the Augustines, of which Dr. Barnes, afterwards a martyr, was prior.

Luther's doctrines being embraced about A.D. 1526, by many in Cambridge, Dr. Barnes and Coverdale were among the earliest who renounced popery: they frequently assembled at a house called "The White Horse," for religious edification; and, in 1528, we find Coverdale preaching against the various errors of the Romish church, at Bumstead in Essex.

Coverdale, being in danger from the malice of the papists, withdrew to the continent, and joined Tindal in 1533, with whom he laboured in the translation of the five books of Moses, the first manuscript having been lost by Tindal in his voyage to Hamburg. Coverdale continued to take a part in the biblical labours of his friend, until he became the victim in the hands of his enemies. Coverdale then completed his noble work, so as to print the first edition of the Bible in English, in 1535, as is believed, at Zurich; though many conclude that it was done at Hamburg.

This Bible is in one volume small folio, printed in "black letter," or "Old English" type, and adorned with wood-cuts. It is divided into chapters, but not into verses, and it has marginal notes. Dr. Geddes truly remarks, concerning

Coverdale's Bible, "It is astonishing, how little obsolete the language of it is, even at this day, and in point of perspicuity and noble simplicity, propriety of idiom and purity of style, no English version has surpassed it." Coverdale took the liberty of dedicating his Bible to king Henry VIII. and it seems that this was not ungrateful to his majesty.

This translation, including the Apocrypha, is divided into six parts; and Coverdale prefixed to every book the contents of the several chapters, not as since at the heads of the chapters. In the year 1537, two new editions of this Bible were published in quarto, "sett forth with the kynges moost gracious licence." In the year 1538, was published in quarto, "The Newe Testament both in Latine and Englyshe ecche correspondent to the other after the vulgare texte, communely called S. Jeroms. Faythfully translated by Myles Coverdale." The king's favour must have been secured to Coverdale, for he states in the dedication, that he informed Henry that "oon of the chiefest causes why he did now with moost humble obedience dedicate and offre thys translation of the New Testament unto his moost royall majesty, was his highnesse's so lovingly and favourably taking his infancy and rudeness in dedicating the whole Bible in Englysh to his moost noble grace."

Coverdale was employed this year, 1538, at Paris, by the government in England, in superintending another edition of the English Bible, the king of France having granted licence for printing it in the university of Paris; but the papists being aware of the proceedings, when nearly completed, the printer was convened before the tribunal of the inquisition, and Coverdale narrowly escaped the stake. The "lieutenant criminel" was ordered to seize the work, consisting of 2,500 copies of the Bible, the greater part of which was burnt, but "four great fats full" were sold to a haberdasher and brought to England. The types and workmen, however, in 1539, were removed to London, and Coverdale superintended another edition, to which Cranmer wrote a Calender, Exhortation, and Prologue, and hence it was called "Cranmer's," or "the Great Bible."

Coverdale maintained his ground during the dangerous period of Henry's latter years, being almoner to queen Catherine Parr. He preached her funeral sermon in 1548; and was appointed one of the chaplains to king Edward. "On account of his extraordinary knowledge in divinity and his unblemished character," he was nominated bishop of Exeter in 1551, in the room of Veysey, a Romanist.

During the three years of his episcopate, Coverdale, omitting the priestly robes, laboured to promote scriptural religion in his diocese. Like a true primitive bishop, he was a constant preacher, not only on Sundays, but on week-days in the churches of Exeter. He was much given to hospitality: his family was a little church, in which was exercised all virtue and godliness; and he suffered no one to abide under his roof who could not give some satisfactory account of his faith and hope,

and whose life did not correspond with his profession.

Queen Mary succeeding to the throne, Coverdale was immediately deprived and imprisoned; and with the other leading reformers, signed that famous "Confession of Faith," which was drawn up in prison. Coverdale was designed for the stake; but having become related by marriage to the chaplain to the king of Denmark, who also had become his personal friend while an exile in Germany, that monarch obtained his release after twelve months imprisonment, with much difficulty, from queen Mary.

Coverdale was required to leave England, and he went to Denmark; but not being able to preach in Danish, he proceeded to Geneva, where he applied himself with diligence to the revising and improving the translation of the Scriptures; and, with the assistance of other English exiles, Cole, Goodman, John Knox, Sampson, and Whittingham, he added many expository notes. This monument of pious zeal, first published in 1557, was called "The Geneva Bible;" but, though much improved, it was not allowed to be printed in England till after the death of archbishop Parker, as some of its notes reflected on the English hierarchy; yet it passed through more than thirty editions in the reign of Elizabeth, it was so esteemed on account of its division into verses, its marginal readings, annotations, and other helps to edification. Coverdale, on his return from the Continent, was offered his late bishopric, which he declined, as he could not approve of the hierarchy, the ceremonies, and the act of uniformity. With the famous John Fox, the martyrologist, therefore, and others, he was a nonconformist, adhering to the great principle of Protestantism,—the exclusive authority of the Holy Scriptures.

Pious Grindal, bishop of London, felt the reproach of leaving Coverdale in poverty, after he had rendered far greater service to the church of Christ in England than any other of the reformers, and interceded for him at court, and gave him the rectory of St. Magnus, London-bridge, acknowledging that "Father Coverdale was in Christ before us all;" but as he refused to wear the canonical habit, which he regarded as relics of the popish priesthood, the prelates would not suffer his continuance in his ministry but little more than two years. Yet "he still continued preaching as he found an opportunity, without conformity, and multitudes flocked to hear his edifying sermons." They used to send to his house on a Saturday, inquiring where he was to preach on the Sabbath, and were sure to follow him: but this offended the prelates; so the good old man was, at length, obliged to tell his friends, "that he durst not any more inform them of his preaching, lest he should offend his superiors."

Queen Elizabeth's Act of Uniformity, violating the fundamental principle of Protestantism, in the hands of intolerant prelates, "brought down the grey hairs of father Coverdale with sorrow to the grave." This venerable man of God departed in holy peace and joy to his eternal reward, in February 1568, aged eighty-one years. He was

buried in the chancel of St. Bartholomew's church, near the Exchange, London, a large concourse of citizens attending the funeral, honouring him as an eminent servant of Christ.

The Rev. T. H. Horne, our most eminent biblical antiquarian, says, "Copies of bishop Coverdale's version of the Bible are preserved in the following libraries, viz.: of the British Museum and Sion College, in London; of his grace the archbishop of Canterbury, at Lambeth; in the library at All Soul's College; and in the Bodleian library, at Oxford; and in the library of the Baptist Academy at Bristol. Of these various copies of Coverdale's edition of the English Bible (which are all more or less imperfect), that in the British Museum is the most complete, as it wants nothing but a map of Canaan; which is found in the only perfect copy extant, now in the possession of the right hon. the earl of Jersey, at Osterley Park, in the county of Middlesex."

An excellent copy, but wanting several leaves, is possessed by a friend of the writer, Ebenezer Rust, esq., Greenwich.

CHAP. XVII.—TITLE, AND XVIIth CHAPTER OF JOHN OF THE FIRST ENGLISH BIBLE.

Many of our readers, the young especially, would be gratified with a specimen of the first English Bible, by Coverdale; and for their sakes we give the *Title*, the Introduction to the Dedication to the king Henry VIII., and the XVIIth chapter of JOHN.

BIBLIA

**The Bible — that
is the Holy Scripture of the
Olde and New Testament, faith-
fully and truly translated out
of Douche and Latyn
into Englishe.**

MDXXXV.

§ Paul II Tessa III

Praise for us, that the worde of God maie
have fre passage, and be glorified &

§ Paul Col III

Let the worde of Christ dwell in you plen-
tiously in all wyddome &

Jooue I

Let not the boke of this lawe departe
out of thy mouth, but exercise thyselfe
therin daye and night &

"An Epistle unto the Rynges Highnesse Dedication

Unto the most victorious Prynce and
oure most gracious soveraigne Lord, Ryng Hen-
ry the eght, Ryng of Englonde and of Fraunce,
lord of Irelande, & Defendour of the faith,
and under God, the chiefe and supreme
heade of the Church of Englonde.

The right and just administracion of the
lawes that God gave unto Moyses and Iosua: the
testimonie of faythfulness that God gave of David:
the plentiful abundance of wyddome that God
gave unto Salomon: the lucky and prosperous
age with the multiplicacion of sode whiche
God gave unto Abraham and Sara his wife,
be geve unto you, most gracious Prynce,
with your dearest just wyfe and moost ver-
tuous pryncesse, Quene Anne. Amen."

"The XVII. Chapter."

These thynges spake Iesus, and lift a
up his eyes towardes heaven, and say-
de: Father, the houre is come, that
thou glorifye thy sonne, that thy sonne also
maye glorifye the. Like as thou hast geve
him power over all fleshe, that he shulde ge-
ve everlastinge life to as many as thou hast
geve him. But this is the life everlastinge,
that they knowe the (that thou onely art
the true God) and whom thou hast sent, Je-
sus Christ.

I have glorified y^e upo earth, and synished
y^e worke, y^e thou gavest me to do. And now
glorifye me thou father by thine owne self,
with y^e glory whiche I had or ever the worl-
de was. I have declared thy name unto y^e
men, whom thou gavest me from the worl-
de. They were thine, and thou gavest them
unto me, and they have kepte thy worde."

³³ Now knowe they, that all thynges what
sorder thou hast geve me, are of the. For y^e
wordes whiche thou gavest me, have I geve
unto them, and they have receaved them, and
knowne of a truth, that I am come forth
from the, and have beleved, that thou hast
sent me. I praye for them, and praye not for
the worlde, but for them whom thou hast
geve me, for they are thine. And all that is
myne, is thine: and what thine is, that is
myne. And I am glorified in them. And
now am I no more in the worlde, and they
are in y^e worlde, and I come to the. Holy sa-
ther, kepe in thy name, those whom thou
hast geve me, that they maye be one. Like as
we are. Whyle I was with the in the worl-
de, I kepte them in thy name. Those y^e thou
gavest me, have I kepte, and none of them
is lost. but that lost childe, that the scrip-
re might be fulfilled. But now come I un-
to the, and this I speake in the worlde, that
they maye have my love perfecte in them. I
have geve them thy worde, and the worl-
de hateth the: for they are not of the worl-
de, even as I also am not of the worlde. I
praye not that thou shouldest take them out
of the worlde, but that thou kepe the fro
evell. They are not of the worlde, as I also
am not of the worlde.

³⁴ Sanctifie them in the truth. Thy wor-
de is the truth. Like as thou hast sent me
into the worlde, so have I sent them into

the worlde: and for their sakes I sanctifie myself, that they also may be sanctified in the truth.

Nevertheless I praye not for them one ly, but also for those, which thereto their worlde shall beleve on me, that they all maye be one, like as thou father art in me, and I in y^e, that they also may be one in us: that the worlde may beleve that thou hast sent me. And the glory which thou gavest me, have I given them: that they maye be one, like as we are one. I in the, and thou in me, that they may be perfecte in one, and that the

worlde maye knowe, that thou hast sent me and hast loved them, as thou hast loved me.

Father, I wil, that they whom thou hast given me, be with me where I am, & they maye see my glory, which thou hast given me: for thou hast loved me, or ever y^e worlde was made. Righteous father, the worlde hath not knowne y^e, but I have knowne y^e: and these have knowne, that thou hast sent me, And I have declared thy name unto them, & wyl declare it, y^e the love wherewith thou hast loved me, may be in the, & I in them.

THE WATER OF THE NILE.

THE water of Egypt (says the Abbe Mascrier) is so delicious, that one would not wish the heat should be less, nor to be delivered from the sensation of thirst. The Turks find it so exquisitely charming, that they excite themselves to drink of it by eating salt. It is a common saying among them, that, if Mohammed had drunk of it, he would have begged God not to have died, that he might always have done it. When the Egyptians undertake the pilgrimage of Mecca, or go out of their country on any other account, they speak of nothing but the pleasure they shall find at their return, in drinking the Nile water. There is nothing to be compared to this satisfaction; it surpasses in their esteem that of seeing their relations again, and their families. All those who have tasted this water, allow that they never met with the like in any other place. When a person drinks of it for the first time, it seems difficult to believe that it is not a water prepared by art. It has something in it so inexpressibly agreeable and pleasing to the taste, that it deserves that rank among waters that champagne has among wines. But its most valuable quality is, that it is exceedingly salutary. It never incommodes, let it be drunk in what quantity it may; this is so true, that it is no uncommon thing to see some persons drink three buckets of it in a day, without inconvenience! It is right to observe, that the water of the Nile is that which is alone intended in these high encomiums. Well-water in Egypt is detestable and unwholesome. Fountains are so rare, that they are a kind of prodigy in that country. Rain-water it would be vain to attempt preserving, as scarcely any falls in Egypt. How peculiarly forcible and expressive are the words of Moses to Pharaoh. "The Egyptians shall loathe to drink of the water of the river." That water in which they so much delighted,—that which they preferred to all other water in the world, and to which they had been so long accustomed, should become so hateful, that they would turn away from it in disdain, and instead of it drink well-water, which, in their country, is, of all other kinds of water, the most detestable!—(Harmer's Observations.)

CHRISTIANS USING THE "STANDARD OF THE CROSS."

Erasmus says, in reference to the custom of using the symbol of the cross for a *standard*, partaking of the Lord's supper before going to battle, and saying the Lord's prayer:—"The absurddest circumstance of all those respecting the use of the CROSS, as a *standard*, is, that you see it glittering and waving high in air, in both the contending armies at once. Divine service is performed to the same Christ in both armies at the same time. What a shocking sight! Lo! CROSSES

dashing against CROSSES, and CHRIST on this side *firing bullets* at CHRIST on the other; Cross against Cross, and Christ against Christ!" He adds: "Let us now imagine we hear a soldier among these *fighting* Christians saying the Lord's prayer. 'OUR FATHER,' says he. O hardened wretch! can you call HIM Father, when you are just going to cut your brother's throat? 'Hallowed be thy name.' How can the name of God be more impiously unhallowed, than by mutual bloody murder among you, his sons?' 'Thy kingdom come.' Do you pray for the coming of thy kingdom, while you are endeavouring to establish an earthly despotism, by the spilling of the blood of God's sons and subjects? 'Thy will be done on earth as it is in heaven.' HIS WILL IN HEAVEN IS PEACE, but you are now meditating WAR. Dare you say to your Father in heaven, 'Give us this day our daily bread,' when you are going the next minute to burn your brother's corn fields, and had rather lose the benefits of them yourself than suffer him to enjoy them unmolested? With what face can you say, 'Forgive us our trespasses as we forgive them that trespass against us,' when, so far from forgiving your brother, you are going with all the haste you can to murder him in cold blood for an alleged trespass, which, after all, is but imaginary? Do you presume to deprecate danger of 'temptation,' who, not without great danger to yourself, are doing all you can to force your brother into danger? Do you deserve to be delivered from evil, that is, from the evil being to whose impulse you submit yourself, and by whose spirit you are guided, in contriving the greatest possible evil to your brother?"

SUCCESS OF ENGLISH PHYSICIANS.

Success is, perhaps, in no profession so uncertain as that of physic. Prejudice and caprice are capable of conferring a name on those who can produce no solid claims to distinction and pre-eminence, and the popular physician of the day is often indebted for his celebrity to a fortunate concurrence of events, in which merit can boast no share. The difficulties of advancement in other professions are certainly softened down by the influence of favour and patronage, yet even these advantages are of no permanent utility unless merit and talents conspire to maintain us in that elevation, which we at first owe to casual means and fortuitous circumstances. But in the medical profession we have daily opportunities of seeing men brought into notice by the zeal of their friends, family connexion, the recommendation of the great, and the caprices of fashion, whilst those without these advantages are in vain possessed of a merit which is for the most part discountenanced and neglected. Sir Hans

Sloane was accustomed to relate of himself, that the first circumstance which introduced him to practice, was his being engaged at a whist table with a lady of quality, who had unfortunately a return of an ague fit. He prescribed for her, and his remedy was effectual; and this cure, which he acknowledged to be partly accidental, was the first foundation of his celebrity. It is told by Steele, that the celebrated Dr. Radcliffe used to advise parents, to avoid of all professions choosing that of physic for their children; and if they should be resolved, notwithstanding, to devote a favorite boy to medicine, he would persuade them, as the first step to his future eminence, to send the young student to a fencing master and a dancing school; a strong instance of his knowledge of the world, and an honest confession that merit was not the only security for success in his profession.

NEW YEAR'S DAY WITH THE JEWS.

READERS of the Bible ought to possess a tolerable acquaintance with the times and seasons of the Hebrews. The Israelites had two different periods from which they computed their years; one began from the supposed season of the *creation*, and which was used for civil purposes, beginning in our September; the other regarding their sacred affairs, from their *redemption* from Egypt, corresponding with our March. Last September 25, was regarded as New Year's Day by the Jews in England; and they celebrated that festival as the year 5996, according to their computation.

THE loss which a commonwealth suffers by the destruction of its youths, is like the loss which the year would sustain from the want or privation of the spring.—*Pericles.*

FERVENT EFFECTUAL PRAYER.

THERE is a prayer, *one* heartfelt prayer,
That riseth to the sky,
It finds an altar everywhere,
For God's all-searching eye!

It seeks no ear, no eye save one,
Before whose gaze it kneels,
It seeks no will but his alone,
And rapture in it feels!

'Tis not by night, by morn it prays,
Nor in affliction's day;
Its life is one full stream of praise,
That flows by night and day

Oh, this is prayer, oh, this is praise!
That's meet alone for Him,
That burns a bright, a ceaseless blaze,
Unquenchable within!

But thou, my heart, my sinful heart,
Do these words come from thee?
Oh, no! *thou* never couldst impart
One holy thought to me!

'Tis God, his voice I hear, *I feel*,
That moves my tongue to speak;
'Tis He, before whom now I kneel,
Alone can help the sinner!

Bathampton, May, 1835.

SUN-SET.

DIDST never mark some silv'ry cloud
Where rests a crimson ray,
Slow steal along its path in heav'n,
Ere sunset fades away?

When mirror'd in the glassy tide,
That cloud, methinks, would seem
As though it modest blush'd to view
Its image in the stream.

VARIELLA.

INVOCATION.

Oh holy God! Being ineffable,
Of wisdom infinite, boundless in power,
Unsearchable, who yet reveal'st to man
Thine attributes of mercy, power, and love!

Father, our Father, by that blessed name
Commanding us to pray, oh! bow our hearts
In perfect adoration, filial love,
Submission, gratitude, and holy fear.

Oh Christ, whom pity led for us to veil
Thy deity as lowly Mary's son,
And die on Calvary that we might live,
(Oh mystery too great for human thought!)

Jesus, by whom the lost may yet be saved,
Through whom alone the pardon'd can be safe,
Wean us from this vain world, and firm in faith,
Teach us to bear thy cross and follow thee.

Eternal Spirit, the promis'd Comforter,
Who quick'nest chaos into life and light,
Control and sanctify our thoughts, words, works,
And raise our souls in pure and fervent prayer.

Oh holy God! Being ineffable,
Whatever of thyself thou hast reveal'd,
Oh teach us to receive with simple faith!
Thy name be hallowed, and thy will be done!

B. J.

CHRIST OUR PROPHET.

HAIL, thou glorious prophet, hail!
My great teacher deign to be;
Draw aside dark error's veil,
What I know not teach thou me.

Thou all teachers dost excel,
Wisdom surely dwells with thee;
Prophets erst thy fame did tell:
What I know not teach thou me.

My dark understanding light,
Give me eyes myself to see;
Thy just law within me write,
What I know not teach thou me.

Of thy beauty more I'd know,
Make me youthful lusts to flee;
Much in grace I long to grow;
What I know not teach thou me.

Let thy spirit be my guide,
Working in me mightily;
Hold me up lest I backslide,
What I know not teach thou me.

W. R. S.

London: Printed and Published by JAMES S. HODGSON, at 25, Poppin's Court, Fleet Street; where all communications for the Editor (post paid) are to be addressed; sold also by Simpkin, Marshall and Co. and by all other Booksellers, News-venders, &c. in the Kingdom.

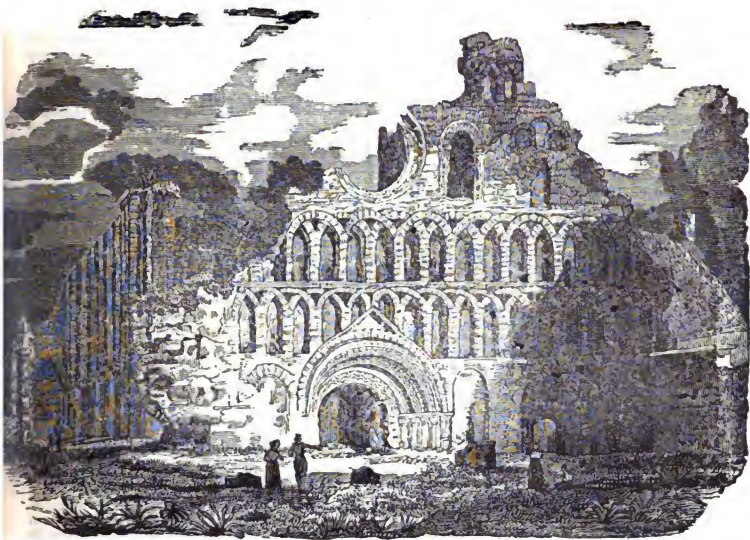
THE CHRISTIAN'S PENNY MAGAZINE.

Nº 178.

PUBLISHED EVERY SATURDAY.

OCTOBER 31, 1835.

PRINTED AND PUBLISHED BY J. S. HODSON, 22, POPPIN'S COURT, FLEET STREET, LONDON.



ST. BOTOLPH'S PRIORY, COLCHESTER.

ESSEX, from the first introduction of Christianity into Britain, especially from the period of Augustine's mission to convert the Saxons to the faith of Christ, at the close of the sixth century, has been celebrated for the number of those who have professed religion. It still is equal to most counties in England for the number and devotedness of those who honour the name of Christian. But there exists in Essex many monumental remains of the zeal and liberality which distinguished the Romish faith in the dark ages. Besides the parish churches, which, with few exceptions, were built by the Catholics, among the sacred monuments, the evidences of the power and influence of their corrupted Christianity, antiquarians cannot omit the priory of St. Botolph.

Mr. Cromwell, in his interesting history of Colchester, gives the following account of these venerable ruins: St. Botolph's, Colchester, lies without the former walls of this ancient town; it contains now no church in a fit state for the performance of divine service, and it is therefore consolidated, for every ecclesiastical purpose, with that of All Saints.

St. Botolph's priory is the most distinguishing monument of this parish, the remains of which have long afforded a favourite subject for the painter, while they have interested alike the lovers of antiquity and picturesque effect. These magnificent ruins are situated just without where stood St. Botolph's gate, and a little to the south of More-lane, so named from the *more*, or garden, formerly attached to the convent, a part of whose ancient walls forms its southern line for some distance. Of the priory itself there are scarcely any vestiges, the few existing portions of walls being incorporated with a brewery, erected on its site: it is the Monastic church, of which we present a view:—Length within the walls, 108 feet; width of the nave between the pillars, 25½ feet; south aisle, 9 ft. 1½ in.; north, 9 ft. 7½ in.; diameter of the pillars, 5½ ft.; thickness of the west wall at the great door, 8½ ft.

Roman brick preponderates in the general appearance of these interesting ruins. The great western front is ornamented immediately above the principal entrance with two distinct rows of intersecting semi-circular arches, which form pointed arches at their

intersections, in the manner supposed to have first suggested the style commonly called Gothic. Above these appears to have been a central circular window; but how the summit of this front terminated must be matter of conjecture.

The entrance is by a deeply receding semicircular arch, the best specimen of the grand Norman doorway now existing in Colchester, though much of it is hidden from the spectator by the accumulation of earth about it, to a height far above that of the original basement.

The situation of this fine conventual church, on the side of a declivity within range of Fairfax's guns (a battery having been planted on the high ground toward Wivenhoe), was the cause of its sustaining such serious injury from the attacks of the parliament's general. Though some affirm that it owed its present dilapidated state to the royalists, who battered it to prevent the enemy from forming a lodgment within its walls.

Until the period of the civil wars, St. Botolph was considered the principal church in Colchester; and hither the corporation, in their formalities, resorted on Sundays and all public occasions, to hear the *general preacher*.

This monastic establishment was founded about the beginning of the 12th century, for canons regular of St. Augustine, by a monk named Eynulph, or Ernulph, who became its first prior. These canons were brought into England about the year 1009, and this house appears to have been the first of their order in the kingdom, which is evident from a bull of Pope Paschal II., directed, August, 1106, to Ernulph and his brethren.

Paschal gave them pre-eminence over every other house of the Augustinian order in this country, and invested them with a general authority and jurisdiction over all such, putting at the same time under their government and obedience the church's of Trinity and St. Leonard in London. The bull exempted them besides from all other secular or ecclesiastical jurisdiction; and ordained that, after Ernulph's death, the succeeding priors should be chosen by their brother canons, or a majority of them, and be consecrated, without fees, by the Bishop of London, or if he refused, by some other bishop, from whom they received a kind of episcopal office and power. Of the number of canons there is no record; neither does it appear that Ernulph settled on his new foundation any land or other possessions, except perhaps the site and gardens of the Priory. But it soon found benefactors, though its revenues were never particularly ample. The original dedication was to St. Botolph and St. Julian.

At the dissolution of the monasteries, the site and revenues, valued at 113*l.* 12*s.* 8*d.*, were granted by Henry VIII. to Sir Thomas Audeley, Lord Chancellor of England, who alienating them, the site passed through various hands, until it became a new house, as it continues to the present time.

We daily call a great many things by their names, without ever inquiring into their nature and properties; so that in reality, it is only the names, and not the things themselves with which we are acquainted.—*John Aikin, M.D.*

He who has no taste for order, will be often wrong in his judgment, and seldom considerate or conscientious in his actions.—*Laetor.*

THE duties of man are of two classes, active and passive, and it is the part of wisdom to attend to this distinction, so as to see that to suffer well is as great a thing as to do well, because it is alike pleasing to God and profitable to the sufferer.

ON THE REFORMATION.

TIME, in its rapid course, has once more brought round the season of the year in which the unvarnished Gospel of the Son of God was first opened to the perusal of all the people of our land, in their native tongue. Three hundred years have elapsed since that period, and the emotions which its return is calculated to excite may be almost endlessly varied, according to the point of view in which we regard the consequences that have resulted from the Reformation. For my own part, I feel that an attempt to direct the minds of our readers to the various political effects that have been produced, or the not less various fortunes of the Church of God, since then, might suit better the pen of an historian than the simple columns of a work designed chiefly for the practical instruction of our Christian population. I shall therefore waive all other discussions, and briefly exhibit the conduct and feelings that each one should pursue, in order to testify a proper sense of the benefits he has been permitted to derive from the pious exertions of his ancestors.

1. As the great gift, which we most especially consider ourselves to have received from this event, is that of a pure and comprehensible Bible, let us learn to value the sacred oracles above all human possessions. Dark and dreary was the superstition which our benighted forefathers were induced to embrace, in the absence of a test to which they might apply all the systems presented to their acceptance. The innate corruptions of their own nature would lead them to believe some of the traditions of the priesthood, while the gaudy pomp and cheerless ceremonies of that corrupt communion would allure and charm their unenlightened emotions concerning the Deity. But the times of this ignorance have perished with the excuse for it. The minister of religion no longer dares to proclaim another gospel than that of the Saviour, in the hope of being free from all censure, for he knows that his audience can refer to the law and to the testimony, and will deem every word that is inconsistent with them as so many proofs of the moral darkness of their instructor. Surely such a privilege as this must be felt to be inestimable, and surely then you will join with me in striving to feel more and more deeply the value of the scriptures. Yes! the scriptures are of infinite value. The humble christian when retired to the solitude of his chamber, at the close of an anxious day, can take out his Bible, and, as he opens its sacred pages, can feel with the strictest propriety, that in being permitted to enjoy the liberty of learning the will of God from his own revelation of it, he possesses a privilege which more than compensates for all the inconveniences of his lowly station in life; that he possesses a mine richer and more valuable than the coffers of the richest; that he possesses a friend and a councillor whose presence shall solace and cheer him in any scene of life, equalize all the inequalities of society, and give him, at the last, a hope and crown of rejoicing, which the diadem of a monarch could not purchase or procure.

2. Impressed with feelings such as these, the Christian will deem his testimony of gratitude but feeble and heartless, if it is unaccompanied by exertions to spread to other people, and even to other nations, that light which is destined to be the light of the Gentiles, and, at a fast approaching day, to be the glory of the rescued children of Israel. Whatever may be our opinion concerning missionary exertions, and the evil that must arise from carrying to distant lands the same bitter sects and controversies which agitate our own, I apprehend that none can object to the circulation of a plain uncommented-on Bible. I am quite willing to admit that a very great deal of its contents may be imperfectly understood, but it will

be long ere I can be induced to suppose that the circulation of a history like that of the Son of God teeming, not with the *arguments*, but the *actions*, of unwearied benevolence, can be otherwise than a blessing, wherever it may extend; and on this principle it is that I would request all to testify their own gratitude for the Bible by *doing something* to increase its circulation, either at home or abroad.

3. And now let me for one moment request you to call back by imagination the scenes that a few centuries ago were being acted upon our then benighted world. Think of a whole population destitute of a single Bible, of the fierce lash of persecution, of the rack, the torture, the stake, the cell of the inquisition, and the groans of the suffering and the dying. Do not forget that each victim of persecution was a fellow creature, perhaps the father of a family, perhaps the light and comfort of a domestic circle, perhaps the last prop of an aged parent, perhaps the spiritual instructor of the souls of hundreds. Yet all these endearing ties availed not; human nature forgot its wonted sympathy, and hearts of flesh were changed to adamant. Why? *Why? Why?* Was the sufferer a foe to mankind, and regardless of their dearest interests? Did he stalk about by night to commit depredations or plunge his dagger in the heart of the helpless and innocent? No. Then what was his crime? *He had no crime.* It was only a *difference of opinion*. Oh! I blush, I tremble to affirm that the spirit which led to the stake the martyrs of old times now works in the hearts of many professed Christians, and is only kept from similar manifestations by the laws of society and the blessed institutions of our country. I read it in the denunciations, the daily-repeated denunciations, of endless misery on heretics, (falsely so called,) and my heart sickens while I strive to estimate the difference between the man who would tie me to a stake and consume me by a slow and lingering fire for disbelieving his opinions, and the man who can contemplate, not only unmoved, but with pleasure (I have heard men *exult!*), my final and irretrievable ruin in the lake of fire, for precisely the same cause. Christian friends, banish all bigotry. Oh, do not, as you claim relationship to Jesus, do not be uncharitable. Leave the work of *condemnation* in the Father of the human race; be it yours to circulate the message of *reconciliation*.

4. I have heard many Christians express their opinion that the great benefit derived from the Reformation, was the preaching of the doctrine of justification by faith, but I cannot subscribe to that sentiment without some limitation. Admitting with perfect willingness, the truth and importance of that leading article of a Christian Church, I must be allowed to deny the propriety of dividing into parts the system of the Gospel and assigning to one specific portion a value superior to that of another. My heart shall dilate with joy, and my tongue utter the language of praise, because now *THE SAVIOUR* is presented to my view in *all* his character and in *all* his relation to me and a guilty world. Undisguised by fiction, and unobscured by a foreign tongue, my mind and heart can now follow the footsteps of the Man of sorrows; can hear from his own lips the word of life; and receive direct from him the knowledge that shall make me wise unto salvation. I know nothing of a *partial* Christianity, I know nothing of a Saviour to justify, if he is not also to be "my guide, my light, my all," and I have to hope and to pray that another Reformation may, ere long, dawn upon the world, and that the effect of that Reformation may be to reveal the character of Jesus in *all* its loveliness, and illustrate to a sinful and polluted world the indispensable ne-

cessity of moral rectitude *before* it is possible to exercise scriptural faith in the Redeemer, or to derive solid hope from the blood of the cross.

Children of light! for such you are, if the light of the Gospel has shone into your hearts, oh, remember your high and holy profession! Never, never, will I believe that one emotion of true gratitude thrills in the heart of the man who does not make the Saviour his example. Think of the awful assurance of Jesus that the avowal of being wise increases to an infinite extent the guilt of ungodliness. Pause! reflect! and, before you presume to look with affected pity on the condition of those who lived in the dark ages of superstition, or with honest indignation at the persecutors and the injurious priesthood, and take to yourself the credit of superior information and superior principles, allow me to recall to your recollection one sentence of the Son of God. "If ye were blind ye should have no sin; but now ye say, We see, therefore your sin remaineth."

B. Z.

REFLECTIONS ON TIME.

THE historic page improved forms an antidote against vanity and ambition that surpasses all calculation; in an instant have we believed a flourishing city desolate, its glory laid low, its inhabitants scattered, and its existence forgotten but in the more perishable chronicle of the historian. Man is but the flower of the field which in the morning blossoms, and in the evening is laid low and withered. If we consider the kingdoms that have flourished in ancient times, what remains of their splendour and greatness? They are swept away as though by a whirlwind, and rooted up as an oak of the forest. If the indignation of the Almighty be aroused, what can resist it. He giveth the fiat to his ministers, and the pestilence and famine commence their exterminating career; the mart of commerce, the streets thronged with their countless multitudes, the palaces resounding with their acclamations of mirth and festivity, the ceaseless din and tumult occasioned by the variety of occupations, the testimonials of greatness and grandeur become the scene of desolation and the melancholy evidences of human instability; the habitations of the great are changed into the dens of the wild animals of the forest, whilst time with slow but unceasing progress devastates each celebrated pile, and obliterates every vestige of what was once renowned for its splendour, and, rearing its head proudly to the skies, seemed to defy the united force of all the elements to the contest. The high and mighty of the earth are but the ephemeral insects of a day; our breath is in our nostrils, and our fortunes dependant on the most inconsiderable events; ere the gathering blackness is perceptible, the storm bursts on our defenceless heads, and sceptres, principalities, and dominions are swept away in irremediable ruin.

FISHING EXTRAORDINARY.

MR. LOMAS of Rothby, when fishing on the river Trent, a few days ago, came in sight of something floating down on the opposite side of the river; Mr. L. succeeded in taking up the prize, which proved to be a very fine old cob swan; and, to the astonishment of the whole party, an equally fine pike (weighing eleven pounds and a half) was attached to it. It was evident that, when the swan was feeding among the sedges, the voracious fish had seized the head of the unfortunate bird, and his teeth all being hooked inwards, neither of the two could effect a disengagement, and they both consequently perished.

AN EVIL CONSCIENCE.

ILLUSTRATION OF *HEB. x. 27.*; *1 TIM. iv. 2.*

"An evil conscience is defiled; and evil men wax worse and worse: they are given up of God to a reprobate mind (*Rom. i. 28.*)—To believe a lie (*2 Thess. ii. 11.*)—And their hearts are hardened and their consciences seared as with a hot iron" (*1 Tim. iv. 2*)—**KEY TO THE BIBLE.**

MANY, however, have their minds blinded and deluded, so as to do evil while they think they do good: the Jews thought they did God service when they delivered their King to be crucified: the heathens were as sincere and as zealous in the worship of Baal, Dagon, Diana, Jupiter, &c., as either Jews or Christians; and many *denominated Christians* have zealously paid their devotions to objects equally false as the gods of the heathen; of the fruit of which among many various examples, the following is remarkable. Melchior Meizing, a farmer, and Peter Gærhmann, a journeyman miller, at Allerstein, in the bishopric of Ermland, in Prussia, had, during many years, been acquainted with Tobias Moses, a Jew of Crojanek, near Platon, who had given Meizing credit for merchandize sold to him, and had, for a long time taken up his nightly abode at his house when his affairs led him into that district. The fortune of Meizing having considerably diminished, he considered of a method of enriching himself without trouble; and at length conceived the horrid project of murdering the Jew, his guest and friend, with whom he had been so long connected. He communicated this scheme to a woman, the widow of a person to whom his farm had belonged; and she not only listened to the proposal, but persuaded her own son to take part in its execution. But, as if Providence intended to forewarn and terrify these unhappy monsters, that young man, as he was felling some wood, was killed by the fall of a tree. Regardless, however, of this admonition, the survivors only postponed the commission of their project to another season; and the farmer sought another assistant, whom he soon found in the person of the journeyman miller, Gærhmann. It was not long before the Jew came into the country, and lodged as usual with Meizing; and the following morning the assassins waited for their unsuspecting victim in a wood, through which he was necessarily to pass, and there slew him with a wood-bill. A youth, apprentice to the Jew, escaped from the murderers, proclaimed the fact, and the officers of justice apprehended the offenders as they were quietly dividing the money which they had found upon the Jew. They attempted neither to escape nor resist, nor even to deny the fact, but actually appeared surprised that so much notice should be taken of the death of a Jew! Upon the first examination of Gærhmann, who was a Catholic, he declared that he had ever been an orderly man, and a good Christian, and that upon the day upon which he had murdered the Jew, he had duly assisted at morning prayers, and implored the aid of the blessed Virgin Mary in the commission of the deed! he therefore expressed his hopes that, as the person killed was *only a Jew*, the tribunal would pay no further attention to it. But the provincial tribunal at Heilsbergh, condemned Meizing to be broken on the wheel, Gærhmann to be beheaded, and the widow to be imprisoned; and was confirmed by the king of Prussia, and carried into execution in April 1787. In October the same year, a soldier in the Dutch guard, a Catholic, born in the Palatine, was hanged for having shot a fellow soldier through party spirit, and to the latest moment of his life he protested he had been induced to commit the crime by the exhortations of a certain priest, who had promised him admission into paradise, if he would shed the blood of any one attached to the house of

Orange! These are only instances of the fruits of that *delusion* by which much persecution has been carried on in the world: but numerous evils, not less heinous in the eye of Omnipotence, are practised by men under a deluded conscience.

Scriptural knowledge is the only effectual antidote to this hateful spirit of delusion and bigotry, which prevails in various ways even in Great Britain. Why should there exist any unkindly feeling, especially among Protestants? Do they not profess faith in the same Divine Redeemer? and acknowledge the Holy Scriptures as the only authoritative rule of faith and practice? May the delightful period soon arrive, through the effusion of the Holy Spirit upon the minds of men leading them all to the fountain of truth in the Word of God—and preparing every human soul to regard with sacred affection, "all who love our Lord Jesus Christ in sincerity."

PROBES.

"HAVING NOTHING AND YET POSSESSING ALL THINGS."—(*2 COR. vi. 10.*)

A LITTLE beyond the smoking ruins of one hundred tenements which had been destroyed by fire in the city of New York, Mr. Ely overtook a woman of colour: under one arm she carried five large brands, and under the other a quarto Bible. "Poor woman," said he, "have you been burned out too?" "Yes, massa, but blesset be God, I'm alive." "You are very old to be turned out of house and home." "I well stricken in years, but God does it; and in dis world 'tis one's turn to-day, and anudder's to-morrow." "Have you saved nothing but the Bible?" "Noting but one trunk o' things; but dis blesset book is wort more as all de rest. It make me feel better than all de rest. So long as I keep dis I content."

LIVE TOAD FOUND EMBEDDED IN A STONE.

PROBATION FOR 4000 YEARS.

GEOLOGICAL discoveries have, especially during the last century, excited intense interest in the account of the creation in the book of Genesis. Ignorant and irreligious speculators, have sometimes uttered rash expressions relating to the accuracy of Moses, in his account of the stupendous work of creation; but the more deeply studious and extensively informed in the science of geology, have found the most solid reasons to bow with reverence to the inspired oracles of God in the Holy Scriptures.

The September number of the "RECORDS OF GENERAL SCIENCE," contains the following letter relating to a live toad, found embedded in a stone, probably from the time of the deluge, a period of 4182 years; or even from the creation, 5839 years: such, however, are the conjectures of the most able geologists; but who can satisfactorily determine the question? We leave it with our readers.

Letter of Andrew Pollock, Esq., to Dr. R. D. Thomson, Editor of the "RECORDS OF SCIENCE."

16, Capel Street, Dublin, 19th Aug. 1835.

My dear Sir,
MR. STURGE of Birmingham, called on me to-day, in the way of business, and I took the opportunity of learning from him the particulars concerning the live toad, which was found embedded in stone, on the new line of railway betwixt London and Birmingham, and an account of which, he gave last week at one of the sectional meetings of the British Association.

It appears, that the toad in question, was found in a

piece of freestone which had in it no perforations or other possible means for the animal's respiration; that, on the toad being discovered by the accidental breaking of the stone, its skin showed a bright colour approaching to yellow; that in fifteen or twenty minutes afterwards, the colour changed to dark greyish, approaching to black; that it at first appeared to breathe with difficulty, but gradually showed more freedom of respiration; that it lived for about four days, and probably would have lived longer, had sufficient caution been used in avoiding too great exposure in its new state of existence.

I leave to our able geologists the elucidation of the extraordinary causes, which originally placed this unexpected visitor in its narrow cell, involving, as the question does, phenomena of no small interest, both in a geological and chronological point of view. My present object is, to submit for consideration, an idea with which my own mind is pretty freely impressed, and which, I think, derives considerable strength from this unexpected discovery; and it will afford me much pleasure if the subject is taken up by some able hand, who may possess opportunity of collecting facts tending to elucidate the case.

The idea I would throw out for consideration (or rather for scientific investigation) is, whether the toad in question, was not incased in its stone mansion *before the fall*, and consequently, at a period of the world's history, when the atmosphere it breathed was not impregnated with the seeds of mortality.

We have every reason to believe, that many of the fossils found embedded in the earth, have been so from a period anterior to the deluge; and we have no proof that any of the animals which have been found alive in an embedded state, were so placed at any period, since the very earliest part of our world's history; moreover, we have yet had no positive proof that animals would now really exist if inclosed in stone, clay, or any close substance for a lengthened period. We seem thus, to be led to something like the conclusion, that the toad now brought to view, and other animals found in somewhat similar circumstances, were actually so placed or embedded, prior to the change which came upon the world at the fall of man; and if this fact be established by satisfactory evidence, are we not justified in drawing therefrom, a strong proof of the truth of scripture history. That inspired record states, in simple, but emphatic language, "Cursed be the ground for thy sake;" now, how could this curse, involving as it does, liability to sickness and death all who breathe the tainted atmosphere, be passed on the ground (or earth) so naturally, as through the medium of the atmosphere, thus rendering it the instrument of carrying the seeds of dissolution round the surface of the globe.

If we can arrive at the conclusion, that all animals found in an embedded state, have been so enclosed from a period anterior to the fall of man, if we also find that animals now similarly encased cannot exist, we thus arrive at a most important fact, namely, a direct geological proof of the fall, and consequently of the truth of scripture history.

The fifteen years experiment now in progress for preserving animal life in an enclosed or embedded state, will tend much, either to confirm or disprove this point.

Meantime, I have only to express my firm persuasion, that science as it advances, will in its brighter and higher discoveries, lead to the development of that harmony, which ought ever to appear, and I doubt not, will be found to subsist betwixt the laws of nature, and the statement contained in the revelation given us by nature's God.

With best wishes, believe me, my dear Sir, yours very truly,

ANDREW POLLOCK.

ON THE STUDY OF THE HEBREW LANGUAGE.

"ADVANCEMENT in knowledge and religion" is thought by many to be the distinguishing characteristic of the age in which we live. That this is correct in a great degree no seriously-reflecting and intelligent mind can possibly doubt, and the time cannot be very distant in which "the kingdoms of this world shall have become the kingdoms of our God and of his Christ."

Confident in the belief that this is at least partly correct, many are recommending the study of the Hebrew language to all classes, especially those who can command a little leisure, assured that this will be one of the most effectual means of understanding the will of God in the Scriptures. Some assert, that no language is so easy to learn as the Hebrew, because, as it contains only about *seven thousand* words, it is poorer in words and expressions than any other with which we are acquainted.

Now, I would strongly urge upon every one capable of commanding leisure, to enter seriously and resolutely upon the study of Hebrew; but it becomes every one to count the cost of such an undertaking, that he enters upon it with resolution and decision. For this purpose I would submit for consideration the following remarks of Dr. G. J. Plank, a German professor, translated from that language into English by Dr. Samuel Turner, a professor in Columbia College, New York. In that valuable work, Dr. Plank treats on this subject, and says, "This mode of estimating degrees of difficulty is certainly in itself quite correct, and it would undoubtedly follow from it, that the study of the Hebrew language must be easier than that of any other, were it not for one particular circumstance, which again completely destroys the facility that might otherwise arise from the causes above stated. In a language which has only seven thousand words, we may without doubt soon acquire a readiness, if we have only sufficient assistance, to enable us to ascertain with ease and certainty the significations in which the words are used. The facility of doing this, is in proportion to the number of words which are extant in a language; for the oftener we find a word employed, and employed by various authors and in various connexions, the more certain we become as to its meaning, while, on the contrary, the more we are destitute of helps of this nature, the more difficult it must be to arrive at certainty; and this may make the acquisition of an exceedingly poor language often more difficult than that of the richest. This is unhappily the case with the Hebrew."

"It were easy indeed to retain its seven thousand words, but to fix the signification of these words with some degree of certainty costs the more labour, because we have no other Hebrew work but those which are comprised in the Old Testament; at least none in the dialect of those writings, and of that age to which they belong. Hence it is, that of these seven thousand words there are many which occur scarcely six or eight times, others which are hardly found three or four times, and there are even some which in all those writings are only used once. How is it possible, then, to arrive at sufficient certainty respecting the meaning of these last, by any method, and respecting the meaning of the others, from the few instances in which they are to be met with."

"On the one hand there are merely some kindred languages, and on the other some versions, whereby alone we can be properly guided. The former are the Syriac, Chaldean, and Arabic, from which the Hebrew partly originated, and in which it has partly lost itself. Those versions in particular are therefore the most useful, which we have of the Old Testament in these three

languages, although the Samaritan Pentateuch also, and the different Greek translations, some fragments of which we still possess, may be used with much advantage. In addition to the Septuagint, we know that six other Greek versions of the Old Testament were composed; for Origen, in his Hexapla, besides that and the translations of Theodotion, Aquila and Symmachus, collated a fifth, sixth, and seventh, which were extant in his time, although they did not comprehend all the books of the Old Testament. Since it is now certain, that they were all made from the Hebrew text, it is easy to be perceived that they might be as useful for understanding it, as those which we have in the kindred languages.

"From these we are not only able to determine with confidence the meaning of the Hebrew words, but we receive also through them, especially through the Arabic and Syriac versions, some light respecting the derivation of many words. From the same source we receive further disclosures relating to the use of proper and figurative language in Hebrew; we find its sense and spirit more clearly expressed in the forms, which are similar, although somewhat differently, turned, by which they represent them; we become more familiar with those forms of the oriental mode of thinking; and, lastly, we are able to arrive at more perfect conviction of the correctness of whatever is brought to bear upon the Hebrew text from this source, because we have many works still extant in these languages.

"By means of these helps, it is certainly possible to acquire a knowledge of the language of the Old Testament, but only by their means. No one, therefore, will continue to suppose that its acquisition is a very light matter. The application of these helps presumes the study of those kindred languages, and however easy this may be as to the Chaldee and Syriac, it is quite the contrary with the others. In the Arabic, the difficulty arises from its richness, and in the Samaritan, from the total want of documents remaining in it; for it is only in the Samaritan Pentateuch, and in some coins with Samaritan inscriptions, that the language is preserved.

"What has been said is undoubtedly sufficient, to give in general a just idea of the most important points connected with the study of sacred philology, so far as relates immediately to the knowledge of the languages, which is indispensably necessary to interpret the holy scriptures." CRITO.

HABITS OF PUNCTUALITY.

THE want of punctuality is often to be ascribed to an acquired listlessness of disposition, the want of order, thoughtlessness in making engagements, irresolution to withstand temptation, and, above all things, to a want of sacred reverence to a promise. Let these things be cautiously attended to. Teach your child to consider well before he makes an engagement, whether he shall be able, and in all probability inclined, when the time comes, to fulfil it. Never permit him to drink of the fatal illusion, that in order to be agreeable he must comply with every body's request. Many persons suffer intensely from a spurious species of good-nature, in being unable to resist a solicitation which they see will gratify others. They would be much happier if they could learn to say "No" on proper occasions. Should you see this disposition exist in your infant, eradicate it as a weed of bitterness; show him that the genuine respect of mankind is all that is worth having; and they never respect any thing but stability, prudence, and decision; that

the listless, irregular, and unpunctual man, though often good-natured, and pleasing, and kind, and inoffensive, is nevertheless the mere plaything of society, a mere means of amusement, often wanted, but little valued; that he is generally left behind in the race of human life, daily labouring under disadvantages which result from his habits; and that the rest of mankind, if they do not condemn or despise him, yet make him the object of their wayward pity.

INQUIRY.

"Then said his wife unto him, Dost thou still retain thine integrity? Curse God and die." (Job ii. 9.)

ALTHOUGH our translation of the Bible is sufficient to meet the cavils of every sceptic, yet there are several instances, where to those who have not the opportunity of consulting the original, a few inconsistencies may appear. With regard to the above, the verb, which in the Hebrew means to curse, signifies also to bless, and in this text the present participle is used in both cases, viz. blessing and dying, and not the imperative, as is generally supposed. It would, therefore, run thus—"Dost thou still retain thine integrity, blessing God and dying?" This leaves it in the form of a sarcasm, instead of an abrupt exclamation, although it does not in the least palliate the offence. The very act of Job's ceasing to bless, would, in reality, have been to curse. G. J.

RELIGIOUS STATISTICS OF AUSTRIA.

THE population of Austria, divided into religious sects, is nearly as follows:—

Roman Catholics	26,990,000
Greek Church	3,040,000
Lutherans	1,190,000
Reformed Churches of several denominations.....	1,660,000
Jews	480,000
Unitarians	50,000
Armenians	13,000
Mohammedans	500
	<hr/> 33,423,500

WONDERFUL PETRIFICATIONS.

PETRIFICATION is a mysterious process of nature in particular situations; but although it has been diligently studied, it is yet but imperfectly understood by the most profound philosophers. Remarkable instances of this transformation have been found in different parts of the world, not only of vegetable, but even of animal substances. When the foundations of the city of Quebec, in Canada, were dug up, a petrified *savage* was found among the last beds to which they proceeded. Although there was no idea of the time at which this man had been buried under the ruins, it is, however, true that his quiver and arrows were still preserved. In digging a lead mine in Derbyshire in 1744, a human skeleton was found among stags' horns. It is impossible to say how many ages this carcass had lain there. In 1695, the entire skeleton of a crocodile was found in the mines of that county. At the beginning of the last century, John Muntz, curate of Slagarp in Scania, and several of his parishioners, wishing to procure turf from a drained marshy soil, found, some feet below ground, an entire cart, with the skeletons of the horses and carter. It is presumed that there had formerly been a lake in that place, and the carter attempting to pass over on the ice, had by that means probably perished.

CHARLEMAGNE.

THE German empire was commenced by Charlemagne, on Christmas Day, 800, when he was crowned emperor by pope Leo III. The renown of Charlemagne, in the eighth century, arose from his extending the authority of the church of Rome, so that the priests gave out that heaven fought on his side; and the poets and chroniclers, chiefly priests, held him up as a supernatural hero of romance. He ruled France, Germany, and part of Italy, and reduced the semi-barbarous nations near the Baltic.

A SUNDAY-SCHOOL may be considered as a plantation of young minds, the trees of which radiate in a different manner, and blossom at various times; each of them requiring a method of culture adapted to its nature.—*John Angell James.*

IN Persia the husbandmen are yearly admitted to the king's table, who addresses them thus:—"We receive our sustenance from you; by us you are protected: being mutually necessary to each other, let us live like brethren in amity together."

REVIEW.

A Protestant Memorial for the Commemoration, on the fourth day of October, MDCCCXXXV., of the Third Century of the Reformation, and of the Publication of the First entire Protestant and English Version of the Bible, Oct. IV., M.DCCCXXXV. By THOMAS HARTWELL HORNE, B. D., of St. John's College, Cambridge, author of the Introduction to the Critical Study and Knowledge of the Holy Scriptures. Second Edition. Corrected and enlarged. Stitched. Pp. 92, 18mo. London: T. Cadell, Strand.

MR. HORNE has performed a good service in the publication of this little manual: it indicates his peculiar tact for condensation of the stores of information which he has collected, and will doubtless be read by many with especial interest. Young persons will doubtless be induced by this valuable tract to study Church History, which is a subject probably less regarded than any other branch of science; but this prevailing ignorance, even among Christians, must be culpable, for the greater part of the oracles of God is given in the form of history. There are appearances, however, which indicate a greater disposition to this branch of study; and surely, if there be any subject of more importance than another, as proper and necessary for a course of reading, it is that which is recommended by the blessed God, in the various records of his Holy Word.

Our readers will be able to form some tolerable idea of Mr. Horne's Manual by the contents.

I. A CONCISE HISTORICAL SKETCH OF THE REFORMATION, including an account (with a specimen) of the first entire Protestant English version of the Bible, by Myles Coverdale, Bishop of Exeter. II. An Answer to the Question, "*Where was your religion before Luther?*" or the ANTIQUITY OF THE RELIGION OF PROTESTANTS DEMONSTRATED BY AN APPEAL to the unadulterated Holy Scriptures. III. The safety of continuing in the Protestant Church, and the danger of continuing in the Church of Rome. IV. ROMANISM, or the system of doctrine and practice maintained and inculcated by the Church of Rome, CONTRADICTORY TO THE BIBLE; being a collection of texts of Scripture, which are directly opposed to the peculiar tenets of popery as exhibited in the acknowledged and UNRESCINDED Formularies of Faith issued under the authority of the councils and popes of the Romish Church.

Prize Essay. The Present Duty of Christian Churches in reference to the Religious Education of the Young, especially in Sunday Schools. London: R. Davis, Sunday School Union Depository, 60, Paternoster Row.

"THIS Essay obtained the premium of 20*l.* offered by the Committee of the Sunday School Teachers' Magazine." Such a "premium" for an "Essay" on such a subject could not but excite the ardent solicitude of many of the devoted labourers and patrons of Sunday Schools. Seventy-nine candidates, therefore, sent in their productions to the Committee, and this was considered the best. Certainly it is elegant in style, forcible in reasoning, and pious in its spirit; the production of a mind well acquainted with the subject; but we are of opinion its arguments would have been far better calculated to be useful, had it embodied a much larger portion of "matter of fact." This kind of statement demonstrates—appeals to the understanding and the heart; and nothing can afford so much and such important materials for this delightful illustration, as the evangelising system of the religious education of the young, especially in Sunday Schools.

Ter-Centenary Tracts, or Tracts written by the British Reformers, on the excellency of the Holy Scriptures; selected and published to commemorate the completion of the Third Century from the First Printing of the English Bible, by Myles Coverdale, in October 1535. 12mo. cloth, pp. 188. London: Religious Tract Society.

THIS title above will sufficiently explain the nature of this choice little volume, for which the religious public are indebted to the Religious Tract Society. They are admirably adapted to the occasion, and deserve to be extensively circulated. The following is a list of the Tracts in this excellent manual:—

1. Bishop Jewell's Treatise of the Holy Scriptures.
2. Dr. Myles Coverdale's Life, and Prologue to the Bible.
3. William Tindal's Life, and Pathway into the Holy Scriptures.
4. Archbishop Cranmer's Prologue to the Bible.
5. Bishop Hooper on the authority of the Word of God.
6. Thomas Becon's Diversity between God's Word and Man's Invention.
7. Dr. Rowland Taylor's Life and Martyrdom.
8. The History of the English Bible.

Every Sunday School library should be enriched with this volume.

Wallis's New Map of the Holy Land, exhibiting at one view all the Remarkable Events recorded in the Old and New Testament. Published by J. and E. Wallis, 42, Skinner Street, London, and J. Wallis, Jun. Marine Library, Sidmouth.

SCRIPTURE geography ought to be studied by every reader of the Word of God; and even Sunday School children should be directed to it, that it may be familiar to them for their edification. Mimpria's splendid chart of the Holy Land is worthy a place in every nobleman's library, and in the study of every Christian ministry; and Wallis's "Map" is worthy of a place in every Sunday School. Considering its cheapness, the excellency of the engraving, the description of the places of Canaan, and the events of our Lord's ministry illustrated in this sheet, with the instructive notes appended to it, we cannot but recommend it in the strongest terms. We wish a copy of it to be possessed by every cottager in Great Britain.

We believe the price is only half-a-crown, coloured.

"HOLY GROUND."

By MRS. ADDY.

"And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."—(Exod. iii. 5.)

"Mother! when near the bush of fire
Moses aspired to stand,
I grieve to think he should require
Those words of just command:
Methinks my bosom would have beat
With awe and fear profound;
I had not dared with covered feet
To tread on Holy Ground!"

"Alas! my child, from erring pride
Your hasty comment springs;
Would that your actions testified
More awe of sacred things:
Though in your daily walks and ways
No burning bush is found,
Your rebel heart its bent displays
Too oft on Holy Ground."

"When on the sabbath-day of rest,
In each revolving week,
You hasten as a youthful guest
God's earthly house to seek,
Do thankful feelings of his grace
In your young heart abound?
And do you prize his dwelling-place
And count it Holy Ground?"

"Do you with fixed attention hear
Those preachers of the word,
Who bring to every willing ear
Glad tidings from the Lord?
No—oft with gestures light and vain
You idly gaze around;
Your heart-desires, your looks profane
Your Maker's Holy Ground."

"Oh! as a boon of love divine
Was public worship given;
A quenchless light it seems to shine,
Supplied with fire from heaven;
The Lord has left us not—he still
May in his courts be found.
Dear boy! those courts rejoice to fill,
And deem them Holy Ground."
From the Juvenile Forget-Me-Not, for 1836.

JONAH'S GOURD.—(JONAH iv. 5, &c.)

The prophet had repentance preached,
The sound the monarch's heart had reached!
In deep prostration now he lay,
And fasted long by night and day;
And thus successive suns arose
And set, upon his people's woes.
Their cries for mercy reach'd his ear,
Who loves to see the contrites' tear;
Who like Jehovah can forgive?
None! 'tis his own prerogative;
Joy was within the city found,
The prophet fled the hated sound.
'Twas cherish'd pride within his heart;
He could not with his honour part,
Falsely so call'd; and he must fly,
Expos'd beneath a parching sky,
Nor Tigris' limpid wave could cool,
The burning fever of his soul.
He rais'd a frail imperfect tent,
But God a better covering sent;
A gourd sprung up—the prophet smil'd,
And was of half his woe beguil'd;
'Tis said he was "exceeding glad"
Of the refreshing shade it made.

Yet this was selfish too and vain,
He could have witness'd millions slain,
The wonder of the world destroy'd,
The space she fill'd an empty void,
Her gates of brass, and lofty wall,
Her towers, and fanes, to ruin fall.

Yes, he was glad, but was he too
Grateful for what his God could do?
This is not said,—and hence we find,
The prophet still not right in mind;
Thus mild correction must be sent,
Until his stubborn spirit bent.

His God, the ever wise and just!
Knows for his people what is best,
Prepar'd a worm, and thus the plant
No longer could protection grant;
The prophet mould'd its quick decay,
When just possess'd thus snatch'd away.

'Twas so of old,—'tis still the same,
We form our plans, we raise the frame,
And build on many years of joy,
But God can soon our schemes destroy,
And cause his gifts to prove at last
Sweet gales before the northern blast.

Some comfort, like a lovely rose,
Unfolded by the sun it blows,
The charming scent, and colours bright,
Afford the eye and heart delight;
Yet will it perish in an hour,
From nipping frost, or tempest shower.

So with the blessings we possess,
Must we not oft to God confess,
He gave them; we receive the gift,
But did not to the Giver lift
The thankful heart; but did esteem
The valu'd treasure more than him.

Of that we were "exceeding glad,"
'Twas like the gourd which Jonah had;
But God prepar'd a worm beneath,
A frowning brow, an early death,
One stroke of his Almighty power,
Our hopes have wither'd in an hour.

What is most dear is least secure,
There is but one foundation sure;
The Rock of Ages stands in view;
Who that the Saviour's love ere knew,
Or his own Spirit's influence felt,
Who ever saw such comforts melt?

And mark, no angel's guardian care,
Water'd this plant, and kept it there;
What most we scorn, a worm was given,
To undermine the gift from heaven;
Perhaps the gourd might withering live,
But could no longer shelter give.

So may the creatures still remain,
But can no more of good contain;
And the sad wreck of all our joy
Proves God who gave it can destroy;
It stands a ruin,—but to show
We may not place our hopes below.

'Tis said the Lord did now prepare
A wind to smite the prophet there;
By this he doubly felt his loss;
'Tis good for us to bear the cross,
That we may learn to trust in God
And profit by his chastening rod.

S. HOPKINS.

London: Printed and Published by JAMES S. HOBSON, at 22, Poppin's Court, Fleet Street; where all communications for the Editor (post paid) are to be addressed; sold also by Simpkin, Marshall and Co., and by all other Booksellers, News-vendors, &c. in the Kingdom.

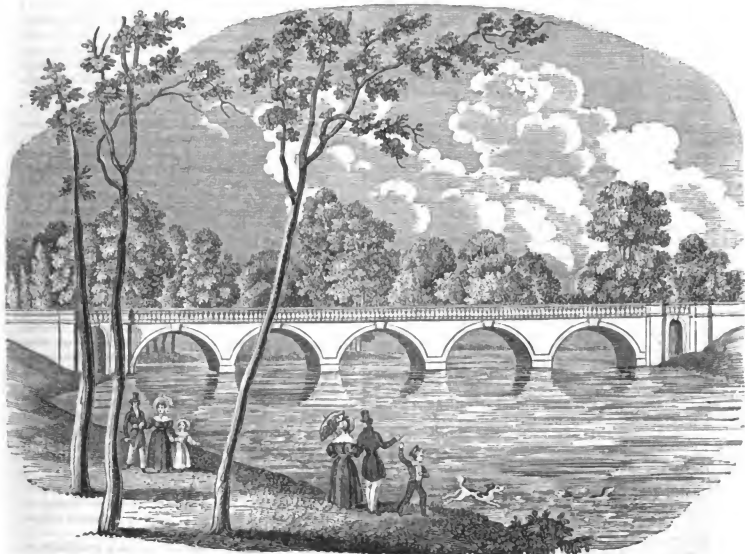
THE CHRISTIAN'S PENNY MAGAZINE.

N^o 179.

PUBLISHED EVERY SATURDAY.

NOVEMBER 7, 1835.

PRINTED AND PUBLISHED BY J. S. HODSON, 22, POPPIN'S COURT, FLEET STREET, LONDON.



THE BRIDGE OVER THE SERPENTINE RIVER IN THE ROYAL GARDENS, KENSINGTON.

LONDON, with its vast population of 1,500,000 inhabitants, and its 300,000 beasts of burden, is thought by multitudes in different parts of the country, to present a dense mass of smoke and impure air, with scarcely an appearance of natural vegetable beauty. That there is much filth and natural impurity in a city of such immense magnitude, filled with such an aggregate of animal life, cannot be denied: but while it is admitted that in the metropolis of Great Britain, the purest *moral* air is breathed by thousands of the holiest and noblest Christian philanthropists, it may truly be affirmed that its atmosphere is as pure as that of any large provincial town. That which mainly contributes to the cleanliness and health of London, is the admirable system of draining by common sewers through every street, and especially its majestic river, which, with a magnificent flood, rising *twenty feet* above low water, twice every day, washes away the prodigious accumulation of filth, and by its receding tide carries it decomposed into the mighty ocean.

Many, however, knowing nothing of London but by

the report of those who make occasional visits to its crowded districts, and that chiefly concerning its amazing and busy population, would be astonished to hear of its extensive, beautiful, and truly royal PARKS, which being open to the public, contribute not a little to the health and pleasure of its inhabitants. Hyde Park, St. James's Park, the Green Park, Regent's Park, Greenwich Park, and Kensington Park, or, as it is usually called, Kensington Gardens, present some of the most rural, delightful, and magnificent views which can be imagined; and no scene upon earth can equal for grandeur and beauty, the view of the river Thames over Greenwich Royal Hospital, with the "forest of shipping," and the several spacious unparalleled docks, which, together with much of the city, and its pompous cathedral of St. Paul's, are seen from several of the hills and avenues of stately trees in Greenwich Park.

Kensington Gardens or Park, situated at nearly two miles distance from the Thames, is a beautiful rural scene, and adorned not only with a royal palace, the

residence of the princess Victoria, the duke of Sussex, and other members of the royal family, but with the beautiful Serpentine River. This is a fine sheet of water, the channel of which was cut about the year 1730, supplied from a small stream which rises at Hampstead, and, after various windings, empties itself into the Thames at Chelsea.

Kensington Gardens consisted originally of only twenty-six acres of ground; and while thus contracted and comparatively humble, they were deemed of sufficient consequence by William III. to be selected for the erection of a royal residence. Queen Ann added thirty acres; but queen Caroline, the illustrious consort of George II., whose genius and views were of a more expanded character, enlarged the domain by causing nearly 300 acres to be taken from Hyde Park. Kensington Gardens are rather to be regarded now as one of our royal parks, for they are reckoned about three miles and a half in circumference, making a fine ornament to the western border of the metropolis, and a delightful promenade to thousands during the summer months. The Serpentine River contributes greatly to the loveliness of the scenery, exhibiting some of the most beautiful disclosures upon its sloping banks. Were it possible to detach from our minds the reflection of human folly and sin, this enlancing spot with its winding river, might not improperly suggest to the pious mind the idea of the Garden of Eden in Paradise, the primitive abode of our first parents, Adam and Eve.

PRAYER ANSWERED.

WHILE Dr. Vanderkemp resided in Caffraria, the following singular occurrence took place. A deputation from Gika (the king) was sent, requesting, that as his magicians could not procure rain, which was then much needed, he would procure it. They had also brought with them a present of two milch kine, with their calves. Dr. Vanderkemp answered that he could not accept the present, not being able to procure rain, which depended entirely on the pleasure of God; but he would pray to God to give them rain. "Taking a walk," says he, "and reflecting on what I had said, I indulged a hope that God would be pleased to send rain, if I asked for it in the name of Jesus, with a desire to promote his glory among the heathen. I then returned to king Gika's deputies, and said in their language, *Jesus Christus, intakha Thiko, Inkossi zal Isolou, Dia khou theta au le to khou ni karinroula, mina, kusitire*, i. e. 'Jesus Christ, the Son of God, is Lord of heaven; I will pray to him, and he can give rain, I cannot!' I then prayed in subordination to the will of God, that he would be pleased to give rain. On the next day we were favoured with plentiful showers, which continued the two succeeding days. All the Caffrees knew what had happened. Some of our thoughtless people asked them who procured this rain, expecting that they would mention me as the cause of it; but one of them gave this answer, 'Tinkhanna (the name which they had given the doctor) has talked to the Lord on high, and he has given us rain.' Upon which a man, who had before ridiculed the idea of attempting to instruct the Caffrees, said, 'Now you will see that these ignorant and obstinate people will be induced, by this event, to embrace the Christian religion.' I said nothing, but kept these things, and pondered them in my heart."—(*Missionary Transactions*.)

"Books," says Bacon, "can never teach the use of books." The student must learn by commerce with mankind, to reduce his speculations to practice, and accommodate his knowledge.

ON THE CONNECTION BETWEEN APPOINTED MEANS AND THE ACCOMPLISHMENT OF THE DIVINE PURPOSES.

No. I.

In an investigation like that in which I propose to engage the attention of the readers of this Magazine, I have considered it prudent to remark, at the onset, that, in the exercise of his prerogative, the Almighty could have accomplished his purposes, without the aid of extraneous resources, in the same manner as when he came forth from his eternal silence, and, by the word of his power, called the heaven and the earth, and they sprang into existence. A very slight inspection of the Scriptures, will, however, invariably convince us that means have been adopted, and human agency concerned in the execution of the divine intentions. I may illustrate my meaning by a simple fact. For instance:—we read of "the ear," and "the eye," and "the heart of Jehovah." Now, we must be aware that abstract divinity is purely mental; and, therefore, if in revelation we find associations of materialism severally standing in the connection of revelations which the Deity has given of himself, we must regard the phraseology as designed for, and mercifully adapted to, the circumscribed sallies of human intellect. This must have been the case in the instance before us; for since there is nothing more intended than the mere clothing of the expressions in their adoption as significant agencies would imply, we may regard them as divinely instituted for the more perfect conveyance to our little minds of the care and sympathy of our Almighty Benefactor. In the absence of this principle, we certainly might ascribe human passions, and implicitly attach the infirmities of creaturehood to the Eternal; but the divine announcement, "God is a Spirit," will for ever preclude those principles which had their origin in the sealed minea of Druidism.

Exclusive of this fact, there are numerous similar instances which decisively maintain the agency of means in the accomplishment of the divine intentions, and the connection between them and the end. In the subsequent series of essays some of these instances will be adduced in illustration of this subject. And, therefore, on the present occasion, nothing more will be attempted than to preface the general subject with some observations.

1. *The wisdom of God is illustriously manifested in this adaptation and subserviency of means for the accomplishment of his purposes.* The magnificent machinery connected with the vast and interesting regions of creation, providence, and redemption, is a condensed view of this attribute of the divine nature; and when one portion of this panorama of God's agency is found to be adapted to another, there is a concentrated information gained even in its outworks, illustrative of the testimony borne by the Psalmist to the character of the Supreme:—"Great is our Lord, and great is his power; yea, and his wisdom is infinite." The lowest effects, indeed, of his creative power contain a perfection of structure and a complication of parts, which astonish the most exalted intellect as well as humble the most refined genius of our humanity, while existing facts clearly demonstrate the infinity of the Divine Mind. For if in the works of God there be an undefinable variety to amuse, almighty power to surprise, and exhaustless goodness to encourage, each respectively attested in a cognizable form to the passions of man as a probationer; surely the perfections of the Supreme Character, as the centre in which they all unite, and the fount whence they all spring, are clearly manifested, while

the prospective intentions which are visible in each modification of his agency, prove that the power which has been thus exerted is under the direction of that wisdom which provides for every purpose adequate means for its final completion.

2. *That man sustains a department of agency in the divine administration*, is another remark equally applicable to the topic in question. The physical and intellectual capacities of human nature plainly prove, that though man be an effect produced from an original cause, yet that he was designed to be an agent in subservency to the will of his Maker. This aptness was indeed, morally inherent in man and discoverable even prior to the original transgression. Of all the creatures of God's hand upon earth, man was invested with moral attributes embracing an empire of intellect. The prescribed rules, too, which were enacted for the direction of his principles, sometimes otherwise called *the laws of nature*, and which were founded in those relations of justice that existed in the nature of things antecedent to any positive precept, enabled man to be a moral purveyor of usefulness to the then infantile creation around him, and probably his faculties of reason and free-will enabled him in some measure to discover the purpose of his existence. Hence, as the glory of God was manifested in the nature of man, so he, constituted as he was, the representative of successive generations, regarded the laws of his being, while innocent, and thereby reflected back that glory to its original source. When he fell from his state of primitive obedience the laws of nature were, so to speak, sensibly suspended, and each member of the human population required to do for himself and herself what the great ancestor of our species had omitted. Nor can it be regarded otherwise than as a solemn truth, that he who breathed the worlds into perfect symmetry at his pleasure, and who sustains their useful exactitude by his power, has an agent of his purposes in every man, an additional proof that every man is the subject of divine influence. And although man's nature be lowered far from its pristine condition, yet inherent principles operated upon by the power of God and things terrene, capable of change, actuate the exterior as well as interior deportment, in this appointment of instrumentality. Which principles we define to be *inherent power* on the one hand: inasmuch as the accomplishment of his sphere of agency is connected with opposite qualities; and *moral adaptation* on the other, in order to give effect to the power thus enforced.

It must nevertheless be admitted, that, though an agent, man is unconscious. In the accomplishment of the Almighty's intentions human agency acts without the knowledge of God's will, because it is secret to us until revealed; and this quiescence of ignorance is, to a material degree, rendered conducive to the completion of those purposes which have their sole origin in the divine understanding. Until the final dissolution be determined as is appointed, man will sustain this character, and act agreeably with the responsibilities thereunto attached. The Christian in his career will "live unto the Lord," and in his death he will "die unto the Lord," and on him shall be encircled the dignity of saint, while he is ushered into the presence of his Father and God, and the welcome benediction be heard amid the rhapsody of that sanctuary which is tenanted by the cherubim, "Well done good and faithful servant: thou hast been mindful in few things, be thou ruler over many things." And the presumptuous sinner who hath lived and died in sin, shall be a powerful witness to the veracity of the divine conduct, and prove that his justice is a tribunal whence there is no appeal,—a jurisdiction which cannot be violated. Nor is it less evident that all things shall

in the final end be rendered tributary to the acceleration of Messiah's kingdom, and the fulfilment of every the divine purposes connected therewith.

3. *That although indications of the Supreme Will have been communicated by Divine actions and exterior agency, yet such means are not in themselves sufficient or designed to supersede a positive written revelation.* Law is evidently the will of a superior power expressed. As applied to the Deity, it implies that any indication of his mysterious mode of existence, or the attributes of his nature, would be unreceived without a significant medium employed either by signs or actions, or a direct revelation. All have been employed, and proved sufficiently adapted to the purposes they were intended to answer. Therefore, it is reasonable to infer, that they who in the first ages of the world lived destitute of the things which make for salvation, and never heard of, much less received, any direct external revelation, became sufficiently acquainted from the nature of things to regard the first point in the purpose of their existence; and that, on the same supposition, we, if in the same condition, might, by employing our reason to collect the will of God, from the fund of nature, physical and moral, acquire not only a particular knowledge of those laws which are deducible from inherent moral perceptions, but a general knowledge also of the manner in which God is pleased to exercise his power. For in all ages the ministration of the Divine Will has had respect to, and been associated with human circumstances. Nor can it be considered otherwise than concordant with the general illiteracy of the first period of the old dispensation, that the visible creation should convey indications of his moral perfections and designs, or that his favour or displeasure should be clearly connected in his administration with any particular course of conduct. But then as refinement spread forth its rays of reflected light, and as by the revolution of time the vista of a future redemption was opened to the mind, the soul, by receiving new ideas, and new impressions from external things, became associated with the Divine Intelligence, and received, as by an intuitive knowledge, the grand purpose of salvation by a Mediator, to be revealed in the last times. Hence, God spake to man by an audible voice; and man, as the inspired instrument of God, embodied thought, and power, and purpose, in language express, and with subsequent additions this revelation has been made known unto us in the language wherein every man was born. And such an express revelation we conclude to be adequate, complete, of common apprehension sufficiently authoritative, and adapted to the circumstances of mankind.

In conclusion, I would suggest that while we speak of the agency of means, and of human co-operation, let it not be imagined that we derogate aught from the power or grace of God. The point which I believe, and shall endeavour to maintain, is, that human agents act under divine influence. "For of him, and to him, and through him, are all things, to whom be glory for ever." C. H.

BIRTH PLACE OF CARDINAL WOLSEY.

CARDINAL WOLSEY was not a native of Ipswich, as all the historians have erroneously stated. He was born at Long Melford, near Ipswich, his father being a butcher at that place. We have been favoured with this erratum for history, by a gentleman who read the fact in a very curious book in the possession of his grace the duke of Devonshire, entitled, "Who was Cardinal Wolsey?" A very limited number of this work was printed, and distributed amongst a few noble libraries.

MY SCRAP BOOK.

LEAF LXXVI.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—SENECA.

CURIOUS ACCOUNT OF AN IDIOT BOY AT SELBORNE,

IN THE COUNTY OF SOUTHAMPTON.

"We had in this village (says Mr. White), more than twenty years ago, an idiot boy, whom I well remember, who, from a child, showed a strong propensity to bees; they were his food, his amusement, his sole object; and as people of this cast have seldom more than one point in view, so this lad exerted all his few faculties in this one pursuit. In the winter, he dozed away his time in his father's house, by the fire-side, in a kind of torpid state, seldom departing from the chimney corner; but in the summer he was all alert, and in quest of his game in the fields and on sunny banks. Honey-bees, humble-bees, and wasps, were his prey wherever he found them. He had no apprehension from their stings, but would seize them with his naked hands, and at once disarm them of their weapons, and suck their bodies. Sometimes he would fill his bosom between his shirt and his skin with a number of these captives, and sometimes would confine them in bottles. He was a very Merops, or bee-bird, and very injurious to men who kept bees, for he would slide into their bee-gardens, and sitting down before the stools, would rap with his finger on the hives and take the bees as they came out. He has been known to overturn hives for the sake of the honey, of which he was passionately fond. Where methueglin was making, he would linger round the tubs and vessels, begging a draught of what he called bee-wine. As he ran about, he used to make a humming noise with his lips, resembling the buzzing of bees. This lad was lean and sallow, and of cadaverous complexion, and except in his favourite pursuit, in which he was wonderfully adroit, discovered no manner of understanding. Had his capacity been better, and directed to the same object, he had, perhaps, abated much of our wonder at the feats of a more modern exhibitor of bees, and we may justly say of him, now

'Had thy presiding star propitious shone
Thou shouldst a Wildman be!

When a tall youth he was removed from hence to a distant village, where he died, as I understand, before he arrived at manhood."—(*White's Natural History and Antiquities of Selborne*).

TO THE REV. ROBERT HALL, BRISTOL, BY
THE REV. THOS. GRINFIELD*, CLIFTON.

WRITTEN NOVEMBER 4th, 1826.

If piety and worth can win the heart,
And gain the ear for what the lips impart;
If matchless eloquence and thought refin'd,
Can elevate, instruct, and charm the mind;
If sacred truth, with glowing zeal impress,
Can warm the pure and fire the listless breast;
If soft persuasion, and high majesty
Affect the breast as they attract the eye;

* Mr. Grinfield is the highly esteemed and pious rector of St. Mary-le-Port, Bristol, to whom the public are greatly indebted for a number of sermons taken down by him in short-hand during his frequent attendance upon the ministry of Mr. Hall, and which now appear in the sixth volume of Mr. Hall's works, edited by Dr. Gregory. S. J. B.

Then, Christian orator, not small thy fame,
Nor small the glory to thy Master's name.
In thee, God's true ambassador we see,
A herald of the King of kings in thee.
Thy soul all purity and holy zeal,
Thy theme redemption and man's highest weal,
Methinks no sweeter eloquence could flow
From angel's tongue, did angel's sing below.
Rightly dividing the pure word of truth,
Age is thy pupil, e'en when teaching youth;
Wisdom and tenderness thy footsteps guide,
For ever watchful lest the upright slide;
And oft, as did the faithful seers of old,
Heaven's awful truths thy trembling lips unfold;
The heart's deep secrets thou unveilest all,
And woundest but to free from sin's curst thrall;
For, still with hope, and consolation's balm,
Thou lovest most the troubled soul to calm;
To lead the wanderer to the paths of peace,
And bid his sorrows and his sufferings cease.

Oh! be it long, ere taken from our view,
Our mournful tears thy hallowed tomb bedew,
Ere death outspread his dark funeral pall,
And memory tell us, there was once a HALL!

LUTHER'S APOSTACY.

LUTHER being charged by a popish priest with apostacy, replied, "I acknowledge myself to be an apostate, and I thank God for it: I have indeed turned back from what I once professed; but I did not turn from God to the world, but from the world to God; I did not turn from truth to error, but from error to truth; I did not turn from pure worship to idolatry and superstition, but from idolatry and superstition to pure worship; and this," added he, "is a blessed apostacy."

A THANKFUL CHRISTIAN.

WHEN Mr. Bradford, the martyr, was bound to the stake, a messenger came and offered him the queen's pardon if he would recant: he answered, "If the queen will let me live, I will thank her; if the queen will banish me, I will thank her; if the queen will burn me, I will thank her."

CHRISTIAN COURAGE.

WHEN the emperor Valens sent messengers to win Eusebius to heresy by fair words and large promises; he answered, "Alas! Sirs, these speeches are fit only to catch little children, but I who am taught and nourished by the Holy Scriptures, am ready to suffer a thousand deaths rather than consent to the alteration of one tittle of those scriptures." And when the emperor threatened to confiscate his goods, to torment, to banish, or to kill him, he replied, "He need not fear confiscation who had nothing to lose; nor banishment, to whom heaven only is a country; nor torments, when one blow will end his sufferings; nor death, which was the only way to set him at liberty from sin and sorrow."

S. J. B*****.

THE ONLY ENGLISHMAN THAT EVER
BECAME POPE OF ROME.

NICHOLAS BREAKSPEAR was the only Englishman who ever sat in the pontifical chair. He was originally a peasant-boy belonging to the abbey of St. Alban's, and educated by charity in the school attached to that magnificent institution.

CONVERSION OF A SHIPWRECKED AMERICAN CAPTAIN BY MEANS OF THE PIETY OF A SCOTTISH FARMER.

[The following is taken from the *Sailor's Magazine* for July, 1835, published by the American Seaman's Friend Society.]

THE captain of one of the vessels formerly employed as a regular trader between New York and Liverpool, in a recent conversation, after recounting with great feeling the dealings of God with him for a number of years past, furnished us with the peculiar circumstances of his conversion, in which we see much to admire, and call into exercise the highest love and veneration to God. The pious fidelity of the Scottish peasantry is here delightfully illustrated, and furnishes us with a noble example of the efficacy of fervent prayer. The narrator was bound on a voyage from America to England. A few days previous to his reaching his destined haven, he fell in with a severe and destructive storm—and although death and destruction stood before him, yet he felt unmoved, and fearless of the worst, for his heart was hard as the rocks he was fast approaching. The vessel, after sustaining much damage, was driven upon a reef of rocks on the northern coast of Scotland:—himself, and most of his crew reached the shore in a boat—he saved his papers and some clothes. It was in the afternoon of the day; the coast was rocky and desolate, and he had to wail a considerable distance before he came to a dwelling; this was a large farm-house: he entered, and related his misfortune and situation. The kind host and his wife made every arrangement for his accommodation, until he could forward a letter, and receive a return from his agent or consignee. Notwithstanding he was much exhausted with fatigue and anxiety, he was induced by the kind attention of these friends, and their intelligent conversation, to sit and converse the evening away. After a plain but welcome repast, preparations were made for all hands to retire to rest—when, on a signal given, the domestics entered the room. The worthy farmer, turning to me, said, "Captain, I invariably make it my custom, before retiring to sleep, to call my domestics and family around, read to them a chapter from the Old or New Testament, and bow our knees in prayer to God; you, in the providence of God, being our inmate, will, I hope, feel no objection to unite with us, particularly now, as you must feel grateful to Him who has preserved your life in the storm." "As a matter of courtesy," said the captain, "I answered that I would wait during the religious duties he engaged in; but I candidly confessed that I never troubled my head about these matters." He looked at me when saying this and sighed; something within me felt that sigh. The good man read from the scriptures, and on closing the book, the whole of the establishment bowed down on their knees. Observing all upon their knees but myself, I had some conflict within me whether I should kneel or keep my seat; however, I followed the example before me, and knelt down. The farmer began, in the most solemn and fervent manner, to return thanks to the God of providence for the blessing of the past day; he then implored the pardon of all their sins, &c.; this I considered very well. After particularizing his family, he, in the most affectionate manner and language, offered up his supplications for the poor mariner who had sought shelter under his roof. Having from previous conversation, discovered I was a poor, dark, and ignorant sinner, he spread my case before the throne of God, and appeared to know the secrets of my heart better than I knew them myself:—in short, he prayed most heartily and sincerely for my

soul's salvation, and most feelingly thanked God for my preservation from the effects of the storm. When we arose from our knees, I looked at the man with astonishment, wondering what could induce him to pray so fervently for a stranger; or by what means he became acquainted with my sinful habits of life.

I retired to the neat little room they had fitted up for me, to give some vent to the crowd of thought which harassed my spirits. I walked fore and aft. The consideration of the farmer praying with so much fervency for me, and thanking God for my rescue from death during the storm, forcibly affected my mind. I began to see that sin was of more consequence, awfully so, than I before was sensible of, particularly the sin of ingratitude. While ruminating upon these matters, I observed a book lying upon the small dressing-table; my spirits being greatly agitated, I opened the book, with a view of reading to compose myself for sleep—it was a Bible! On reading, I came to these words from Jeremiah, "It is of the Lord's mercies that we are not consumed, because his compassions fail not." These words were the singular expression the farmer used in his prayer, which more than any other struck me with my ingratitude. I read on, and forgot the fatigue of my body, until my light expired; I then threw myself on the bed, and for the first time in my life, heaved a penitential sigh. The Lord was pleased by his Spirit to show me that I was a great sinner. I sought for mercy, and the Lord heard my supplications. I continued a few days with this affectionate family, and when I left my hospitable and Christian host, I could bear testimony to the truth of the promises of God in Christ Jesus, having his spirit, whereby we cry, "Abba, Father." "For God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sin, hath quickened us together with Christ." "By grace we are saved."

DESIGN AND BENEFIT OF AFFLICTIONS.

If the believer is called to walk in the path of affliction, it is his privilege to remember that it is the way in which his Father leads him, and he is to rest in the assurance that it being the dispensation of "the only wise God," it must be a right one.

Though the purposes of God in them may not be always apparent, the Christian is to remember that his Father does nothing without a design, and that his wisdom will prevent any mistake either in the means or the end, and his goodness will not allow any unnecessary pain in the progress of it. Afflictions may be sent for correction of the past, discipline for the present, or prevention for the future,—they should be the means of sanctification in all.

The believer has his share of earthly sorrows with others, and he has such also as the world knows not, sorrows with a keener edge, and of a different species. David expresses this feeling, when he said in reference to God (for it is the peculiar benefit of all that the Christian experiences that it has reference to God)—"Against thee, thee only have I sinned." But this extra amount of sorrow is counterbalanced by his having joys of which the world knows not; and, taken altogether, the mercies of God infinitely outweigh all suffering of every kind, either personal or relative, bodily or spiritual. And it does not become a Christian traveller, who has eternal glory in prospect, and a state of blessedness without sorrow before him, with the eye of God now watching over him, and the arm of God supporting him, to repine at the roughness of the way over which he walks towards them.

P. N.

THE HEBREW A DIALECT OF A MORE EXTENSIVE LANGUAGE.

DR. TURNER, in his "Notes" to his translation of Plank's Introduction to Sacred Philology, says, "The probability appears to be, that the Hebrew is only one dialect of a language, which was originally employed as the medium of communication in Syria, Phœnicia, Mesopotamia, Babilonia, Arabia and Ethiopia. From the different appellations given by the patriarch Jacob and his father-in-law to a heap of stones erected as a pledge of mutual amity (Gen. xxxi. 47), it is evident that in some respects at least, the language of the Syrians differed at that early period from that of the Hebrews. And yet, from the whole patriarchal history, it would seem not less evident, that the difference could not have been very considerable or extensive; and an examination of the monuments which remain of both establishes the conclusion, that they were radically the same. Abraham, his son, grand-sons, connexions and dependants, are constantly represented as migratory. But no difficulty seems to have existed in communicating with the different tribes or nations among whom they travelled; and from this it would appear to be a reasonable inference, that one dialect, sufficiently common for the purposes of general intercourse, must have been then in use. If it should be said, that like the merchants of ancient times and of the middle ages, the patriarchs could have acquired sufficient knowledge of the various tongues of the people among whom they travelled; this must be allowed. But such a supposition will not meet all the difficulties of the case, as an acquisition of various languages in this way, is hardly to be assumed of all the members of their large families, or rather of extensive bodies of men, as they are more properly to be regarded. If Abraham's own family supplied him with 318 native servants able to bear arms (Gen. xiv. 14), it is plain that his domestic establishment must have amounted, at least, to 1500 souls. Unless the several dialects approximated sufficiently near each other to constitute some general medium of communication, it will be difficult to account for the apparent facility with which Rachel converses with Jacob. And that this is the true solution of the phenomena is strengthened by subsequent facts. When Moses leaves Egypt and connects himself with the Midianites in Arabia, he is able to converse with the daughter of the priest in the language, which in his youth, he had learned in the family of his Hebrew parents. When his Midianite father-in-law visits him in the desert, they have no difficulty in holding intercourse with each other. It is worthy of notice also, that some centuries afterwards, as late as the time of the Judges, the language spoken by the Midianites, who are none other than Arabians, was understood by the Hebrews without an interpreter. This is plain from the fact, that Gideon, who had entered at night the camp of the enemy, understood the narration of a dream which he heard one Midianite communicating to his companion. (Judges vii. 13—15.) The supposition that Gideon's knowledge was peculiar to himself, does not seem to be probable."

"WHOSO FINDETH A WIFE FINDETH A GOOD THING, AND OBTAINETH FAVOUR OF THE LORD."—PROV. xviii. 22.

HEROD, the ancient Grecian pagan poet, says, "A man cannot obtain any thing better than a good wife."

Dr. Gill remarks, "The Septuagint, Vulgate Latin, Syriac, and Arabic versions, supply the word *good*, and so the Targum, though it leaves out the word *good* in the last clause; and no other can be meant,

even a good natured one, wise, prudent, careful and industrious; a proper helpmeet, a virtuous woman, as in chapter xxxi. 10: whoso seek's after such an one, and finds one, especially one that has the grace of God, which he should seek after among his friends, and by their assistance, and by prayer to God, *findeth a good thing.*"

Under such a rational and pious conviction the following seems to have been written:

When woman first euphonious spoke,
Then Music first in Eden woke;
When woman by the tempter fell,
Then Discord mixed in Music's spell;
When forth from Eden man was driven,
Woman still made his exile heaven.

A SINGULAR TEMPERANCE CHARACTER.

How far Sir J. E. Browne was a Christian we do not know; but his character as presented in the following sketch affords some instructive lessons:

Sir J. E. Browne, Bart., who lately died at his residence in Dublin, was a man of most singular and eccentric habits. He lived to the age of 88, and for the last thirty years drank nothing but water, the virtues and medical qualities of which he extolled in many a long peroration. He seldom went to bed before eight, nine, or ten in the morning, and rose about the same hours in the evening, thus turning night into day. His health was excellent until a few days previous to his decease, when he gradually sunk, suffering neither pain nor ache. He had been called to the English bar, and was acknowledged to be a man of great attainments and extensive knowledge. His writings are very voluminous. It may be worthy of remark that the coldest night never obliged him to use a fire, but as a substitute he wrapped his legs and feet in flannel.

THE Holy Ghost is certainly the best preacher in the world, and the words of Scripture the best sermons.—*Jeremy Taylor.*

REVIEW.

Memoir of J. Howard Hinton, who died at Reading, January 10, 1835, aged thirteen years and seven months. By his Father. Pp. 69. 32mo. cloth. London, Jackson and Walford.

This memoir deserves to be read by all young persons, especially by every youth at school. It is one of the most remarkable and affecting pieces of juvenile biography which we have ever read. The letters, poems, and "Essay on the proper line of conduct to be observed by brothers and sisters towards one another," indicate a mind of superior order, improved by learning, and sanctified by Christian piety. The following hymn will amply confirm this statement, and recommend the valuable little volume.

"THE CONDESCENDING LOVE OF GOD."
"O Lord, and wilt thou condescend
To let an humble sinner bend
Before thy awful throne?
Thou King of kings, and Lord of lords,
Impress upon our hearts thy word,
And make us all thy own.

"May we believe in Jesus Christ,
For he's the last, and he's the first,
And then we shall be saved;
O pour thy Holy Spirit down
Upon us grovelling on the ground,
Then we'll lift up our head."

A Church in the House; or the Duty and Importance of Family Religion. By MATTHEW HENRY. Pp. 86, 32mo. cloth. London Book Society for Promoting Religious Knowledge among the Poor.

EVERY newly married couple among the poor in Sweden receive the present of a Bible at the expense of the Swedish Bible Society. We wish that such a custom were universal on the continent, and this choice little manual were translated into every language, and published to accompany the sacred volume on such occasions. This admirable and cheap little publication is worthy of the great Matthew Henry. It is an excellent discourse or essay on 1 Cor. xvi. 19.

A Treatise on Assurance. By the late Rev. THOMAS BROOKS. A new Edition corrected. Pp. 180, 18mo. cloth. London Book Society, &c.

DOCTRINE Christians will find this one of the most wisely adapted treatises contained in the English language, to dissipate their fears and animate their hopes. Ignorance of the nature of "assurance" has often occasioned sincere minds to be overwhelmed with gloom and pierced with distress; and Mr. Brooks seems to have well understood both the painful spiritual disease, and the only method of its cure, by sound intelligent views of "the truth as it is in Jesus." This able writer on Christian experience proposes,

"I. To prove that persons may, in this life, attain a well-grounded assurance of their everlasting happiness.

"II. To lay down several weighty propositions about assurance, specifying certain seasons in which the Lord gives assurance.

"III. To point out those impediments that keep the soul from assurance, with the means of removing the same.

"IV. To mention several arguments or motives to incite Christians to be restless till they have attained assurance.

"V. To take notice of the means of gaining a well-grounded assurance, and particularly of those things that accompany salvation.

"VI. To mark the difference between a true and a counterfeit assurance.

"VII. To make answers to several questions concerning this matter."

It will be quite enough to add that the judicious writer has treated these subjects in a manner worthy of a master in Israel.

Glad Tidings to Perishing Sinners; or the Genuine Gospel a complete Warrant for the Ungodly to believe in Jesus. By ABRAHAM BOOTH. 18mo. cloth. Pp. xxiv. 216. London Book Society, &c.

ABRAHAM BOOTH's writings have been a great blessing to inquirers after salvation, and his "Glad Tidings" deserves to be put into the hands of every convinced sinner for the purpose of giving him correct views of the manner in which he may be accepted of God. Individuals first awakened to reflect on their responsibility to their Creator—their personal guilt and unworthiness—and their unfitness to appear before him, conscious of unholiness of heart, are generally, if not in every case, perplexed as to the terms of their acceptance with God, and, according to the fitness of things, presume that God requires some previous preparation of heart—some process of purification; and yet they are daily conscious of their inability to effect their own emancipation from the power of sin. Booth's popular treatise is to unfold the freeness

of the gospel, and "the unsearchable riches of Christ," proving that without any consideration of merit or preparation, the invitation of the gospel is to sinners, as sinners, who are invited and warranted to believe on Christ for all the blessings of salvation, and by this means to obtain and enjoy as new covenant blessings pardon and peace, holiness and life everlasting.

We sincerely hope that the Committee of the Book Society for Promoting Religious Knowledge among the Poor, by the Divine blessing, will be enabled to revive that venerable institution, and by a new series of operations render it worthy of its design and name.

The Redeemer's Tears wept over Lost Souls. A Treatise on Luke xix. 41, 42. With an Appendix, wherein somewhat is occasionally discoursed concerning the Blasphemy against the Holy Ghost, and how God is said to will the Salvation of them that perish. By JOHN HOWE, Minister of the Gospel. To which is prefixed a Sketch of the Author's Life. Pp. xxvi. 116, 18mo. cloth. London Book Society, &c.

JOHN HOWE was one of the greatest of theologians of the seventeenth century, and it is generally allowed that he never had a superior as a sound, deep, accurate, scriptural divine. The works of this profound divine have always been esteemed a treasure by Christian ministers; and one of his best treatises is *THE REDEEMER'S TEARS WEPT OVER LOST SOULS*.

Dr. Doddridge says of it, "I cannot forbear referring my reader to Mr. Howe's excellent treatise, entitled '*The Redeemer's Tears wept over Lost Souls*,' in which, as in most of his practical works, there are such sublime and pathetic strokes of true, manly, and Christian eloquence, as do a great honour to the language and age in which they were written." Family Expositor on Luke xix. 41.

Mr. Howe's "Life" adds greatly to the value of this little volume.

VERSES BY REV. DR. COLLYER,

SUNG AFTER SERMONS, OCT. 4, 1835, IMPROVING THE THIRD CENTENARY OF THE FIRST ENGLISH BIBLE.

(Heb. xii. 25—29.)

C. M. Bath Chapel Tune.

Oh! let us not refuse the word
Of him who speaks from heaven;
Earth shook and trembled when she heard
The law from Sinai given.

And when the thunder of his power
Shakes earth and heaven again,
Not things created may endure,
But things remain the same.

The kingdom ye receive hath stood,
While Jewish types retire;
Serve him with reverence, for our God
Is a "consuming fire."

DEUTERONOMY xiii. 11—14.

And is thy mind, O Lord, reveal'd?
And is thy word made known to me?
Oh! let it by thy Spirit seal'd
Upon my heart for ever be.

This heavenly treasure may I prize,
My portion while I draw my breath,
And in the mortal agonies,
May triumph o'er the power of death.

THE SEPARATION IMPROVED.

ACTS XX. 18, TO THE END.

Who can describe that day
When onward he was bent,
Ere yet he went away,
The great apostle spent
With those to whom his pastoral care
Had rendered him so justly dear.
Such was the case of old,
God's holy word declares *,
The saints were found so bold,
So destitute of fears,
As not e'en death itself to dread
If suffered in their pastor's stead.
"Ye know that since I came
To this far distant shore,
Though innocent of blame,
The trials which I bore;
The sore temptations, and the tears,
From Jew and Greek my constant fears.
"But yet I told you all,
And nothing did withhold,
Whatever should befall,
In this my soul was bold,
To keep back *nothing* of the word,
But lead your hearts to seek the Lord.
"In public I have taught
From house to house I came,
The souls of all I sought,
Of every sex and name,
I said, 'Repent and turn to God
And have firm faith in Jesus' blood.'
"To David's city fair,
The Spirit bids me go;
What shall befall me there
I do not seek to know,
Save that the Holy Ghost declares
In every city chains and cares
"I must expect to meet:
But those I do not heed;
I count afflictions sweet,
I care not if I bleed!
So that my course I end with joy,
And fall but in my Lord's employ.
"And now, my friends, farewell,
On earth we meet no more;
Nor ever shall I tell,
To you as heretofore,
The glories of that heavenly place,
The riches of redeeming grace.
"And now declare to me,
I for your record call;
I have not shunn'd to be
The voice of God to all:
Proclaiming all his holy will
And that his word he must fulfil.
"Beloved friends, beware;
I know when I am gone,
There will be cause for fear,
For teachers many a one,
Will enter in nor spare the flock,
Which I have led beneath a *Rock*.
"O then ye elders watch
Over the lambs and sheep,
Lest wolves should come to catch,
Or they should fall asleep;
The Holy Ghost hath given you grace,
When I am gone, O fill my place!

* Rom. xvi. 3, 4.

"The flock of God to feed,
Which with his blood he bought;
To sow the heavenly seed,
To teach the truths I taught;
Do as I did for three whole years,
Warning by day and night with tears.
"Now I commend you all
To God and to his grace;
Through this ye shall not fall
But rise to see his face;
There are blest mansions, bright and fair,
For all who trust his faithful care.
"Ye know I have not sought
Your silver or your gold;
But with these hands I wrought;
In this I will be bold;
For in his words I do believe,
Better to give than to receive."
He said, and on his knees
Before his God he fell,
In earnest prayer for these
The friends he loved so well:
They join'd him, but in grief too deep
To speak to God,—they could but weep.
Description here would fail
To paint their depth of woe,
They could not let him sail,
But on his bosom throw
Their aching heads, and then deplore
Him whom they must behold no more.
Such trials are not new:
We witness scenes like these:
A Martyn's last adieu—
"A Wilson on the seas:
And sad the prospect to the heart,
That all on earth must shortly part.
But then the joyful thought,—
'Tis only for a night,
And we shall all be brought
To realms of heavenly light:
There, joined in everlasting ties,
The sacred union never dies.

PSALM xli. 10.

"Be still and know that I am God."
Thus speaks the sov'reign king of heaven,
To each whose heart by grief is riven;
"With patience bear the chastening rod,
'Be still and know that I am God.'
"Though doubts and fears thy soul assail,
Though friends forsake and succours fail;
All things must heed their Maker's nod;
'Be still and know that I am God.'
"Though sickness wastes thy feeble frame,
Though poverty obscures thy fame,
Through poverty thy Saviour trod;
'Be still and know that I am God.'
"Though fiendish foes would bring dismay,
Though heaven points out a flinty way,
With shoes of brass thou shalt be shod;
'Be still and know that I am God.'
"Though death relentless aims his dart,
And bids from dearest joys depart,—
Blissful then climb the heavenly road,
'Be still and know that I am God.'"

W. R. S.

London: Printed and Published by JAMES S. HODGSON, at E. Popham's Court, Fleet Street; where all communications for the Editor (post paid) are to be addressed; sold also by Simpkin, Marshall and Co., and by all other Booksellers, Newsreaders, &c. in the Kingdom.

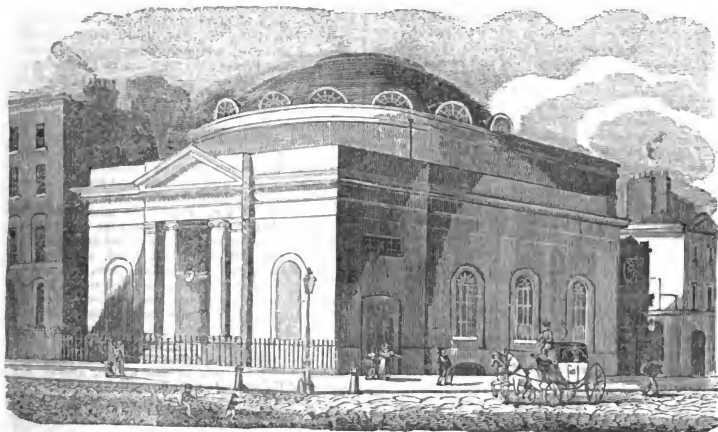
THE CHRISTIAN'S PENNY MAGAZINE.

N^o 180.

PUBLISHED EVERY SATURDAY.

NOVEMBER 14, 1835.

PRINTED AND PUBLISHED BY J. S. HODSON, 22, POFFIN'S COURT, FLEET STREET, LONDON.



ALBION CHAPEL, MOORFIELDS, LONDON.

LONDON is believed to contain at this time, at least 60,000 natives of Scotland, besides the numerous descendants of Scotch families. United with England on the death of Elizabeth by the accession of James VI., and incorporated by the Act of Union in the reign of queen Anne, Scotland has sent forth multitudes of adventurers to the more commercial and wealthy southern division of the island; and hence the numbers of Scotch in all parts of the country, especially in London.

Having generally received a scriptural education in their own country, the Scotch are as generally remarkable for their superior moral habits, persevering diligence in business, and exemplary regard for religion, when they emigrate to seek their fortune in the metropolis of Great Britain. Retaining and cherishing the religious principles instilled into them in their early years, these successful candidates for respectability and wealth, would naturally endeavour to make provision for their observance of divine ordinances according to the manner of their own country. This they have done to a great extent; for while many have united with different denominations of Christians, others have shown their active zeal by the erection of about ten chapels in London. Among these religious edifices

for the Scotch, one of the most noble is Albion Chapel, Moorfields. This commodious place of worship was built by the congregation attending the ministry of the Rev. Alexander Fletcher, M.A. a clergyman of the Scots Secession Church, and opened for the service of God on the 7th of November, 1816, when three sermons were preached, by Rev. Dr. Waugh, Rev. A. Fletcher himself, and Rev. W. Jay of Bath.

Albion Chapel will seat about 1600 persons: it is a neat and unaffected building, designed by Mr. Jay, a young architect, son of the reverend preacher; it is embellished with a handsome portico of the Ionic order, and surmounted by a dome covered with copper, and surrounded by a range of semicircular windows. The roof gives it somewhat the air of a theatre; but it possesses a character of original thinking in its design that is highly pleasing, reflecting much credit on the architect.

The present minister of Albion Chapel is the Rev. John Young, M.A., a preacher of considerable talents, and at the present time he is distinguishing himself, and rendering an important service to the cause of Protestantism, by a series of "LECTURES ON THE POPISH CONTROVERSY." The following observations

on the third lecture of Mr. Young, delivered on Lord's day, October 18, will be regarded as worthy both of the preacher and the hearer.

MYSTERIES OF THE POPISH CONFSSIONAL.

"The series of Lectures on the above subject were continued by the excellent Lecturer on Sunday last at Althion Chapel, and the intense interest felt in the striking but monstrous disclosures that were made in exposing the 'MYSTERIES OF THE CONFSSIONAL, THE CELL, AND THE CONVENT,' was evident in the marked attention shown by the crowds that attended. And while, on the one hand, he expressed strong indignation against the system, the affectionate, and faithful, and heart-stirring appeals that he made to his 'Roman Catholic brethren,' proved that his 'heart's desire and prayer to God was, that *they might be saved*' from their delusion, and brought to confess their sins to *God alone*. When exposing the unlimited and irresponsible power obtained by the priests over their 'penitents' (who were obliged to confess *every sin*, otherwise their confession was ineffectual), he instanced the case of Garnet, who, although it was proved that he knew of the gunpowder plot, justified himself in not divulging it, because it had been 'told him in confession!' And Father Auhigny, when charged with a previous knowledge of the intention of the assassin of Henry IV. to commit that diabolical act (the knife having been exhibited to the priest in confession), gravely replied that he knew nothing about it, because, whenever any thing was told him in the confessional, to him was vouchsafed the 'peculiar grace' entirely 'to forget it!!' Numerous unsightly and disgusting statements of a similar kind were made, at once degrading to human nature, and insulting to the unsupported purity of that holy Being, in connexion with whose service these hideous deformities were perpetrated, verifying the words of an intelligent writer, that 'the mind of the priest was made the receptacle for all the filth of his district!'—(*Patriot*.)

VULGAR INFIDELITY.

Sir,—In my walk this morning I overheard a miserable looking wretched man addressing another thus, adverting to the flood, "That's a lie, how the d—! could the fishes be *drowned*? It says 'every living thing was *drowned*,' " &c.

Now the Bible does not say so, in the first place; and what the Bible does say, in the second, is quite consistent with what the most ordinary mind, not perverted, can most readily comprehend and believe. The words in the 7th chapter of Genesis, ver. 21, "And all flesh died that moved upon the earth, both of fowl and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man." Verse 22, "All in whose nostrils was the breath of life, of all that was in the *dry land* died." Verse 23, "And every living substance was destroyed which was upon the face of the ground, both man and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark."

If you think this fit for a place in your useful publication, it is quite at your service to put it in any way you choose. I do not send it as if any sort of difficulty existed on the subject, but it may at once remove from some an objection started, I fear, by many ignorant and besotted infidels of the present day. I am, Sir, yours, &c.

15th Oct. 1835.

H. B.

THE RESOURCES AND STATISTICS OF NATIONS.

ALL our readers will doubtless be interested in the following *comparisons and contrasts*, especially with respect to France and England, extracted from an instructive work by John Mac Gregor, Esq., F.R.S.

"France occupies no more than 215,000 square miles of the earth's surface. Russia, exclusive of her possessions in America, occupies 7,264,363 square miles, or the superficies of thirty-four kingdoms equally large as France. Great Britain and Ireland occupy little more than half the surface of France, and little more than one third the surface of land adapted for agricultural purposes that the latter does. France has also a more highly-favoured climate, and a soil generally susceptible of profitable cultivation, at less expense. The United Kingdom has a much greater extent of sea-coast, and more numerous and better harbours than France; the harbours of Portsmouth, Plymouth, and Cork,—those of the west of Ireland and Scotland, with the Orkneys, Cromarty and Leith Roads, give decided advantages, in all maritime affairs, to the British over the other nations of Europe. France again, in a military position, is as eminently superior. France has abundant mines of coal and of iron: the quality of the former is often excellent, the latter generally good, but not found interstratified; and both are inconveniently situated for the purposes of transport and general use. France has mineral salt in abundance, but not so well situated for commercial purposes as that of England. England has abundant mines of coal and iron interstratified, and happily situated for all purposes of manufactures, commerce, and navigation; also copper, lead, and salt in abundance: all in the most convenient positions for cheap use and transport. The real source of the wealth of England is in her minerals; wanting these, she never would, notwithstanding her favourable natural position, have attained to her magnificent ascendancy, maintained by her industry and wealth, among the nations of Europe. In their own dominions, England and France may be considered, in respect to the elements of natural power, nearly equal; the greater extent of territory, the superiority of the climate, and the larger proportion of cultivable soil of the latter, being counterbalanced by the minerals, the more numerous and more commanding and safe harbours, the greater extent of coast, and more advantageously situated position of the former. In colonial possessions, England has pre-eminence over all Europe. Arthur Young divides France into four irregular regions: 'In the first, the vine is not; in the second, the maize is not; in the third, the olive is not; in the fourth, or the southern, there are the olive, the mulberry, and the vine, with most useful grains and agricultural productions;—in the third, are all but the olive; in the second, all but the olive, and maize or Indian corn; in the first, all but the olive, maize, and vine.' According to Messrs. Chaput and Mentelle, the soil of France may be classified under seven heads, by including the departments in which each quality predominates; as far as my own observations enable me to judge, I consider the arrangement correct. Of the eighty-six departments of France, coal is found in forty-one; and iron is equally abundant: for steam navigation, the former is, however, not conveniently disposed. Gold is found, but not in sufficient quantities to pay the labour of working. France has also mines of silver, copper, tin, manganese, cobalt, arsenic, nickel, bismuth, &c.; and great plenty of mineral salt. Porphyry, marble, granite, slate, millstones, grindstones, freestone for building, fine porcelain clay, &c. are abundant."

ON DIVINE INFLUENCE.

No. XVI.

Jov.

THE construction of the human mind is such, as to admit of its being pleasantly affected by an almost infinite variety of circumstances. I am by no means certain that the Christian's joy is different in its nature from that which the unrenewed man can experience. The great difference appearing to be rather in the *object* which excites the emotion, than in the emotion itself. But I will forbear a more minute inquiry into this topic; and, without laying down any precise definition of what I mean by the word joy, I will proceed to give such an account of it, as will enable each one for himself to decide how much right he has to claim the possession of it.

The foundation of all my remarks shall be the apostle's injunction, "*Rejoice in the Lord always.*"

1. The Christian rejoices in the character of God. The Holy Spirit has conveyed to his mind such views of the Deity, as lead him to discover the consistency of all those perfections, the full exercise of which must lie beyond the research of the mightiest human intellect. And as he meditates upon the boundlessness of that power against which no opposition can prevail; the inscrutableness of that wisdom which can discover the inmost recesses of every heart, and can unravel the most cautiously devised schemes; the inflexibility of that justice, which would doom a fair creation to utter ruin, rather than pass by unpunished the violation of the simplest command; and the immensity of that mercy which is content to make the greatest sacrifices to secure the pardon of rebellious sinners, he feels his heart dilate with the purest satisfaction. He feels that under such a moral Governor he is perfectly safe, and all the doubts suggested by the introduction of sin into the world, vanish before the assurance upon which he firmly relies, that where sin has abounded, grace shall *much more* abound.

2. In the *dispensations* of God. By these I mean the dealings of the Almighty towards the Christian himself, and towards the rest of mankind. When a Christian suffers, to the eye of the world nothing may appear but a mortal man afflicted by sickness and want; but to the eye of faith, there appears the hand of a father gently loosening every earthly tie, and preparing the heart of a sinner for the rest that remains for the people of God. And that same eye of faith (whose vision we have before illustrated as being derived from the Spirit of God) enables the Christian to trace, in every scene of life, the workings of a wise and powerful Being who overrules all things for the advancement of virtue. True, indeed, the hand of God is seldom outstretched without inflicting some degree of pain and temporary sorrow, but the Christian has learnt to estimate his pleasures and satisfactions, not from the momentary gratifications of an hour, but from the acquisition of solid and substantial virtues, which will outlive the destruction of the mortal fabric, and ennoble his employments in a future state of existence. I know, indeed, that the feelings of human nature will, for awhile, seem to drown these better emotions of the heart, and as the eye gazes on the lifeless form of the object of tender affection, or the ruined prospect of hopes once brilliant and bright, oh! we must not be surprised if the tear that bedims it, should conceal the look of confidence with which it is getting ready to say, "Father, thy will be done!" But let a few weeks elapse, and the meditative heart shall have been taught the *utility* even of its deepest anguish, and shall rejoice in the Lord *always*.

3. In the Word of God. There is nothing upon

which men differ more widely than the views they take of the Bible. To the Christian it is of inestimable value, while the irreligious man can find nothing in it worthy of his serious or attentive consideration. I believe it is well known that the direct evidence of piety consists in a sincere reverence for the word of God, and an honest effort to obey its precepts. I must, however, be allowed to express regret, that too many are apt to lose the real advantage of the Bible, by cherishing an unwarrantable fondness for certain texts and passages of it. I should distinctly say, that the joy occasioned by such means is very possible to be a mere delusion, and the reason is obvious, since the books of the scripture cannot be *understood* except they are read from beginning to end, with due regard to the *object* for which they were written, in the same way as we read other books. It is clear, that joy founded on *error* must be delusion, and thus it is clear that such a method of reading is *injurious*. But the truly intelligent Christian will delight to trace in every page of the Bible, and chiefly in the historical books, the powerful workings of an efficient moral Governor. If he views the whole world as the object of the Divine administration, his Bible will inform him that Judaism was invented for the welfare of every nation; that the bounds of the habitations of the chief nations of the earth were selected and determined, with an express reference to the position of the land in which the knowledge of the true God was deposited, that *they* (i. e. the nations) might seek the Lord, and that the captivity of the chosen people carried the precepts of the true religion into the heart of almost every celebrated kingdom of antiquity; if the object of the Divine administration selected for inspection is the Jewish nation itself, he will trace the inflexible dealings of a true God and faithful friend, annexing to every sorrow this salutary purpose, "that they might know the Lord;" and if he should descend into the more minute detail of individual history, he will find ample materials for love and veneration in the ever watchful dealings of One who will appear to be *equally* attentive to the concerns of a universe, a nation, a family, a man, a child. The Bible tells us this; and the contents of that book give light and understanding to the simple, and are the very joy of the heart.

4. Ordinances. The Christian feels delight in all the appointments of the Redeemer. He will kneel down in his closet and pray when all human interference is excluded, in the firm assurance that God is attentive to his petitions. He will attend the public administrations of the service of God with satisfaction and pleasure, and with the sincere desire of deriving solid advantage and instruction from them. But if there is one service more than another in which he will delight to engage, it is but natural that it should be the one endeared to him by the dying commands of his great benefactor, "*This do in remembrance of me.*" And let us hope that as he joins in the commemorations of a Saviour's love, he will be permitted to feel true and solid satisfaction. Not the fleeting impression of enthusiastic excitement; not the dangerous emotions of a joy which is without foundation, but the genuine sentiments of unfeigned gratitude to a Redeemer so kind, and unbounded confidence in a Friend so wise and powerful. In this and in every other ordinance of religion, the Christian, and the Christian only, feels great delight.

5. But, lastly,—there is a hope set before the righteous on which their hearts are fixed; towards which their wishes tend, and for the securing of which, they are willing to put forth all the energies of their nature. Revelation has declared that the hour shall come when the tabernacle of God shall be with men, and he shall *dwell* with them; and to this they are ever looking

forward as a period of happiness, more intense than their present faculties are able to comprehend. Surrounded by sin and its sad consequences, they often find that the only solace for the melancholy that such a state of things will occasion, is to be found in the promises of God, that it shall be succeeded by one of boundless purity and perfection. On this the good man relies, and the joy of God, or the joy occasioned by the anticipation of perpetual union with God, is shed abroad in his heart by the Holy Ghost.

And now let me conclude by suggesting a solemn and decisive test, by which all may try the sincerity or delusiveness of the emotions in which they delight. "The joy of the Lord is your strength." In the hour of temptation, does the anticipation of your eternal rest preserve you from falling? In the hour of distress does it enable you to rely with unshaken confidence in the appointments of heaven? Does it quicken your diligence? Does it incite you to honest efforts to check your evil habits, and acquire, in all respects, resemblance to the Saviour? Or is it a mere unproductive feeling of the heart? Every thing depends on this—then let every one examine himself.

B. Z.

CHRISTIAN MORALITY.—"LOVE YOUR ENEMIES."

If we had no other proof that this was a *divine* precept, its opposition to the views and feelings of the *natural* man, would be sufficient to declare its heavenly origin. How often does the human heart, even under the process of purification, feel a propensity to *evade* the literal and obvious meaning of the precept. But when we reflect that it emanated from a God of *love*, who, "in the likeness of sinful flesh," prayed for his enemies, even for those whose evils had nailed him to the cross, we feel at once the propriety and necessity of its strict observance in the Christian life and practice. If "God so loved the world," when it was sunk in the lowest depths of *wickedness*; if such was the *love* of Jesus Christ for *sinners*, shall we (who are, at best, sinners also) presume to "cast the first stone" of *hatred* and *condemnation* against them? Our Lord said to his disciples, "Love your enemies; bless them that curse you; do good to them that hate you; and pray for them which despitefully use you and persecute you, that ye may be the children of your Father, which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Now, none but *men in the love of evil*, could be the *enemies* of Christ's disciples; no others could curse, hate, or persecute them. But the disciples were commanded to *love* even such *men*, and to *do them all possible good*, in order that they (the disciples) might be the children of God. Let not, then, sinful man, a worm of the dust, say to his brother worm, "stand by thyself, come not near to me; for I am holier than thou."

The fact is, the only wicked man we are allowed to hate, is *ourselves*; the *old man* within us. There is no danger, however, of a *humble disciple's* erring on this point; for the farther he advances in the regenerate life, the more *self* abased he becomes; and is more and more convinced that *all others are better than himself*. Being permitted to see the innumerable host of his own *latent evils*, which had been restrained from breaking out into external acts, by *selfish* and not by *religious* considerations, he now naturally concludes (not having seen the *internals* of another) that he has far more evil propensities to subdue than any one else; and hence, like the apostle, looks upon himself as the *chief of sinners*.

WONDERFUL SUBSTITUTE FOR LINEN.

THERE has recently been discovered, in Salem, Massachusetts, and patented, a new and beautiful material resembling silk and linen, which holds out to the manufacturers of this country the high promise of an original, beautiful, and invaluable fabric, far surpassing in strength and beauty of texture, that of linen, which it is doubtless destined entirely to supersede, as the culture of it requires much less labour and expense than flax, and does not, like that and similar materials, require to be renewed annually (being a perennial), and the preparation of it for manufacturing being far more simple than either; and its great natural affinity for colouring matters, and its requiring no *bleaching*, being objects of the highest importance, give it a very decided preference over that manufacture. A few specimens of the manufacture of this material into small fancy articles have been produced, some of which being coloured of varied tints, present such a beautiful silk-like appearance, as to have been actually, in some instances, mistaken for it; over which, however, it possesses this decided advantage, that it not only sustains the action of water uninjured and undefaced (which it is well known silk will not do), but the repeated action of water rather appears to strengthen and beautify it. It is ascertained to be the opinion at Lowell, where they have offered to make the experiment, that it can be spun upon machinery.

And while it offers to other branches of manufacture, very important substitutes for those substances hitherto used, it offers a material very superior, in many points, for paper. It is believed, from some specimens already produced, that paper of every description may be manufactured from it, possessing a pearly whiteness, durability, beauty of texture, and smoothness of surface, unrivalled by any other ever before manufactured in any country. And it is susceptible of the most brilliant colours in grain or otherwise. This is believed to be the first material of the kind ever before discovered in this country, that holds out the prospect of a staple commodity, silk, linen, and cotton, being exotics, and the discoveries, of course, exotic; but this material is indigenous, is a native of this country, discovered by a native citizen, one of her own daughters, which circumstances, together with its intrinsic worth, seem peculiarly to enhance its value to us. It is open to any one who may wish to make experiments.—(*Silliman's American Journal*.)

PAYMENT OF THE CLERGY IN FRANCE.

THE credits allowed to the department of public worship in France, for 1835, amount to 34,451,600 fr. thus divided:—administration, 192,600 fr.; catholic worship, 23,329,000 fr.; other religious professions, 930,000 fr. The parochial clergy consist of 174 vicars-general, 660 canons, and 3300 rectors of the first and second classes. The salaries of the archbishops are 25,000 fr. a year each, and of the bishops 15,000 fr. That is, the archbishops have 1000*l.* sterling per annum, and the bishops 600*l.* The time is fast approaching, that if like English dignitaries, they will get nothing.—*French Paper*.

ORIENTAL LITERATURE.

THE university of Bale has been presented by the Society of Antiquarians of Calcutta, with several copies of a grammar and vocabulary of the Persian language, which contains highly interesting explanations of the rites of the Asiatic, and particularly the Indian religions.

ILLUSTRATION OF THE FIRST CHAPTER OF EZEKIEL.

MR. EDITOR,—Many of the papers in your valuable Magazine, have contributed greatly to my edification, for which I desire to offer you my best thanks, and to express my wishes that it may be adopted and read in all families, of all denominations of Christians. My object in writing this is to request the favour of your giving, in an early number, an illustration of the first chapter of Ezekiel: I am persuaded it will not only be edifying to myself, but be of great use to many, especially the younger readers of "The Christian's Penny Magazine."

Kent, Oct. 10, 1835.

INQUIRER.

Ezekiel's "Visions of God," are among the most remarkable portions of Divine revelation. They require, therefore, the most careful perusal, and the most prayerful attention. "Ezekiel's Visions," as a very learned commentator (Dr. Gill) remarks, "are very abstruse and difficult of interpretation, especially the vision of the living creatures and wheels: for which reason, the Jews forbade the reading of it, as well as the end of this prophecy, except by persons who were thirty years of age." Our readers will do well to read in connexion with this chapter, the fourth chapter of Revelation, especially verses 6, 7, 8, remembering that the same word that in the Revelations is improperly translated *beasts*, is, the Greek version of Ezekiel, properly translated *living creatures*.

Intelligently to understand this vision, it will be proper to review the contents of this part of the description:—The "*four living creatures*" are described by their general likeness, as *human* (ver. 5), and in particular by their faces, feet, hands, and wings, (ver. 6—11); by their motion and progress, and the spirit by which they were influenced (ver. 12), and by their forms of light, brightness, and heat, in which they appeared and moved (ver. 13, 14), and next the wheels, described by their number; for, though they seemed to be as one, they were four; and by their situation on the earth, and by the side of the living creatures (ver. 15); by their appearance, which was alike in them all, and as the colour of beryl, and a wheel within a wheel (ver. 16); by their motion, which was on their sides, and not retrograde (ver. 17); by their rings or circumferences, which were high, dreadful, and full of eyes (ver. 18); by their dependence on the living creatures, moving as they did, having the same spirit they had (ver. 19, 20, 21); and then a firmament is seen, described by its situation, over the heads of the living creatures, and by its colour, as the terrible crystal (ver. 22); by what were under it, the wings of the living creatures, of which a more particular account is given (ver. 23, 24); by what was heard from it, a voice (ver. 25), and by what was above it, a throne; described by its colour, as a sapphire-stone, and by a person on it, who had the appearance of a man, (ver. 26); who, in general, looked like the colour of amber, within which was the appearance of fire from his loins upwards, and from his loins downwards: the fire had a brightness round about it; and that brightness was like a rainbow in a cloud, on a rainy day; and this appearance was no other than that of a divine and glorious person; which, when seen by the prophet, caused him, through reverence, to fall upon his face; when he heard a voice speaking to him what is recorded in the second, third, fourth, fifth, sixth, and seventh chapters.

Professor John Brown, gives the following "Explanatory Notes" on this first chapter of Ezekiel, which, with his usual fulness and brevity contains an admirable exposition of the whole. On that account

we prefer giving the fruit of that great man's studies, to any further comments of our own.

Verses 4—15. "These *living creatures* may denote *angels*, as ministering in the dispensation of Providence, and *ministers*, as serving in the church. Their being *living* denotes their own life and liveliness, and the quickening influence of their work: their being *four*, denotes their sufficiency for all the ends of the earth, and under all the empires of it: their *four faces*, viz. of a *man*, denotes their wisdom, prudence, and tender compassion;—of a *lion*, their courage, boldness, and might; of an *ox*, their indefatigable labour and patience; of an *eagle*, their clear and piercing knowledge, high contemplations, and holy affections. Their *four wings*, covering their bodies, stretched upwards, and joined to their fellows, denote their diligence, speedy success, consciousness of their own infirmities, and mutual harmony and love. Their *straight feet*, like those of a *calf*, and *sparkling*, denote their upright, steady, persevering, pure, and glorious ministrations and behaviour. Their many *hands* under their *wings*, denote their great, but prudently directed and humble activity in their whole work. Their *fiery appearance* denotes their ardent love and holy zeal. The *Spirit moving* among them denotes the Holy Ghost as calling and qualifying them for, and directing and actuating them in, their work; and all directed by the voice of the Almighty, who is enthroned in heaven.

Verses 15—25. "The *four wheels*, with *four faces* each, and coloured like *beryl*, mysterious in their form, *dreadfully high* in their rings, *full of eyes*, and *moved by the living creatures straight forward*, may denote the manifold, gracious, mysterious, dreadful, wise, and prudent providences of God, perseveringly, self-consistently, and righteously, conducted by the ministration of angels in all parts of the world: or they may denote the churches of Christ, mysterious in their form, uniform in their appearance, perseveringly advancing to the everlasting state, precious and shining in their oracles, ordinances, and true members, fearing God, and dreadful to their enemies, intelligent, prudent, and watchful, and directed and actuated by the Spirit of God, through the instrumentality of ministers, according to the word of an enthroned Redeemer.

Verses 26—28. "This man, *amber-coloured*, and *fiery* in appearance, enthroned in heaven over the wheels and living creatures, and encircled with a *rainbow*, represents Jesus Christ in our nature, as terrible to his enemies, but full of love to and zeal for his people, exalted to his Father's right hand, to be the "head and director of angels and ministers, and ever attending to and administering the covenant of grace to the world."

OBLIGATIONS TO OUR MERCHANT SAILORS.

"The single dress of a woman of quality," says Addison, "is often the product of a hundred climates. The muff and the fan come together from the different ends of the earth. The scarf is sent from the torrid zone, and the tippet from beneath the pole. The brocade petticoat rises out of the mines of Peru, and the diamond necklace out of the bowels of Hindostan."

If this be the fact, how greatly are those who enjoy the luxuries of this world under obligations to our 220,000 British merchant seamen! And how important to provide them the means of receiving the blessings of Christianity! We perceive that this is the design of the British and Foreign Sailors' Society.

STRANGE AUSTERITIES OF THE BRAMINS.

Nothing can be more remarkable, or give us a more striking proof of the prevalence of superstition, and the wonderful power of false religion over the mind, than the austerities practised by the Bramins of India. They think that rewards and punishments are not distributed in this life, since man, in their opinion, has a variety of births: they believe that Divine justice is exercised only in the life to come. Thus every man who suffers expiates the sins he had committed in the preceding life, and before he assumes the body which is punished. As very few have so good an opinion of their purity as to imagine it will absolutely entitle them to a place in felicity, most of them rely entirely on the merits of certain exercises, which convey a forgiveness of sins along with them. Strange and absurd! Besides those austerities which are expressly enjoined by the Vedam, there are others which are exercised out of pure whim by certain devotees, who aspire after a greater perfection than other people. Mr. Rogers saw an instance of this mortification in the little pagod of Parvati, near that of Eswara, which, according to the account he has given of it, exceeds most austerities of fanatics. This Bramin abstained from whatever is usually eaten, and fed only on a little sweet milk, and a little fruit. He continued sitting all day long, without once stirring from his place, and never lay down to sleep, but keeping himself in a very uneasy posture, endeavoured to refrain from sleep as long as possible, repeating incessantly the thousand names of Eswara. He had the idol representing that deity, which he adorned with flowers, and lighted up a lamp before it. He had no sooner finished this exercise, but rising up he set his head in the place where his heels should be, and in this posture repeated several pretty long prayers, which, being done, he went and sat down in the same place where he stood before, and began again the same exercise. This being ended, he went into the green on which the pagod stood, where stood two bamboo, raised like poles, in the shape of a gibbet, at the top of which two ropes were fixed with a slip knot. Underneath was a square pit, where he lighted a fire and laid some sticks near it. After this he turned himself thrice round the fire, observing, by way of respect, to have the pit always at his right; then prostrating himself several times he went up, twisted the ropes about his feet, then suspending himself with his head downwards, and his face towards the flame, he swung himself up and down like a bell, and increased the fire by throwing wood into it, which was placed within his reach. After this painful exercise, which lasted half an hour, he came down, went round the pit, and returning into the pagod, seated himself as before. In this manner did the Bramin exercise himself daily, not in the view of obtaining heaven only, for that he looked upon as granted, but in order to obtain a more excellent degree of felicity. The same writer informs us, that he saw another Bramin who had his head thrust through an iron collar of twenty-four pounds weight made like a rail, four feet in diameter at top. He had enjoined himself to carry it till such time as he had collected a great sum of money for the building of an hospital.

Two others had long heavy chains upon their legs, one end of which came over their shoulders, and the other trailed upon the ground after them.

Another had got himself chained by the foot to a tree, with a firm resolution of dying in that place.

TAKE heed lest, in acquiring knowledge, you are incited by a vain or unworthy motive—a love of praise, vain glory, or self-esteem.

ECCLESIASTICAL STATISTICS IN EUROPE.

In Sicily, in 1827, there was one priest to every twenty-seven inhabitants of the country; in Turkey, one to every twenty; in Portugal, one to fifteen; and in Rome, in 1760, one to ten. In 1788, according to Jovellanos and Twiss, Spain contained 199,512 ecclesiastics, and 130,000 inhabitants of convents, of which number 97,000 were monks, and 33,000 nuns; in 1826, according to the researches of Minano, and confirmed by official documents, there were 160,519 ecclesiastics, of which number 67,892, were the secular clergy, and 92,627 belonged to the regular clergy, independent of 36,179 sacristans, acolytes, servants of the church, &c., making a total of 196,698 individuals belonging to the church. There has been a considerable gradual diminution in the number of the clergy in Spain. In 1740, in that country, there was one person belonging to the church for every thirty inhabitants; in 1744, the number was one for every forty; in 1788, one for fifty; and in 1826, one for ninety-one. In proportion to the population, the number of the Spanish clergy has been reduced to one half what it was at the commencement of the present century, and to two-thirds, compared with the number in the middle of the last century. On referring to other countries, it appears that in 1812, there was one ecclesiastic in Portugal to every ninety-one inhabitants; in Russia and Poland, in 1815, one to every 153; in Italy in 1828, one to every 200; in France in 1812, one to 280; in Great Britain in 1821, one to 350; in the Austrian empire in 1820, one to 610; and in Belgium, one to 650; consequently the Spanish clergy, taken proportionately to the population of other countries, is twice as numerous as that of Italy, three times as numerous as that of France five years ago, four times as numerous as England, seven times as great as Austria or Belgium; and, it may be added, in no country in Europe are the clergy so wealthy as in Spain.—(*Journal de la Société Française Statistique.*)

A MISSIONARY SPIRIT IN FRANCE.

At a late meeting at the Wesleyan Chapel, rue d'Anjou, the Rev. Mr. Bairn, an American missionary, read a report on the success of missions in diffusing moral and religious education on Protestant principles among the Catholics of France. The reverend gentlemen stated that gratuitous schools were established in Paris, under the auspices of the Evangelical Society of Geneva, which were duly attended by 700 children of either sex, and that hundreds of thousands of children were now receiving moral and religious education from that Society, not only in France and Switzerland, but in various parts of the world: that Dr. Malan, an eminent Swiss preacher, and several other divines, had formed themselves into a society for the instruction of young men for the ministry, for which laudable cause sums were being raised, and that clever missionaries were proceeding from Switzerland to every part of the globe; whilst others, equally clerical, but whom the Society could not at present support, had entered as teachers into schools, where they were avowedly carrying on the work of reformation.

THE SNUFF TAKER AND SIR G—R—.

SOME time since, during the argument of a heavy case in the Court of Chancery, a friend having attempted in vain to draw the attention of the witty Sir G— from his brief, as a last resource, presented him with a pinch of snuff. Sir G—, however, on declining the offer, observed with an air of solemnity, "had the Creator intended my nose for a dust-hole, he would not have turned it upside down."

REVIEW.

Six Months in a Convent. The Narrative of Rebecca Theresa Reed, late inmate of the Ursuline Convent, Mount Benedict, Charlestown, Massachusetts. Reprinted from the American Edition, with an Introduction. 18mo. pp. 108, cloth. London: Ward & Co.

CHRISTIANITY is adapted to mankind, not only as fallen creatures, but as social beings, and intended to promote their happiness in all the relations of life. It is designed to renovate the heart, and to make all its possessors "shine as lights in the world," to shew forth the praises of him who has called them out of darkness into his marvellous light." Convents and monasteries, therefore, are pernicious to society, and repugnant to the genius of Christianity.

Miss Reed's unaffected details exhibit the genuine spirit of these establishments; and, independently of the system of erudition pursued in the Ursuline Convent of Mount Benedict, they present the reader with a most disgusting picture of spiritual despotism and degrading superstition.

We do not wonder at the publication of this little volume creating a mighty stir in America, nor are we surprised that the convent was destroyed by the enraged populace. Such a mode of subverting these establishments cannot be too strongly deprecated, though we regard them as the greatest libels upon our holy Christianity.

We hope this exposure of the degrading system of popish antichristianity will be effectual in preventing parents in this county from consenting to their daughters being so deluded and sacrificed, especially as we have heard of one having recently taken the veil in the West of England, her friends paying the premium of 1000*l*.

Theological Treatises; viz. God's Providence of the Sins of Men; The Futility of this Mortal Life; and The Redeemer's Dominion over the Invisible World. Selected from the works of the Rev. JOHN HOWE, M. A., with a Memoir of the Author, by THOMAS TAYLOR, Author of "The Life of Cooper," and "Memoir of Bishop Heber." 12mo. cloth, pp. xxii.—304. London: Hatchard & Son.

"THE sacred classics," now in a course of publication under the respectable editorship of the Rev. R. Cattermole, B. D., and the Rev. H. Stelbing, M. A., in our judgment does not include "Theological Treatises" more truly excellent and useful than those contained in this cheap volume. The first and the last of the three are peculiarly valuable, and will amply repay the attentive christian reader, and conduce, under the Divine blessing, greatly to his edification and establishment in the doctrines of evangelical truth. Mr. Taylor's extended "Memoir" of this great divine is a truly valuable appendage to the work, which we shall recommend to our readers in the language of the late Rev. Robert Hall. Speaking of this profound theologian, he says,

"As a minister I have derived more benefit from the works of Howe than from those of all other divines put together. There is an astonishing magnificence in his conceptions. He had not the same perceptions of the beautiful as of the sublime, and hence his endless subdivisions. There was an innate aptitude in his mind for discerning minute graces and proprieties, and hence his sentences are often long and cumbersome. He is distinguished by calmness, self-possession, majesty, and comprehensiveness; and I decidedly prefer him to Baxter. I admire exceedingly his 'Living Temple,' his 'Redeemer's Tears,' &c.; but,

in my opinion, the best thing he ever wrote is his 'Treatise on the Reconcilable of God's Presence of the Sins of Men, with his Counsels and Exhortations.' This I regard as the most profound, the most philosophical, and the most valuable of all Howe's writings."

THE CONSOLATION.

"The voice of the daughter of Zion, that bewaileth herself, that spreadeth her hands, saying, Wo is me now!"
"Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord."

We parted: oh, it was a painful hour!

Not that I thought him lost to me for ever,

I knew that mighty LOVE's resistless power

Would rennise us; ne'er again to sever;

For we are wedded—not as thoughtless mortals,

Incited only by terrestrial views,

Enter that sacred fane's mysterious portals.

Our souls are wedded; that assurance strews

My widowed path with flowers of fadeless hues.

Yet is the briefest parting hard; for LOVE,

Depriv'd of wisdom, is a rayless sun;

A summer midnight, when no star above

Throws down one cheering ray; 'tis GOOD, alone,

Without her partner TRUTH; or it resembles

Warm, melting CHARITY, intent to bless,

When, without FAITH to guide her steps, she trembles

O'er the dark scene of human wretchedness,

Wondering if heaven permits or wills distress.

'Twas hard to part; and while his spirit hovered

On the cold lips my kisses could not warm,

I prayed and murmured; but, alas! when covered

By the dark pall, they bore that manly form

To its cold grave, I lost the pang of sorrow,

For reason fled, and I'd a dreamless sleep;

But woke in anguish on the coming morrow,

No more to murmur, pray, or even weep,

For grief is ever silent when it's deep.

Humbled to earth, my self-upbraiding soul,

With mental tongue, exclaim'd, *Thy will be done!*

When, through my bosom, such a feeling stole,

As mocks the power of language; it was one

Of those delicious thrills of nameless rapture

We feel, when conscience, heaven, and friends

approve;

When earthly joys have lost the power to capture—

For REDEMPTOR'S spirit whisper'd, "*Pence, sweet*

doe,

We're join'd for ever in immortal love."

RACHAEL.

A THOUGHT!—A SOLEMN THOUGHT!

THERE is a thought which flits across

The heart in its most joyous hour;

It comes with overwhelming force,

And strikes with an impetuous power:

'Tis in the midst of pleasure vain,

The thought becomes a piercing pain.

It is a thought that chills with fear,

The brave, the coward, and the strong;

It has a voice which all must hear,

It may be short, it may be long.

Vain, trifling man, for death prepare;

Oh! heed the warning, and forbear!

This voice so solemn, loud, and deep,
 Chills even the most thoughtless mind,—
 We all must lie in death's cold sleep,
 Yet, oh! it seems as cast behind;
 We live as if our home was here,
 As if this foe had lost his spear.
 It is a thought to sinners, dread,
 Their pleasures o'er, life on the wane;
 Soon they must number with the dead,
 As breaks the fascinating chain
 Which binds to fading joys below,
 Yet careless onward do they go.
 To Christians, 'tis a solemn thought,
 Yet they can look without a fear
 Beyond the grave, that gloomy spot:
 They know they are approaching near
 To heaven, their everlasting home;
 Their path to glory's through the tomb.
 Oh! that this thought may ever be,
 A constant, and a welcome guest,
 And never may I wish to flee,
 Or dispossess it from my breast;
 But may my treasure be on high,
 Where blighting death can ne'er come nigh.

ISABELLA.

SATURDAY NIGHT.—(PSALM CXXII. 1.)

Perseverance Tunes

THE Sabbath's approaching, how sweet is the thought,
 That I from the world can retire;
 To worship Jehovah I soon shall be brought,
 And in his blest temple inquire.
 My Saviour I shortly shall meet in his house;
 Shall sing and rejoice in his name:
 How glorious the thought that his ways I espouse,
 And live on the mighty I AM!
 'Tis Jesus, my king and my God, I adore,
 He pluck'd me "a brand from the fire;"
 The thought makes me love him each day more and
 more,
 In him I've the whole I desire.
 To meet with the saints who then liberty know,
 To me is a blessing divine:
 With them to the temple I shortly shall go,
 And care for a season resign.
 How sweet to expect to sit down with the king,
 And under his banner rejoice:
 How joyful his praises with rapture to sing,
 How much 'twill enhance all my joys.
 To hear of salvation through Jesus's blood,
 To feel in my soul the delight;
 Is heav'n upon earth, 'tis the best of my food:
 For him I'll exert all my might.
 Then fly ye dull hours; approach sabbath morn;
 I long for the courts of my God:
 The joys of the worldling I now treat with scorn,
 And sweetly embrace Jesus' rod.

J. H.

"THERE REMAINETH THEREFORE A REST
 TO THE PEOPLE OF GOD."

(HEN. iv. 9.)

THIS world, my God, is not the place,
 Where I at rest can be;
 My spirit longs to see thy face,
 And find its home in thee.
 It pants to tread the higher road
 That leads to thy abode,
 To soar above all earthly things,
 And to behold its God.

P. N.

THE CHRISTIAN'S SABBATH MORN.

Hail, happy morn,
 Sweet day of rest and prayer,
 When old and young
 To worship God prepare!
 Early they rise
 Their Maker to address,
 In prayer and praise,
 And heartfelt gratefulness,
 That they're allow'd
 Another sabbath-day,
 With heart and voice
 To worship God Most High.
 With what delight
 The Christian doth prepare
 His family
 For God's blest house of prayer.
 His long lov'd wife
 The partner of his toil,
 His children dear,
 Are marshall'd side by side.
 Then to their church
 With willing footsteps bend,
 Wisdom to learn
 From one they know their friend.
 There join the choir
 In praising God Most High,
 For all the sweets
 That they on earth enjoy.
 Thus now in health,
 What happy frame of mind!
 In death what peace,
 How awfully sublime!
 Waiting the hour
 That nature shall resign,
 Their soul to Christ
 The Saviour of mankind.

R. S.

JESUS A SYMPATHIZING SAVIOUR.

WHEN in affliction's path we tread,
 And sorrows gather round our head;
 When pains of body or of mind,
 Appear peculiar in their kind,
 We'll look to yonder glorious throne,
 Nor let our thoughts to creatures roam,
 But view the lamb for sinners slain,
 Who once on earth endured our pain,
 And through the various paths below
 Mighty, yet struggling with our woe,
 He sympathizes with each saint,
 Upholds them lest they e'er should faint;
 He knows what keenest sufferings are,
 Who bore our load of heart-elt care;
 He knows that Satan's wiles are strong,
 He felt them round his spirits throng.
 He took the pang from every pain,
 And conquered, when he rose again:
 He strengthens, cheers, and will impart
 Comfort to every mourning heart.
 Satan is vanquish'd, hell o'ercome,
 Yet we must fight to reach our home;
 Jesus hath conquer'd, so shall we,
 And through him gain the victory.

ISABELLA.

THE CHRISTIAN'S PENNY MAGAZINE.

Nº 181.

PUBLISHED EVERY SATURDAY.

NOVEMBER 21, 1835.

PRINTED AND PUBLISHED BY J. S. HODSON, 22, POPPIN'S COURT, FLEET STREET, LONDON.



AMHERST COLLEGE, AT AMHERST, MASSACHUSETTS.

COLLEGIATE AND MINISTERIAL EDUCATION IN AMERICA.

AMERICA, in every point of view, and especially in its religious history, cannot fail to be most deeply interesting to every intelligent Christian. At the present period more particularly, that interest appears increasing; and this with the greatest reason; for Divine Providence directed our persecuted countrymen to emigrate thither, colonizing that wilderness, in the reign of Charles I.; their descendants have retained the English language in its purity; Christianity is their religion, preserved in its purity by a sacred regard to the Holy Scriptures; and they enter with equal, not to say superior, zeal with Christians in Britain, into most or all the great works of evangelizing the heathen, by Bible, Tract, and Missionary Societies.

Religion characterizing the first colonists and settlers in America, who emigrated to enjoy liberty of conscience in observing the sacred institutions of the

Scripture, one of the first cares of those "Pilgrim Fathers" of the "New World," was to make provision for the education of their youth, especially those who were training for the Christian ministry. Cut off from the universities of England, they were concerned for the supply of a succession of learned men in the church of Christ, educated in America; and sixteen years only after the landing of the first feeble band of one hundred and twenty persons, in 1620, in 1636, a college was founded by the Rev. John Harvard, a congregational minister. This faithful servant of Christ, left 800*l.* and his library, towards its support, and donations of books were sent to it from England. Among its generous donors, honourable mention is made of the learned and liberal-minded archbishop Usher. In 1650, this establishment received its charter, and it is now denominated Harvard University. It is situated at Cambridge, in the state of Massachusetts, four miles from the city of Boston.

Education has made astonishing advances during the last half century, since the independence of Ame-

rica was acknowledged by England; and now several new colleges exceed Harvard University, as Amherst College, Jefferson College, and Yale College.

Drs. Reed and Mattheson's "Narrative of the Visit to the American Churches," in 1834 (See Review in this number of the *Christian's Penny Magazine*), shall supply us with information concerning "collegiate education" in America.

"Education is either collegiate or common. That which is collegiate will require our first consideration. The leading peculiarities of the colleges are, that some of them add to general learning that which is professional, and then they are eligible to be regarded as universities; others are strictly theological institutions, to prepare young men for the ministry; and others, it may be either theological or classical, are frequently denominated Manual Labour Institutions, from the circumstance of manual labour being extensively employed as a means of exercise and profit. If I refer you to a principle example in each class, you will be sufficiently informed on the subject; and will only have to make allowances for such variations as circumstances, for the time, may impose.

"Yale College is certainly first of its class; and, for the number of its pupils, the variety of its schools, and its high reputation, it may challenge the name, equally with those which have it, of a university. It was established in 1700, at Saybrook. It derives its name from Elihu Yale, of London, its original benefactor. Bishop Berkeley also took an interest in its foundation; and presented it with one thousand volumes. It is composed of ten valuable erections; two of them of stone, and the rest of brick: another hall is about to be erected. The students at present in attendance are as follows:—

Theological.....	55
Law.....	39
Medical.....	71
Seniors.....	66
Juniors.....	81
Sophomores.....	103
Freshmen.....	126

541

"Candidates for admission to the Freshman class, are examined in Cicero's Select Orations, Virgil, Sallust, the Greek Testament, Dalzel's *Collectanea Græca Minora*, Adams's Latin Grammar, Goodrich's Greek Grammar, Latin Prosody, Writing Latin, Barnard's or Adams' Arithmetic, Murray's English Grammar, and Morse's, Worcester's, or Woodbridge's Geography. Jacobs' Greek Reader and the Four Gospels, are admitted as a substitute for *Græca Minora* and the Greek Testament."

Our limits will not allow the details of the course of studies and other matters.

"I have now to notice" (Dr. Reed remarks) "the *Theological College*. Perhaps I cannot do better than to refer your attention to Andover, whose commencement I have already briefly described. It was established, as I have stated, in 1807, and is supported by private benevolence. It has not been affected, as some colleges have, by state patronage and enactment; and is the most prosperous of its fellows. Its faculty is composed of the president; a professor of Sacred Literature; a professor of Christian Theology; a Professor of Sacred Rhetoric; and a Professor of Ecclesiastical History. The number of students is usually above one hundred. To obtain admission, they must produce certificates of pious and moral character; and of collegiate education, or of an education equal to it.

"The following quotation, from a writer who, I

believe, graduated there, will furnish you with an outline of the studies, and the manner of pursuing them, sufficiently distinct:—

"There are three classes, called the Junior, Middle, and Senior. The first year, the Bible is studied in the original languages. All the aid which can be obtained from the learning of other commentators, without regard to their peculiar views, is eagerly sought. The Bible, however, is the text-book; and the Dictionary, with other philological helps, the principal expositor. As the class assembles in the lecture-room, there is free discussion of the meaning of the passage to which they are attending. Freedom of investigation is earnestly encouraged in connexion with a humble and prayerful spirit. In the lecture-room, every mind is on the alert, and each individual is willing to express dissent from the opinion expressed by his fellow-student or the professor. The study of the Bible is thus prosecuted, during the year, with unwearied diligence.

"The second year is devoted to the investigation of Doctrinal Theology. The following is a list of the topics which engage attention, in the order in which they are taken up:—1. Natural Theology; 2. Evidences of Divine Revelation; 3. Inspiration of the Scriptures; 4. Christian Theology; 5. Divine Attributes; 6. Trinity in the Godhead; 7. Character of Christ; 8. Sonship of Christ; 9. Holy Spirit; 10. Divine Purposes; 11. Moral Agency; 12. Original Apostasy; 13. Character and State of Man since the Fall; 14. Atonement; 15. Regeneration; 16. Christian Virtue, or Holiness; 17. Particular Branches of Christian Virtue; 18. Justification; 19. Perseverance of the Saints; 20. Future State; 21. Future Punishment; 22. Positive Institutions; 23. Christian Church; 24. Infant Baptism; 25. Mode of Baptism; 26. Lord's Supper. These general topics, of course, admit of many subdivisions, which it is not necessary here to introduce.

"There is an outline of the course of study placed in the hands of each of the students, in which there is reference to all the important works in the library, which treat of the subject under investigation. The students become familiar with the reasonings of writers on both sides. They discuss the subjects with entire freedom with one another; and in the lecture-room, with the professor. No one hesitates to bring forward any objection which his reading or his meditations have suggested. Every student knows that in this land, where there is such unrestrained licence of opinion, the clergyman must be continually meeting with the strongest arguments of subtle foes; they all know, that it is necessary that they should be well armed for the conflict which awaits them. Another consequence is, that the cavils of the infidel are, perhaps, as thoroughly studied as the arguments of the Christian. The above outline certainly does not contain all the important topics in Christian Theology. It is intended merely as the foundation, deep and broad, upon which the student is to build in future years. It gives direction to his studies, and tells him what he wants.

"The third year is devoted to sacred rhetoric. The critical preparation of sermons, the study of church history, and pastoral duties. During the latter part of the year, the students occasionally preach in the chapel, and in the neighbouring villages; and the demand for ministerial labour is so great, that but a few months elapse after they leave the seminary before nearly all are settled. The demand for pastors is vastly greater than our seminaries can at present supply."

"Let me now pass to those colleges which, for the sake of distinction, are called *Manual Labour Institu-*

tions. The most interesting specimen which I have seen is that at Cincinnati. This institution is delightfully situated on the Walnut Hills, two miles from the city. It is known as the Lane Seminary, and derives its name from Messrs. E. and W. Lane, merchants of New Orleans, who were its first benefactors. Since then, other donations have been made; and amongst them, 20,000 dollars have been given by Arthur Tappan, esq., to endow a professorship. It has erections competent to receive a hundred students, and about that number are now on the foundation. Dr. Beecher, whom I noticed as being in New England in September, was there on its interests; and he succeeded so well, as to procure 10,000 dollars for a library, 15,000 for a professorship; and 10,000 for a chapel. The present faculty consists of a President and Professor of Theology; a Professor of Church History; a Professor of Biblical Literature; a Professor of Languages; a Professor of Mathematics and Natural Philosophy; and a Superintendent.

"Before I offer any more general remarks, let me close this sketch of the collegiate establishments, by a list of the whole. It has been put into my hand by a friend; and by comparison and otherwise, I have reason to regard it as very accurate:—

THEOLOGICAL SEMINARIES IN THE UNITED STATES.

MAINE.		Students.
Bangor Theological Seminary, at Bangor (Congr.)	6	
MASSACHUSETTS.		
Theological Seminary, at Andover (Congr.)	145	
Theological School, at Cambridge (Con. Unit.)	31	
Theological Institution, at Newton (Baptist)	40	
CONNECTICUT.		
Theological Dep. Yale College, at New Haven (Congr.)	49	
NEW YORK.		
Theol. Instit. Episcopal Church, at New York (Eps.)	50	
Theological Seminary of Auburn, at Auburn (Presbyt.)	54	
Hamilton Lit. and Theol. Instit. at Hamilton (Baptist)	38	
Hartwick Seminary, at Hartwick (Lutheran)	9	
NEW JERSEY.		
Theol. Sem. Dutch Reformed Church, at New Bruns.	24	
Theological Seminary, at Princeton (Presbyt.)	136	
PENNSYLVANIA.		
Seminary at Gettysburg (Evangel. Lutheran)	20	
German Reformed, at York	20	
Western Theological Seminary, Alleghany T. (Presby.)	29	
VIRGINIA.		
Episcopal Theolog. School, Fairfax County (Prot. Ep.)	70	
Union Theol. Seminary, Prince Edw. County (Presb.)	33	
SOUTH CAROLINA.		
Southern Theological Seminary, at Columbia (Presb.)	21	
Theological Seminary, at Lexington (Lutheran)	—	
Furman Theological Seminary, at High Hills (Baptist)	20	
TENNESSEE.		
South West Theolog. Seminary, at Maryville (Presbyt.)	22	
OHIO.		
Lane Seminary, at Cincinnati (Presbyterian)	100	

There are Roman Catholic Theological Seminaries at Baltimore and near Emmittsburg, Maryland; at Charleston, South Carolina; near Bardstown, and in Washington County, Kentucky; and in Perry County, Missouri.

COLLEGES IN THE UNITED STATES.

MAINE.	
1. Bowdoin College, at Brunswick (Congregationalist)	150
2. Waterville College, at Waterville (Baptist)	80

NEW HAMPSHIRE.

	Students.
3. Dartmouth College, at Hanover (Congr.)	160

VERMONT.

4. Middlebury College, at Middlebury (Congr.)	130
5. Vermont University, at Burlington (Congr.)	80

MASSACHUSETTS.

6. Harvard University, at Cambridge (Unitarian)	210
7. Amherst College, at Amherst (Congr.)	230
8. Williams College, at Williamstown (Congr.)	130

RHODE ISLAND.

9. Brown University, at Providence (Baptist)	130
--	-----

CONNECTICUT.

10. Yale College, at New Haven (Congr.)	500
11. Washington College, at Hartford (Episcopal)	70
12. Wesleyan University, at Middletown (Methodist)	80

NEW YORK.

13. New York University, at New York (no relig. pers.)	150
14. Columbia College, at New York (Episcopal)	150
15. Union College, at Schenectady (Presbyterian)	210
16. Hamilton College, at Clinton (Presbyterian)	100
17. Geneva College, at Geneva (Episcopal)	80

NEW JERSEY.

18. Rutgers College, at New Brunswick (Ref. Dutch)	80
19. New Jersey College, at Princeton (Presbyterian)	180

PENNSYLVANIA.

20. Univ. of Pennsylvania, at Philadelphia (Episc.)	120
21. Lafayette College, at Easton (Presbyterian)	80
22. Bristol College, near Bristol (Episcopal)	80
23. Pennsylvania College, at Gettysburg (Lutheran)	100
24. Dickinson College, at Carlisle (Methodist)	100
25. Jefferson College, at Canonburg (Presbyterian)	230
26. Washington College, at Washington (Presbyterian)	150
27. Western Univ. of Pennsylvania, at Pittsburg (Cov.)	85
28. Alleghany College, at Meadville (Methodist)	80
Girard College, building at Philadelphia, will cost in building 700,000 dollars; has a fund of 2,000,000 dollars for orphan boys.	

DELAWARE.

29. Delaware College, at Newark (Presbyterian)	50
--	----

MARYLAND.

30. St. Mary's College, at Baltimore (Catholic)	80
31. St. Mary's College, at Emmitsburg (Catholic)	120
32. St. John's College, at Annapolis (Episcopal)	80

VIRGINIA.

33. William and Mary College, at William-burg (Ep.)	75
34. University of Virginia, at Charlottesville	180
35. Hampden-Sidney Coll. Prince Edw. Cou. (Episc.)	80
36. Washington College, at Lexington (Presbyterian)	75
37. Randolph College, at Lexington (Methodist)	80
38. Columbian College, at Washington (Baptist)	70
39. Columbian College, at Georgetown (Catholic)	120

NORTH CAROLINA.

40. North Carolina University, at Chapel Hill	120
---	-----

SOUTH CAROLINA.

41. South Carolina University, at Columbia	60
42. Charleston College, at Charleston (Episcopal)	120

GEORGIA.

43. Georgia University, at Athens (Presbyterian)	120
--	-----

ALABAMA.

44. University of Alabama, at Tuscaloosa (Baptist)	70
45. La Grange College, at La Grange, in Alabama (Methodist)	100
46. Spring Hill College, Mobile (Catholic)	110

A new College is about to commence at Marion by the Presbyterians.

LOUISIANA.

47. College of Louisiana, at Jackson (no religious infl.) 80
 48. College at Iberville (Catholic)..... 100
 A new College is about to be built in the Opelousas district, by the friends of education. Catholics are seeking its control.

MISSISSIPPI.

49. Jefferson College, at Washington (no relig. pers.) 50
 50. Oakhill College, near Port Gibson (Presbyterian) 70

TENNESSEE.

51. Nashville University, at Nashville (Presbyterian) 90
 52. College near Columbia (Presbyterian)..... 80
 53. East Tennessee College, at Knoxville (Presby) .. 30
 54. Washington College, near Jonesboro' (Presbyt.)... 30
 55. Washington College, at — (Presbyterian) 30

KENTUCKY.

56. Transylvania University, at Lexington (Episcopal) 70
 57. Centre College, at Danville (Presbyterian)..... 90
 58. Georgetown College, at Georgetown (Baptist)..... 40
 59. Bardstown College, at Bardstown (Catholic)..... 100
 60. Bardstown College, in Washington County (Cath.) 100
 61. Cumberland College, at Princeton (Cumb. Presb.) 120
 62. Augusta College, at Augusta (Methodist)..... 110

OHIO.

63. Athenæum, at Cincinnati (Catholic) 90
 64. Miami University, at Oxford (Presbyterian)..... 160
 65. Ohio University, at Athens (Presbyterian)..... 90
 66. Franklin College, at New Athens (Presbyterian) 50
 67. Kenyon College, at Gambier (Episcopal)..... 150
 68. Western Reserve College, at Hudson (Presb.).... 100
 69. Ripley College, at Ripley..... 50

INDIANA.

70. College of Indiana, at Bloomington (Presbyterian) 60
 71. South Hanover College, near Madison (Presb.)... 120

ILLINOIS.

72. Illinois College, at Jacksonville (Presbyterian) ... 90

MISSOURI.

73. Marion College, near Palmyra (Presbyterian).... 50
 74. Missouri University, at St. Louis (Catholic)..... 140
 75. Bishop's College, at Barrens, Perry county (Cath.) 120

"I think you will not be able to pass your eye over this list, and the previous statements, and connect them with the circumstances of the people, without being filled with surprise and admiration. Here are no less than TWENTY-ONE theological colleges, all of which have been instituted since the year 1808! and they contain 853 students, and have accumulated 57,000 volumes! Here are SEVENTY-FIVE colleges for general education, most of them with professional departments, and they have 8,136 students! and FORTY of these have been created since the year 1814! Altogether there are NINETY-SIX colleges, and no less than NINE THOUSAND AND THIRTY-TWO students! Some of these colleges are literally springing up in the desert, and are putting themselves in readiness to bless generations that shall be born! It is impossible not to feel that the influence they exert must be amazing in extent, and in the highest degree salutary.

"Besides the general influence which they must have, I wish to remark their effect on the ministry. In doing so, it must be candidly admitted that many persons composing the existing ministry have not graduated in any college, and therefore have, at least, no direct benefit. The Methodists and Baptists, especially, have here, as they have with us, undervalued an educated ministry; and many who have entered a college have, from pious but indiscreet zeal, not kept terms. Of the 11,000 ministers reported, I should think 3,000 may be regarded as mostly self-taught;

and of the 8,000 left, I should conclude that upwards of 2,000 had not regularly graduated in their respective colleges. Still this leaves nearly 6000 who have been fairly educated; and this amount does, in fact, give to the entire ministry as much the character of intelligence and cultivation as shall any where be found."

EAGERNESS OF THE BLACKS IN JAMAICA FOR EDUCATION.

REV. MR. PHILIPPO, Baptist missionary in Jamaica, has communicated the gratifying intelligence of the formation of a Normal School at Spanish Town, under the patronage of his Excellency the Governor, and the Marchioness of Sligo; the Hon. Thomas James Barnard, Custos, President; the Hon. D. O'Reilly, His Majesty's Attorney General; Price Watkins, William Ramsay, and Bryan Edwards, Esqs. Vice Presidents.

"You will be gratified," writes Mr. P. "in seeing that our Committee is at length formed. The individuals composing it, be assured, are all of them among the most respectable, moral, and influential in the town and neighbourhood. The co-operation of some of them, indeed, considering their former prejudices, is a matter of general surprise and gratulation.

"The designation of the school (the Jamaica Metropolitan School on the plan of the British and Foreign School Society), although it may not be considered simple, is appropriate, and, all things considered, was adjudged the best. The rules, &c., are almost literally those of the Parent Institution. Nor have I, to my knowledge, omitted a single thing calculated to secure the co-operation of every benevolent and liberal mind. Hence, the difficulty I have all along experienced, but which is now happily overcome, of securing an equal number of individuals of every religious denomination in the town and neighbourhood. The majority are Episcopalians; the rest Presbyterians, Independents, Baptists, &c."

Mr. Philippo adds, what will be regarded by many as astonishing; but it will strikingly illustrate the fact of the eagerness of the blacks to promote education.

"Although postponing the list of donors, &c., I must not omit to mention the munificent gifts of three black men, two of whom were formerly slaves, and who by dint of their own industry and talent, struggled through almost insuperable difficulties to freedom and honourable distinction among the tradesmen in the town. WILLIAM BRYAN, 10*l*.; WILLIAM GORDON, 10*l*.; and WILLIAM COULSON, 20*l*.; donations which, considering that neither of the individuals can read—that they were the gratuitous offerings of the sons of long oppressed and grossly calumniated Africa; that they were contributed in penury, and as stoness to the temple which to contribute its influence to break for ever the spell by which their intellects have been enthralled and bowed down, are such as to leave far behind the most splendid contributions of the affluent, and to convince the most sceptical, that when the means are within their reach, the honours and distinctions of civilized society are not less attractive to Africa than to Europe. 'Shine may differ, but affection,' and I will add intellect, 'dwells in Black and White the same.'"

THE volume of nature is a book of knowledge; and he becomes most wise that makes the most judicious selection.—*Oliver Goldsmith, LL.D.*

MY SCRAP BOOK.

LEAF LXXVII.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—SENECA.

EXTRACTS FROM THE ANCIENT RECORDS OF THE BAPTIST CHURCH IN BROADMEAD, BRISTOL.

(Continued from page 183.)

OUR EIGHTH PERSECUTION, ANN. 1674.

[Mr. Isaac James's MS. p. 22.] In this 8th month, October 1674, began our eighth persecution in this city; for, in the 7th month, a new bishop, one GUR CARLETON, being come to Bristol to settle here, who being (though aged and grey) a violent man against good people that separated from the church, for he had been formerly a captain in king Charles the First's army, and had been out of the nation with this king in his exile, and now being made lord bishop of Bristol, resolved to destroy all our meetings, and said he would not leave the track of a meeting in Bristol, but would make us all come to church.

Now in those few years of peace, it had pleased the Lord to give such a breathing and liberty to his people, that those whose hearts were drawn forth to separate from the world's worship, as many were, and by our last persecution being driven out into the fields, many were convinced and converted, and from thence cleaved unto us; so that there were now six separate churches settled in this city, viz. three baptized churches, two Independent, and one Presbyterians.

Mr. Hardcastle's, most baptized.

Mr. Gifford's, all baptized.

Mr. Kitching's, all baptized.

Mr. Thompson's, and

Mr. Troughton's, were Independents, and

Mr. Weekes's, Presbyterians.

Now four of these were public and popular meetings. Mr. Weekes's, Mr. Hardcastle's, and Mr. Gifford's, all in James parish, and Mr. Thompson's in the castle. These were great meetings; but Mr. Kitchin's, somewhat of the free-will point, also in the castle, were but about three or four score, and so was not much taken notice of; and Mr. Troughton's less, being but about twenty, and not fixed to one place, having some honourable women of note amongst them, but few men. But the other four, consisting of many hundreds, i. e. hearers, with the members, had public places, whereto the people did resort as common as to the public places called churches.

The bishop being come, and having got a mayor within a month after, fit for his purpose, Ralph Ollive by name, a vintner, and a great drinker, a man much given to wine, being now newly elected and sworn; and not only these two bad instruments were risen up as formidable enemies against us, but the Lord suffered to be raised up another wicked instrument to be a scourge and trial to us his poor people, justly for our sins of unthankfulness and unsuitable walking to our gracious Father, and not rendering according to former benefits received. Which third and pestilent adversary did the drudgery work for them, one John Hellier, an attorney bred up here, and very crafty and subtle in the law, that through craft prospering in his hand had got an estate of about 200*l.* per annum; who not only in his calling was vile, but in his conversation very unclean. He had been The like of him was not in the country round for the bishop's purpose, and he was the mayor's landlord, and so had the stronger influence. This Hellier being in James parish where three of the great meetings were, this year was made churchwarden, which strengthened

him against us, for thereby, as his fig-leaf, he laboured to cover himself, pretending what he did against us was in pursuance of his duty, that he might not break his oath. So he came with his man and turned informer against our meetings in said parish, viz. Mr. Weekes's, Mr. Hardcastle's, and Mr. Gifford's. The bishop also sent three, and sometimes more, of his own clergy, viz. parson Pledwell of Peters, Heath of Austins, and Godwin of Phillips, that would come up into our meetings in the midst of sermon, and stay some time and take notice of as many as they could know, then go to the mayor and give information against us. Thus, when they should be preaching to their own flocks in their parishes, they left them, and would so audaciously come to devour us in the attire of foolish shepherds, but inwardly ravening wolves. Then, from their information, our ministers were summoned before the magistrates, but we would not suffer them then to appear, for we did apprehend their design was to imprison our ministers as the most effectual way to destroy our meetings; to take up the speakers for being in the corporation; having an act of parliament for that purpose against nonconforming ministers; as afterwards, it appeared, they so intended. Therefore we feed counsellors at law, and pleaded our right to meet by law, before the mayor and council: because about three years before, the king making war with the Dutch, granted liberty to all the dissenters in the nation to enjoy their meetings in quiet, by a declaration for licences to be given them that would seek for them; at which time, each of us had got out licences for our places and pastors: whereupon, we stood out against the bishop, the mayor, and Hellier, by law. This Providence caused these four churches that were begun to be troubled, to unite in counsel and charge, as poor sheep driven together by wolves, and chose two men of each congregation to act for the whole. As often as occasion required, these eight met together to advise and manage matters: and it pleased the Lord to suffer Hellier, the first day he began against us, to be caught in a snare. For when he came to Mr. Gifford's meeting, it happened that morning, another brother that did use to preach every other Lord's day there (namely, Brother Harford), was then preaching when Hellier came in. But Hellier goes before the mayor, and swears that it was Andrew Gifford was preaching upon the 27th of September. So that there was a warrant, as for other ministers, so for Andrew Gifford, which being delivered to the chief constable of James ward, who would not execute the warrants, but would make evasions, and some Lord's days would get out of town, when he might take up the ministers who still kept up their preaching. But we suffered the chief constable to take brother Andrew Gifford, because we knew him to be clear of that information; and he being brought before the mayor, Hellier had the confidence to swear upon the Holy Record, that this was the man, swearing to his person. And notwithstanding it was put to him several times to consider, lest he was mistaken, yet he swore positively that was the man. Thus Hellier took a false oath, and there were some present that did witness the contrary, and four took their oaths it was another. So the magistrates saw Hellier had sworn false.

And so they troubled us for several months; but we kept our meeting, and our pastors preaching, still pleading our rights by law. The bishop being perplexed that he could not have his will, goes to London to the king and complains against us: and the fore-said eight friends sent up an agent to London on purpose to wait upon another agent there, to observe the bishop's motions, and to endeavour the counter-working of his designs against us, in giving a true account

to the king by some lords of the council, and the duke, of the peaceableness of the city before the bishop came, and of his furious proceedings against us. Thus, not with little cost, we held our meetings as formerly, above four months, and kept our pastors with us. But though we had many good words from the court giving hopes of continuing our liberties longer, yet in the 12th month, Feb. 1675, the king, somewhat before the parliament's sitting, set forth a proclamation, as against papists, but in the latter end of it declared, that all the licences formerly given to dissenters were made void. Then the bishop and his clergy greatly rejoiced that now they should have their will on us.

"The very same week this proclamation came down, the bishop, with divers of his clergy, got some of the aldermen and military officers together, and goes to Mr. Thompson's meeting in the castle, the 10th of February, where, finding him preaching, they after search, met with him, where the people had conveyed him away, in another part of the house, against the freeness of his own mind. So they laid hands on him and brought him before the mayor to his mansion-house. Where, after long examination and discourse, about nine at night, the mayor, bishop, and aldermen, commit Mr. Thompson to Newgate for six months.

[MS. p. 24.] Then upon the 14th of February, Lord's day, the Mayor, Ralph Olive, with alderman Hicks, alderman Lawford, and the mayor's sergeants, came to Mr. Weekes's meeting, and to our meeting, and finding Mr. Hardcastle preaching, as also Mr. Weekes, they carried them both away, and committed them to the custody of a chief constable till the morrow. Then Mr. Hardcastle and Mr. Weekes were brought before the mayor to the Towlizey; where the oaths in the corporation act were tendered them, but they no ways embracing it, were again committed to the constable until the evening, and then sent to Newgate to Mr. Thompson. And when sheriff Fielding, about ten o'clock at night, had brought him to the prison door, he deridingly bid Mr. Weekes take his leave of all his holy brethren!

S. J. B*****.

(To be continued.)

Erratum.—Page 356, second column, line eight from top, for did "*angel's sing below*," read "*did angels sing below*."

LITERARY NOTICES OF GERMANY AND FRANCE.

LITERATURE is the handmaid to religion; and while the Christian hears of the advancement of sound learning in any country, he cannot but rejoice in the assurance that religion shall correspondingly increase: "for the earth shall be full of the knowledge of the LORD, as the waters cover the sea." Such is the language of the inspired prophet, the purpose of the ever blessed God!

The annual sale of books in Germany amounts to 21,500,000 francs. Forty years ago there were but 300 booksellers, but in 1833 the number increased to 1094.

The population of the German Confederacy is 38,266,000 souls, thus there is one library for every 39,000 inhabitants nearly; in Austria, there is but one library for every 122,222 inhabitants, whilst in Russia there is one library for every 33,899 inhabitants.

In France, the number of literary productions, which, from 1814 to 1826, had increased in a four-fold proportion, was again doubled from 1826 to 1828. At that period the number of works published was 7616; in 1830, 6739; in 1831, 6063; and in 1833, 7011.

A TRULY GREAT CHARACTER.

MA. EDITOR,—Having, a short time ago, occasion to consult Lord Henley, as a Master in Chancery, I waited one morning in his office until his arrival. Looking around the room my attention was arrested by the copy of an inscription upon the monument of the late Sir Alexander Thomson, Kt. framed and glazed. I began to copy it, as worthy of a place in the "*Christian's Penny Magazine*," but before I had completed it his Lordship arrived, yet he very courteously allowed me to finish it, and I now forward it for your use, if approved. I could not but feel grateful to Almighty God, that such is the character, of many, at least, of our English judges. With best wishes that your periodical may contribute to form many characters, *as good*, if not *as great*, as Judge Thomson, I remain your's faithfully,

OBSERVER.

"Sacred to the memory of the Right Hon. Sir Alexander Thomson, Kt., one of His Majesty's most Honourable Privy Council. He was born at Camberwell, 6th January, 1745; called to the bar at Lincoln's Inn, Michaelmas Term, 1769; appointed a Baron in the Court of Exchequer, February, 1789, and Lord Chief Baron of the same Court to the universal satisfaction of the bar, the bench, and the nation, 23rd February, 1814. He died sincerely regretted, 15th April, 1817.

"His understanding was sound and strong. His knowledge in every branch of the law accurate, extensive, and profound; his impartiality invariable; his attention to criminals unremitting; his humanity judicious. He was patient in hearing, laborious in investigating, cautious in deciding, and his judgment (on which every man had more reliance than himself) seldom erred. Simple and unostentatious in the application of his talents, and courting neither favour nor popularity, he deservedly obtained the confidence of the country. To these public virtues were added, in the habits of his private life, a general acquaintance with literature and the arts, unaffected piety, unassuming manners, and steadfastness in friendship, with the kindest heart. To perpetuate the remembrance of so useful an example, and to record their own gratitude and affection, his two surviving nieces have caused this memorial to be erected."

ILLUSTRATION OF DIVINE PROVIDENCE.

"There is but a step between me and death." 1 Sam. xx. 3.

THE forest-keeper of Tegernsee, in Bavaria, named Nossal, who had before saved several lives, was out on the night of the 12th of August, when he heard cries of distress from one of the almost perpendicular mountains, and hastening to the spot, found a man holding by the edge of a rock which overhung a deep precipice. He was nearly exhausted; but happily Nossal arrived in time, and saved him, though at the risk of his own life. They afterwards proceeded together to the Chateau of Tegernsee, and then Nossal discovered that he had rescued from impending danger no less a personage than the Prince Royal, Frederick, co-regent of Saxony, who had lost himself while botanizing in the forest. The Prince expressed his gratitude to Nossal in the strongest terms, made him a present of a gold watch, and will no doubt provide handsomely for him in future.

CURIOSITY is a natural propensity of children, which goes as it were to meet instruction; fail not, therefore, to make good use of it.—*Fenelon*.

PROFANENESS PUNISHED BY THE ALMIGHTY.

ILLUSTRATION OF THE THIRD COMMANDMENT.

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."—(Exod. xx. 7.)

In the month of August last, a man employed in a manufactory at Birmingham, was charged with some misconduct, which he denied, and called God to witness that he wished he might be struck deaf, dumb, and blind, if he had done it. No sooner had the words escaped his lips, than his wish was granted—he was struck deaf, dumb, and blind; and in this state he remained until the following day, when he expired!

Thousands are spared in their guilt—but however God, in his long suffering mercy bears with their manners on earth, making examples of only a few, "not willing that any should perish, but that all should come to repentance," his glorious holiness and justice will be magnified in the condemnation of impenitent offenders, in "the great day of the Lord!"

INCREASE OF POPULATION IN FRANCE.

DURING the eighteenth century, the average annual increase of population in France was 3139 for each million of inhabitants; from 1800 to 1831, the average increase was 5962. The population of France is now 32,560,934; its annual increase is then nearly 180,000.

IMPORTATION OF BOOKS IN RUSSIA.

DURING 1834, there were imported into Russia 300,000 volumes in foreign languages, which is 20,000 more than in 1833. There were published 728 national works, and 116 translations, exclusive of 48 periodical journals. In these publications are not included 113,200 copies of different books for instruction. In 1834, there were founded ninety-four establishments for education, including the university of St. Wladimir, at Kiew.

A SHORT SERMON BY THE WAY SIDE.

WALKING up the rising ground in Coppice row, St. James's, Clerkenwell, I overtook an aged man, at that moment accosted by a youth of 18 or 20, apparently a mechanic, who saluted him with an inquiry of, 'How the world went with him.' "Oh! tolerably," replied the first, "as far as business goes."—"That's well," replied the other: "But," continued the old man, "with regard to my health, I find I am not so young as I was,—yes, I feel every day that I get older!" "Ah! that's bad," said his friend; and I smiled at the dialogue, which the young man observing looked at me with an inquisitive eye, upon which I spoke and said, "I smiled at your answer to your friend, because I think it very ill timed!"—"How so, Sir?" "Because," replied I, "if he is a good man, your friend is the nearer to heaven, but if a bad man, his infirmities give him daily warning to repent!" Having reached the level ground by Exmouth-street, I then bowed to them and quickened my pace.—Mentioning this subsequently to a clerical friend, he observed, "Even that remark of yours may not be without its good effect; 'a word in due season how good it is!'"

A Layman of the Church of England, and purchaser from the first of the Christian's Penny Magazine.

NATURAL CRITICISM BY A CLOWN.

Jesse, in his instructive "Gleanings," remarks, "I always listen with pleasure to the remarks made by country people on the habits of animals. A countryman was shown Gainsborough's celebrated picture of the pigs. 'To be sure,' said he, 'they be dead like pigs, but there is one fault—nobody ever saw three pigs feeding together, but what one on 'um had a foot in the trough.'"

BISHOP WARBURTON AND HIS MASTER.

"I WILL tell you," said Bishop Warburton to a friend, "what I said in the drawing-room to a knot of courtiers in the old king's time (George the second). A nobleman came in and said, 'The king is not well.' 'Hush,' said Colonel Robinson, 'it is not polite or decent to talk in this manner; the king is always well and in health; you are never to suppose the diseases of his subjects ever approach his royal person.' 'I perceive then, Colonel,' replied I, 'there is some difference between your master and mine: mine was subject to all human infirmities, sin excepted; yours is subject to none, sin excepted.'"

REVIEW.

Religious Letters. By the eminently pious and learned Rev. SAMUEL RUTHERFORD, *Professor of Divinity, St. Andrew's.* 18mo. cloth, pp. xx.—420. London: Religious Tract Society.

PROFESSOR Rutherford's Letters have justly been esteemed as one of the choicest treasures of experimental theology. In several respects they surpass the celebrated volume of letters entitled "Cardiphonia," by Rev. John Newton. To edify and comfort afflicted and persecuted Christians especially, these letters are peculiarly adapted; but not only so to those in private life: an eminent living metropolitan Minister, was heard lately to say, that he generally reads one or more of these richly evangelical letters of Rutherford, on a Lord's day morning before preaching, as an effectual means, under the Divine blessing, of promoting his edification and comfort.

As a specimen of the style and sentiment of these delightful compositions, the following is given, it being one of the shortest in the volume:—

"TO THE LADY GAITTIRTH.

"Aberdeen, Sept. 7, 1637.

"Much honoured and Christian Lady,
"GRACE, mercy and peace be to you. I long to hear how it goeth with you and your children. I exhort you not to loose breath, nor to faint in your journey; the way is not so long to your home as it was; it will wear to one step or an inch at length, and you shall come ere long to be within your arm-length of the glorious crown. Your Lord Jesus did sweat and pant, ere he got up that mount; he was at, 'Father, save me,' with it; it was He who said, 'I am poured out like water: all my bones are out of joint [Christ was as if they had broken him upon the wheel]; my heart is like wax, it is melted in the midst of my bowels.' Psalm xxii. 14. 'My strength is dried up like a potshepherd,' verse 15. I am sure you love the way the better because his holy feet trod it before you. Our crosses have a smell of the crosses and pains of Christ. I believe your Lord will not leave you to die alone in the way.

"I know you have sad hours when the Comforter is hid under a veil, and when you inquire for him, and find but an empty nest; this, I grant, is but a cold good-day, when the seeker misseeth Him whom the soul loveth. But even his unkindness is kind, his absence lovely, his mask a sweet sight, till God send Christ himself in his own sweet presence. Make his sweet comforts your own, and he not strange and shame-faced with Christ. Homely dealing is best for him; it is his liking. When your winter-storms are over, the summer of your Lord shall come; your sadness will turn to joy, he will do you good in the latter end.

"Take no heavier lift of your children than your Lord alloweth; give them room beside your heart, but not in the yolk of your heart, where Christ should be; for then they are your idols, not your bairns: if your Lord take any of them home to his house, before the storm come on, take it well; the owner of the orchard may take down two or three apples off his own trees before midsummer, and ere they get the harvest sun; and it would not be seemly that his servant, the gardener, should chide him for it; let our Lord pluck his own fruit at any season he pleaseth; they are not lost to you, they are laid up so well, as that they are coffered in heaven, where our Lord's best jewels lie; they are all free goods that are there, death can have no law to arrest any thing that is within the walls of the new Jerusalem.

"All the saints, because of sin, are like old rusty clocks, that must be taken down, and the wheels scoured and mended, and set up again, in better case than before; sin hath rusted both soul and body; our dear Lord by death taketh us down to scour the wheels of both, and to purge us perfectly from the root and remainder of sin; and we shall be set up in better case than before. Then pluck up your heart; heaven is yours, and that is a word few can say. Now the great Shepherd of the sheep, and the very God of peace, confirm and establish you, to the day of the appearance of Christ our Lord."

A Narrative of the Visit to the American Churches, by the Deputation from the Congregational Union of England and Wales. By ANDREW REED, D.D., and JAMES MATHESON, D.D. Two Vols. 8vo. cloth. Pp. xviii.—498; vii.—526. Illustrated with a Map and four excellent Lithographic Plates. London: Jackson and Walford.

AMERICA, with its magnificent rivers, lakes, and mountains, and its civil and religious institutions, has employed the pens of many intelligent travellers, especially during the last twenty years. Few, however, have been morally qualified to give a just and faithful account of that great people: and the grossest caricatures have been sketched of their habits and manners.

Stuart's "Three Years in North America," in two volumes, appears beyond measure the most discriminating, candid, and instructive exhibition of the moral and religious habits of the Americans; and that entertaining work deserves reading as the production of an upright, sensible, and judicious writer.

Drs. Reed and Matheson's "Narrative," however, merits the greatest confidence, as their mission to the "American Churches," was in itself most important, and their qualifications for their embassy of a high order. The first volume contains an unusually interesting "Narrative of the voyages and travels" of the deputation by Dr. Reed; and half of the second volume, the same writer occupies with observations and reflections upon the state of religion and learning among the several religious bodies in America, to-

gether with the most valuable statistical accounts and tables of the population, and the strength and societies of the different denominations. The latter half of the second volume, contains the account by Dr. Matheson, of his visit to Canada and other parts, with general statistical tables, and some very valuable documents in an appendix. Probably the first volume will be most read, as it gives some very beautiful descriptions of the country, and religious meetings, but the second volume is by far the most valuable in point of useful information to Christians in England.

Our limits will not admit of a more extended notice of these truly valuable volumes, except by referring to the state of education in America, which is given in the first article in this number, in relation to Amherst College; but we shall probably have occasion to quote from this work in reference to female education in the United States.

THE WISH.

Nor to this earth, my spirit looks for peace,
Nor covets things which with this life must cease;
Far, far beyond, my ardent wishes fly,
Intense desire to penetrate the sky;
Beyond its azure blue, its glories fair,
My heart's best wishes find their centre there.
Within the veil, in blissful realms of light,
My God, my Saviour, my supreme delight,
Sits there enthroned; in Him all wishes rest,
To know hut Him, is to be truly blest.
Give me, O Lord, to walk thy ways on earth,
To know, to feel, to pass the second birth;
Give me in death, with joyful lips to tell,
And hear my witness,—'tis for ever well!
Then, oh! in sov'reign love and boundless grace,
Give me in heaven, to see thy blessed face.

ISABELLA.

ON PASSING STONEHENGE AT MIDNIGHT, JUST AFTER THE MOON HAD ARISEN, AUGUST 14, 1835.

ALL around me is still, 'tis midnight's lone hour,
The moon has arisen o'er hill and o'er tower,
'Tis true, as a bird on the wing, I flit by,
But the mind lingers long, while far distant the eye.

Fair star! thou couldst say what none living may know,

Thou hast risen as now many ages ago;
Though no legend remain'd the dark hist'ry to tell,
Of the deeds that were done, and the systems that fell.

Ere a star brighter far than the heavens can boast,
Where the lustre of suns in their glory is lost,
Arose on our island, salvation it brought,
And wonders of mercy it instantly wrought.

Then the altar to Moloch, the temple, and grove,
Gave way to the preachers of life and of love;
And the sight of the relic though awful it be,
And mix'd with so much that is wondrous to me,

Can also awaken some thoughts which are bright,
To think that my country, the region of light,
Is sending the lamp of the gospel afar,
And to regions long dark, is the fine morning star.

Mrs. HORSKINS.

London: Printed and Published by JAMES S. HODSON, at 22, Poppin's Court, Fleet Street; where all communications for the Editor (post paid) are to be addressed; sold also by Simpkin, Marshall and Co., and by all other Booksellers, Newsvendors, &c. in the Kingdom.

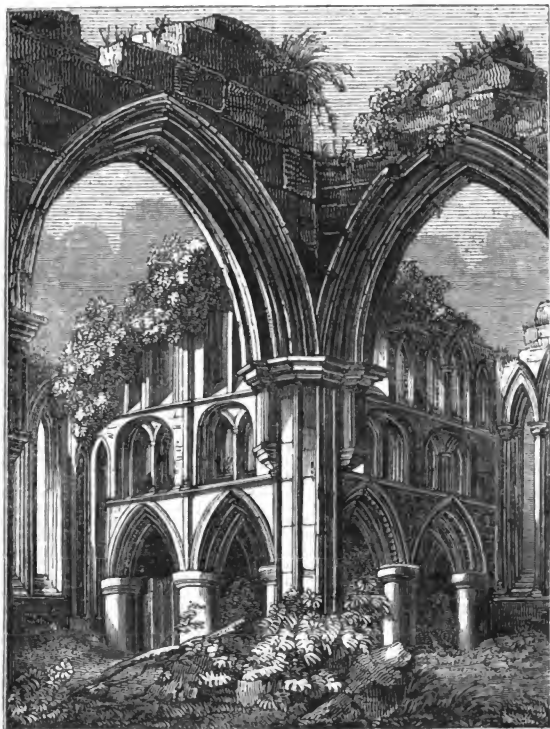
THE CHRISTIAN'S PENNY MAGAZINE.

N^o 182.

PUBLISHED EVERY SATURDAY.

NOVEMBER 28, 1835.

PRINTED AND PUBLISHED BY J. L. BODSON, 22, POPPIN'S COURT, FLEET STREET, LONDON.



LLANERCOST PRIORY IN CUMBERLAND.

LLANERCOST (or, as some write it, Lancroft) Priory, near Brampton, in Cumberland, is, like most of the religious houses of the Roman Catholics, associated in the mind of the antiquarian with various remarkable historical recollections. Many or most of those monastic asylums originated in the prevailing superstitions of the age, which overwhelmed the consciences of the great, whose guilt haunted the souls of the noble murderers.

Priestcraft, therefore, took advantage of these circumstances, and the erection, endowment, or enriching of these pompous establishments, formed the price of reconciliation which was fixed by the priests of Rome.

Llanercost Priory originated in this way; for it was founded in the year 1169, by Robert de Vallibus, son of Hubert de Vallibus, first baron of Gilliland, and justice itinerant into Cumberland, in the reign of

Henry II. He founded it, according to tradition, on account of his or his father's killing one Giles Bueth, who had, or pretended to have, a right to the barony of Gillisland. It was occupied by canons-regular of the order of St. Augustine, and was a truly magnificent structure, as is manifest from its existing remains; for a great part of the walls are still standing.

How extensive the endowments upon this establishment were, may be considered from the fact of its revenues being valued at 77l. 7s. 11d. a year, according to Dugdale, but at 79l. 19s. according to Speed, when the religious houses were suppressed by Henry VIII. Edward VI. granted this estate to Sir Thomas Dacre; but it belongs at present to the earl of Carlisle, into whose family it came by marriage with the sister and co-heir of the last lord Dacre.

A modern writer has thus briefly described these venerable ruins of this Augustine priory:—"Its remains consist of the priory church and some few of the offices of the monastery, now fitted up for a farm house. The chancel is in ruins; where, amidst shrubs, brambles, and nettles, appear several very elegant tombs of the Dacre family; and about the ruined part of the building many ash trees have taken root, and flourish among the disjointed stones, affording a very picturesque appearance. The nave is in good repair, and serves for the parish church: it has two aisles, divided by pointed arches of a very considerable span. The west front of this building appears to have been neatly finished, and in a niche near the top is an elegant female figure. A small distance west of the church, in what was the church-yard wall, are the remains of a handsome gate, whose arch is a segment of a large circle."

NAWORTH CASTLE stands on a pleasant eminence at the head of the vale of Llanercoast, and consists chiefly of two large towers, united by other buildings, and enclosing a quadrangular court. At the top of one of these towers is a library, which is furnished with a considerable number of books, chiefly controversial divinity, legendary history, and early translations of the classics.

Adjoining the library is the ancient oratory, the walls and ceilings of which are most richly ornamented with coats of arms and carvings in wood, painted and gilt. On one side is an excellent painting on wood, in the style of Lucas Van Leyden, representing the Scourging of our Saviour, his Crucifixion, and Resurrection. In this room are likewise preserved several pieces of sculpture in white marble; among which are Judas saluting Christ; an abbeas with a sword in her hand, waiting on a king who is stabbing himself; and a monk with a crowned head in his hand. These pieces of sculpture are supposed to have been brought from Llanercoast Priory.

TRAVELLING POMP AND EQUIPAGE OF THOMAS A BECKET.

LLANERCOAST PRIORY was erected during the national contests between the king and the prelates; and the memorable quarrel between Thomas à Becket and Henry II. is well known to those who are acquainted with English history, or even the pages of the Christian's Penny Magazine. The following description of the travelling equipage of that haughty archbishop, will be read with considerable interest, as illustrative of the character of that prelate, and of the times in which he lived.

William Fitz-Stephen relates, that "he was attended with about two hundred knights, esquires, young noblemen, pages, clerks, and officers of his household, who, together with their attendants, were well armed,

dressed, and mounted, every one according to his rank. He had in his train *eight* waggons, each drawn by five of the strongest horses; *two* of these waggons contained his ale, one contained the furniture of his chapel, another the furniture of his kitchen: the other three were filled with provisions, clothes, and other necessities. He had besides *twelve* pack horses, who carried trunks, containing his money, his gold and silver plate, his books, his apparel, and the ornaments of the altar. To each of the waggons was chained a fierce mastiff, and on each of the pack-horses sat an ape or a monkey!"

WHY CANNOT PROTESTANTS SUPPORT A CHINESE COLLEGE IN ENGLAND, AS WELL AS CATHOLICS IN NAPLES?

PROTESTANTISM, being the religion of the Holy Scriptures, must finally prevail among all nations; and China is now occupying the prayerful consideration of many truly liberal Christians in England and America. But have they adopted the most likely means to accomplish their grand object? Appeals have been made for eminent ministers in England of middle age, or beyond the meridian of life, to consecrate themselves to this field of labour, but we doubt the wisdom of those appeals, and rather feel disposed to recommend the consideration of the following observations from Rae Wilson's new work on "France and Italy, with Sketches of Catholicism." He says, "It is not generally known, that in Naples there is an institution for the instruction of Chinese youth. They are brought from their native country when mere children, and carefully instructed in different languages and studies; above all, most zealously trained up in the tenets of the Roman Catholic faith, the object being to send them as missionaries to propagate its doctrines among their countrymen. Few return to Italy to give an account of their success and the number of converts they have made, as most of them fall a sacrifice to the fury and prejudices of the people, who regard them as apostates, their countrymen being as intolerant of heresies and innovations as the Catholics themselves. Perhaps in one respect Catholicism is well calculated to obtain proselytes among Pagan nations, because it offers other images and superstitions for those it seeks to abolish; but at the same time it is too narrow and exclusive in its creed to be adapted for communicating the simple truths of the glorious Gospel in their original purity and force. In the hall we were shown into, the walls were covered with portraits of *déves* sent as missionaries, and who suffered death for the cause they had espoused. During their abode here, these students are not permitted to go about Naples, or hold any intercourse save with their teachers and each other. Hence are they enabled to keep up their native language by conversing chiefly among themselves. In their costume nothing is very remarkable, as it consists merely of a black gown and cap of the same colour, but their physiognomy and complexion sufficiently indicate the country of their birth; they are yellow, while their high cheek bones, small eyes, sunk arched eyebrows, flat noses and thick lips, give them all a strange similarity of look. They showed me a number of curiosities of their own workmanship, spoke several languages fluently, and on hearing I had visited Jerusalem, they exhibited much curiosity after particulars, putting a number of questions as to the city, Mount Calvary, and country in general. These youths continue in the college under a most strict system of study and discipline, until they have made such proficiency as may qualify them for that most hazardous mission they are obliged to undertake."

ON THE MAKING OF CHINESE PAPER;

TRANSLATED FROM THE 23RD VOLUME OF THE FUN
TSAOU KANG MUH.

In ancient times, bamboos were connected together, and letters burnt on them, to form books; and hence the several characters employed to denote papers and documents are formed partly with the character for "bamboo."

In the time of the Tsin and the Han dynasties, letters were written upon silk cloth; and hence the characters for silk and cloth are component parts of the character used for paper.

In the time of the emperor Ho Te (A.D. 100), Tsac Lun began to take the bark of trees, old silk of different kinds, fishing-nets, and hemp, and boil them to rags, and make paper of them, which was used throughout the whole of the empire.

Another authority says, the people of Shuh, on the western side of China, use hemp or linen to make paper; the people of the east, in Fokeen, use tender bamboos; the people of the north, the bark of the mulberry; others use the rattan; some, mosses or lichens; some, the straw of wheat or other grains; some, the cocoon of the silk-worm; and others, the bark of the choo-tree (syn. of *kuk*), the *Broussonetia*.

Sha Che, or Crape Paper.

This paper is brought from among the mountains of Nanking, in the province of Kwang Se.

In spring, during the first and second moons, they take the bark of a tree called kuh-muh (*Broussonetia papyrifera*), and having pounded it, throw into a stone reservoir of pure water, where they leave it to steep till it is fit for use. They then take it out with the sediment, and pouring into it cow-skin glue boiled with water, stir all together. Taking up this mixture with a mould of bamboo screen of the size required, they put it out into the sun to dry, and it becomes crape-paper.

The Chinese paper called touch-paper (or paper fuel) is made at the village called Peih Keang, a few miles from Canton, of the variety of bamboo called lang.

At the beginning of summer, during the fourth and fifth moons, the young sprouts of the bamboo are cut off just as the leaves are beginning to grow, and, having been beaten flat, are thrown into a lime-pit to steep for about a month. They are then taken out, washed clean, and dried in the sun. After which they are pounded small, passed through a sieve, and laid up. The kernel of the longan fruit (*Dimocarpus longan*) is also used, being pounded small, dried in the sun, and passed like flour through a sieve. When making the paper, this powder is put into clean water, stirred about, then taken up with a mould made of bamboo screen, and the water left to run off. It is afterwards applied to a heated wall to dry, and the paper is then complete.

For coarser or finer paper a coarser or finer mould is used.

The bamboo is cut into lengths of about three feet, tied up into bundles of seventeen each, and put into running water, where it stays six months. It is then put (in the same bundles) into pits made in the ground, mixed with quick-lime made from the shells of the *Venus sinensis*, pressed down with weights, and left for six months longer. The bundles will have been thus soaked for twelve months; they are then taken out, cut into short lengths, put into one of the usual Chinese pounding-mills, and beaten down into a pulp;

being stirred occasionally, so as to present a new surface: about four hours' labour will break it down.

Pits twelve covids deep and ten long contain 2000 bundles of seventeen pieces each, weighing about twenty-four catty, or thirty-two pounds.

Cisterns are about eight covids long, in two partitions, two and six broad, and two pailfuls of water are used to one of the pulp.

King Yuca Paper.

During the fourth moon, at the close of spring and commencement of summer, the bamboo shoots are cut off at the length of three or four covids (14'625 inches), and the size of six or seven inches, and then thrown into a lime-pit to steep for about a month. They are then taken up, washed clean, and bleached every day, till they are of the purest white; after which they are dried in the sun, pounded small, and passed through a very fine sieve, and the finest and whitest part of the powder taken for use. With this is used also the best white cotton of Loo Chow ten times bowed (or bolted), and the very light cotton which is uppermost taken for use.

Rice-water made from the whitest rice being mixed with these two ingredients, the whole is taken up with a mould made of bamboo screen of the size required, and then applied to a heated wall to dry.

This forms the whitest and finest king yuca paper. —(*Transactions of the Society of Arts.*)

HUMAN INGENUITY THE GIFT OF GOD.

ILLUSTRATION OF EXODUS xxxi. 1—4.

"And the LORD spake unto Moses, See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass."

MR. HENRY remarks on this passage, "The Israelites, who had been bond-slaves in Egypt, employed as masons and brickmakers, were not qualified for the curious workmanship which had been directed, any more than the apostles, taken from their fishing boats and other laborious occupations, were capable of conversing in the languages of all nations to which they were commanded to preach. But the Spirit who gave them utterance in divers tongues, miraculously endued Bezaleel and Aholiab with the requisite skill."

Laudable inquisitiveness might ask, "Have all the abilities which ingenious men have displayed in our times, originated with the Spirit of God?" To this we have no hesitation in replying, "they have;" and to every intelligent pious mind it is clear, that the amazing improvements in science and art, are designed, by the Providence of God, as the multiplication of means for the universal prevalence of knowledge and religion, that it may be proclaimed on earth, as it was decreed in heaven, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ."

—(Rev. xi. 15.)

MINIATURE STEAM ENGINE.

PROBABLY the smallest specimen of working machinery in the world is in the possession of Mr. Toplis, of the Museum of National Manufactures in Leicester Square, London. It is a working model of a high-pressure steam-engine, made of silver, which is perfect in all its parts; does not weigh above 250 grains, and will stand upon a shilling. The whole, including the boiler, may be covered with a thimble, and sufficient steam can be generated to keep it in motion for more than five minutes.

WANDERERS INVITED INTO THE WAY OF SALVATION.

THERE are some practical truths which are readily admitted, appealing to our common sense, and of self-evident application. For instance, before a traveller can hope to reach his intended destination, he must not only know the way, but steadily pursue it; were he to sit still, and merely talk of his journey, or, pursuing it, should he turn aside and continue in a wrong direction, it is perfectly plain he would never reach his intended journey's end. Now, turning from an earthly journey to a heavenly one, we shall find there is too much reason to fear, that, in spiritual things, many, and perhaps some who are now reading this, act against the common sense of things, both natural and divine; and can only be represented by a foolish traveller, who expects to find himself ultimately at some happy haven, the way to which he does not trouble himself to inquire, or, being informed, he cares not to pursue.

Now most persons in this Christian land, will be at once ready to admit such truths as the following:—That man is the creature of an Almighty Being—accountable to him, and in moral relation with him—that man has become a *fallen being* by sin—that God loved the world, and has provided the means of redemption, and the way of return to him—the necessity of conversion, by repentance and faith—that the Son of God is the Saviour—the Holy Spirit of God is the Sanctifier—that man is thus brought into new associations with his Creator—that he has relations, whether converted or unconverted, with the present state of things, and still greater and more solemn ones with the future—that death closes the one, but opens the other to him—that there are different states of future being; heaven, a place of holiness and happiness—hell, absence from God and happiness, where the consequences of sin will be found in their tremendous results—and eternity, ever-during eternity, to close upon either state.

On these subjects, the light of nature, it will also be admitted, can but feebly assist the inquirer, and, at the best, but with a dim and uncertain ray; but that by the light of revelation, with which a gracious God has favoured his creatures, life and immortality have been brought to light. Amongst these varied topics, were our nature not so corrupted by sin, could there be any more delightful than those of the redemption of our race and the way of a sinner's return to God; and, selecting this delightful subject, let us endeavour to examine it by the light of Scripture. By a careful perusal of the Word of God, we shall find there are several ways or paths spoken of; amongst them, we find many evil ways: there is the "way of the wicked" (Proverbs iv. 19) which is declared to be as darkness, and as an abomination unto the Lord (Proverbs xv. 9). The "way of transgressors" also (Proverbs xiii. 15), which we are told "is hard." The Psalmist also speaks of "a false way" (Psalm cxix. 104), and the "way of lying" (Psalm cxix. 28).

In the Proverbs, we have the fearful intimation, "that there is a way which seemeth right unto a man, but the end thereof are the ways of death." There is also "the way of a fool" (Proverbs xii. 15). And our blessed Saviour himself speaks of "the broad way which leadeth to destruction" (Matthew vii. 13).

Whilst there are so many wrong and evil ways, which lead men further and further from God, the Scriptures, however, mention brighter and better paths. There is "the way of truth" (Psalm cxix. 30). And the Psalmist prays that God would teach him "the way of his statutes" (Psalm cxix. 33.) There is also "the way of the just" (Isaiah xxvi. 7.) "The good way" (Jeremiah vi. 16), in which we are com-

manded to walk. There is "the path of the just," which shineth more and more unto the perfect day. And there is the "strait gate" (Matthew vii. 13), into which we are commanded to enter; and "the narrow way which leadeth unto life" (Matthew vii. 13).

Thus the Scriptures present us a double prospect; different paths, leading to different ends; and all the human race are pursuing either the one or the other—are going either on the road to heaven or to hell.

Although the way of life is narrow yet it is "a highway," and it is called "the way of holiness;" the unclean shall not pass over it, but it shall be for those "the way-faring men, though fools, shall not err therein" (Isaiah xxxv. 8). To such, the servants of the Most High God are commissioned to preach "the way of salvation," of which God is the Author (Hebrews v. 9); man the object—and the Lord Jesus Christ "the way, the truth, and the life" (John xiv. 6).

Now, reader, you must surely have often heard of this most blessed Saviour; but have you attended to his claims, and responded to his invitations? He is God in our nature (1 Timothy iii. 16). "The one mediator between God and man" (1 Timothy ii. 5). "In him are hid all the treasures of wisdom and knowledge" (Colossians ii. 3). "In him dwelleth all the fulness of the Godhead bodily" (Colossians ii. 9). And "he came into the world to save sinners" (1 Timothy i. 15). Remember his pure and spotless life, his death on the cross, where he died "the just for the unjust, that he might bring us to God" (1 Peter iii. 18). Remember his glorious resurrection and ascension (Psalm lxviii. 18; Ephes. iv. 8), and his prevalent intercession before the throne of God for us (Hebrews vii. 25). "It is finished" were the last words of our Divine Saviour (John xix. 30), and, blessed be God, it is a finished salvation for us. Yes, "Christ died for us" (1 Thess. v. 10), and all are invited to "believe on the Lord Jesus Christ and be saved" (Acts xvi. 31).

His servants are commissioned to "preach the gospel to every creature" (Mark xvi. 15); and "let him that heareth say, Come" (Rev. xxii. 17), to his neighbour, and so on from one to another, until these glad tidings of great joy are conveyed over our world. "He is for salvation to all the ends of the earth" (Isaiah xlv. 22).

And God the Holy Spirit, whose aid is offered to us, and "who taketh of the things of Jesus" will reveal them to those who, feeling their sin and misery, cry out with the publican of old, "God be merciful to me a sinner!" (Luke xviii. 13) believing in Christ as the only Saviour. This blessed Spirit will purify and renew the soul, and by his all-powerful influences, lead every believer to see in God, through Christ Jesus, a loving Father, and an almighty Friend.

Again, let us say, surely you must have heard of these things, but have you duly regarded them? Have you sought "this great salvation?" Have you found this mighty Saviour? For "as many as received him, to them gave he power to become the Sons of God, even to them that believe on his name" (John i. 12). If Christ has been formed in you (Gal. iv. 19) "the hope of glory," then "the pearl of great price" is yours (Matt. xiii. 46); and connected with this great salvation, all blessings, both for time and eternity, are yours (1 Cor. ii. 22).

Oh! fellow pilgrim towards eternity, if you do not know God, "as your God" (Psalm xlviii. 14); Christ as your Saviour (John xx. 28); and the Holy Spirit as your sanctifier and guide (John xvi. 13); if you are "yet in your sins," unconverted, unconvinced to God by Christ Jesus, "far off from God," and, "an enemy in your mind, by wicked works" (Coloss. i. 22); if you have never yet solemnly asked the ques-

tion, "What must I do to be saved?" (Acts xvi. 30) and had it satisfactorily answered; if you have never yet cried out from your inmost soul, "Lord save me, or I perish" (Matt. viii. 25); oh! be warned. "Flee from the wrath to come" (Matt. iii. 7). Delay not a moment, flee, it is for more than life. "The happiness of your soul for eternity is at stake" (Matt. xvi. 26). There is no promise for delay. The invitations of God are immediate. "To-day if you will hear his voice, harden not your heart" (Psalm xc. 7, 8). "Now is the accepted time, now is the day of Salvation" (2 Cor. vi. 2). "There is none other name under heaven given among men whereby we must be saved" (Acts iv. 12). If you do not seek refuge in Jesus, Where will you fly? Where can you fly from the wrath of a holy God? God himself points you now to the city of refuge. "Behold the Lamb of God which taketh away the sin of the world" (John i. 29). The gates of this city are open continually night and day (Rev. xxi. 25); and the Saviour is as willing as he is powerful, and as able as he is willing. Hear his own most gracious words, and can you reject such love? Can you treat it with unconcern or delay. "For God so loved the world that he gave his only begotten son, that whosoever believeth on him should not perish, but have everlasting life" (John iii. 16). "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Ephes. i. 7). "And him hath God exalted with his right hand to be a Prince and a Saviour, to give repentance to Israel and forgiveness of sins" (Acts v. 31).

What should we feel, if there were no invitations from our Creator for us to return to him? No opportunities or encouragement for our seeking God! And shall we neglect God, because his mercy and forbearance have been so great towards us? Let us rejoice that there is "forgiveness with him, that he should be feared" (Psalm cxxx. 40). Our merciful Creator is yet stretching out his hands, and calling to each, and to all of us, to be reconciled to him through Jesus Christ. And that Saviour is calling to you, "Come unto me all ye that are weary and heavy laden and I will give you rest" (Matt. xi. 28). "Ho, every one that thirsteth, come ye to the waters" (Isaiah lv. 1). "And whosoever will, let him take the water of life freely" (Rev. xxii. 17). "And him that cometh I will in no wise cast out" (John vi. 37). "He is able to save them to the uttermost that come unto God by him" (Heb. vii. 25).

And now farewell. "Search the Scriptures" (John v. 39), whether these things are so or not, and may "the grace of God that bringeth salvation" (Titus ii. 11), and the blessing of God Almighty, the Father, Son, and Holy Ghost, be with you for Christ's sake. Amen.

P. N.

MORAL CHARACTER OF KINGS.

WITH the exception of Henry IV. of France, all the sovereigns who have had this number have left a bad name behind them: John IV. of Brabant, was no great thing; Baldwin IV. of Flanders, was a bad king; Henry IV. of England was a sad king; Charles IV. of France was a weak king; William IV. of Hainault, an unpopular king; and Philip IV. of Spain, a morose monarch.

Your candid friend is frequently more to be dreaded than an avowed enemy. Under the colour of ingenuousness, he fancies himself justified in assailing you with a thousand gratuitous impertinences. "Save me," exclaimed Canning, "from my candid friends."

IMPROVED INTERCOURSE WITH INDIA, ILLUSTRATIVE OF THE DIVINE PREDICTIONS.

ISAIAH, by divine inspiration, looking forward to the universal prevalence of Christianity, when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea," declared "the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." (Isaiah xi. 15, 16.)

Many years I have thought on this delightful prediction without being able to perceive how it could be accomplished: but the reports of the recent surveys of the Euphrates, the Nile, and the Red Sea, and the actual progress of despatches in that direction from England to India, have led me to perceive the progress of its fulfilment.

Dr. Gill remarks on these striking expressions of the prophet, that all these phrases denote the removal of all impediments out of the way of God's people in those parts, in coming over to the Christian religion, and their embracing and professing that faith. That learned commentator expresses his opinion, that "destroying the tongue of the Egyptian sea," whether it refer to the river Nile, or the Sihor, or the bay of the Egyptian sea, is spoken of in allusion to the drying up of the Red Sea, when the Israelites came out of Egypt, and passed through it, as on dry land; and it intends the destruction of Egypt itself, not literally by the Romans, in the times of Augustus Cæsar, as Jerome thinks, but figuratively, the destruction of Rome, which is spiritually called Egypt (Rev. xi. 8). *And with his mighty wind shall he shake his hand over the river.* This is interpreted of the Euphrates; and, as the Doctor remarks, is spoken "in allusion to Moses's stretching out his hand over the Red Sea, and the Lord's causing it to go back with a strong east wind (Exod. xiv. 21). So the Targum. 'And the Lord shall dry up the tongue of the Egyptian sea, and shall lift up the strokes of his strength upon Euphrates, by the word of his prophets;' and this design the destruction of the Turks, or the Ottoman empire, which is signified by the drying up of the river Euphrates."

My mind has been led to this inspiring subject by reading the following piece of information; which, in connexion with the above mentioned surveys through the Asiatic and African boundaries to India, however politicians and governments may design little or nothing more than their own gratification or interest, appears to me to indicate most clearly the direct instruments of fulfilling the gracious purposes of Almighty God.

A LOVER OF DIVINE PROPERCY.

NAVIGATION OF THE RED SEA.

"A spendid steam ship, of 1000 tons and 300 horses power, to be called the Auckland, has been contracted for by government, at Glasgow, to navigate the Red Sea. The contractor is Mr. Robert Napier. She is to be of the most magnificent description, and fitted out as a man-of-war vessel."

PORTRAITS OF FRENCH AND ENGLISH WOMEN.

"FEMALE manners form the nation," is a maxim containing no small share of truth. "Female manners in France," have been spoken of with grief and lamentation, by many who were competent to judge rightly, in the light of the Holy Scriptures. But these manners, we have solid reasons for believing, are improving in that great country; and that they may be improved and purified by Divine Christianity and the Word of God, is the ardent prayer of many in England. The following, as the production of a French writer, indicates the march of respect for the female character in France.

WHICH OF THE TWO?

"That is the question."

My first portrait is of a woman who has sufficient wit to excite love, but not fear; sufficient virtue to command esteem, but not to condemn others; sufficient beauty to enhance her virtue, but not her vanity. Of a woman equally free from the extravagance of love, the torment of fearing love, and the ennui of living without love. Of a woman whose gentle indulgence for the failings of her sex in others, renders her fidelity sacred in the eyes of those who do fail; who has so much respect for the kinder courtesies, that even the veriest prude pardons her winning tenderness. Surrounded by folly and coquetry, frivolity and jealousy, she remains untouched by the contagion of those petty caprices, passions, and trifles, which too often render null the pleasures of society, or transform them into scenes of envious contention. Submitting to the usage of the world of fashion and its rules, she rejects its tyranny; and only consults her own pure heart for her monitor, and adopts the counsels of reason for her guide. Her birth-place is France, and her world the saloon.

My second portrait is of her who is happy enough to be ignorant of what is called the pleasures of the world. Her glory is to devote herself to the duties of a wife and a mother; to dedicate all her days to the practice of the retiring virtues. Occupied with the management of her family, she governs her husband by kindness, her children by gentleness, her domestics by goodness. Her house is the abode of religion, of filial piety, of conjugal love, and of maternal tenderness. Within its walls dwell order, domestic peace, refreshing sleep, and the treasure of health. Economical and attached to home, neither the passions nor the necessities of life find entrance beneath her roof. The vicious and the worldly-minded pass by her portal; but at that hospitable gate the indigent never knock in vain. Reserved and dignified, she commands respect; by her indulgence and sensibility, she makes herself loved; by her prudence and firmness, she knows how to inspire fear. The halo of her virtues, pure as the lightning's beam, but more permanent, exhilarates, enlivens, and blesses all within its benign compass. Her birth-place is England, and her world is "home, sweet home."

Thrice happy is the fair one who resembles either of our portraits! A thousand times blessed is he who possesses the heart of either! For myself, without coming to a conclusion, I must conclude with the poet—

"How happy should I be with either," &c.

B.

THE faculties of our minds are the tools and engines we must use in every disquisition; and the better we understand their nature and force, the more successfully we shall be able to apply them.—*Reid*.

CALAMITIES OF BRITISH KINGS.

HUMBLE life, if it have many disadvantages, is exempt from an innumerable variety of sources of poignant grief and sorrow. The following remarks from the pen of an intelligent correspondent will be read with much interest, and afford some profitable lessons to many of our readers, especially those in the lowlier ranks, and lead them to bless God for the gospel of salvation by Jesus Christ.

"It is rather a remarkable fact, that all those sovereigns of England, who were the second of their name, have all, with the exception of George II. been particularly unfortunate. To begin from the Saxon Egbert: Edward II. son of Edgar, murdered at Corfe Castle, by his stepmother Elfrida; Ethelred II. deposed and driven to Normandy by the Danes; Edmond II. (Iron-side), murdered by his brother-in-law Eadric; Harold II. defeated and slain at Hastings. Among the Normans: William II. killed in New Forest by Sir Walter Tyrrel; Henry II. wretched in his family and braved in his authority by Becket, died broken-hearted, while his sons were in arms against him; Edward II. murdered; Richard II. murdered; Charles II. many years an exile; James II. deposed. Another curious fact, I believe unparalleled in the history of nations, is that, out of the fifty-two monarchs who have governed England since Egbert, only nine were succeeded by their eldest sons—these were, among the Saxons: Edward the elder, Edgar, and Ethelred II.; since the conquest: only John, Edward II., Henry IV., Henry V., George I., and George III."

BLASPHEMY OF THE THEATRE.

MR. EDITOR.—It is nearly thirty years since I last saw a play; and the profane appeals to heaven, with the taking of the awful name of God in vain, made me resolve never to be present at another theatrical performance. I am not correctly acquainted with the present state of the stage, but I have every reason to believe that it is altogether the means of more immorality than any thing else in our metropolis.

Theatrical exhibitions had their origin in Greece, where hymns were sung on festive occasions in honour of Bacchus. While this filthy deity was praised by the assembled multitudes, chorusses of Bacchantes and Fauns, ranged round certain obscene images which they carried in triumphal procession, chanting lascivious songs, and sometimes they sacrificed individuals to public ridicule. The hymns in honour of Bacchus, while they described his rapid progress and splendid conquests, became imitative; and in the contents of the Pythian games, the players on the flute, who entered into competition, were enjoined by an express law, to represent successively the circumstances that preceded, accompanied, and followed the victory of Apollo over Python.

Rome, and the several nations of Europe, successively adopted theatrical exhibitions; but the origin of this species of amusement in England seems hidden in obscurity. They are known to have been frequent here, as early as the conquest. And William Fitz Stephen, a monk, in the reign of Henry II., wrote a "Description of the Most Noble City of London;" in which he says, "London, instead of the common interludes of the theatre, had plays of a more holy kind; representations of the miracles of confessors, and the sufferings of the martyrs. At this time there were also certain sets of idle people, who travelled the countries, and were called *mummers*, a kind of vagrant comedians, whose excellence consisted altogether in mimicry and humour. It is probable that, soon after this time, the dramatic representations called *myste*—

rice were exhibited : these *mysteria* were taken from Scripture history ; some representing the creation of the world, with the fall of Adam and Eve ; some the story of Joseph ; and others the incarnation of the Son of God. These mysteries were succeeded by *moralties*, in which there were some rude traces of a fable and a moral, and some of poetry, the virtues, vices, and other affections of the mind being frequently personified."

Theatrical representations on the continent may be understood from the following extract from an old document lately discovered in the archives of Valenciennes, and relating to the drama in that city in 1547 :—" At the feast of the Pentecôte, in the year 1547, the principal burghesses of the town performed, in the theatre of the house of the duke d'Archol, the life, death, and passion of our Saviour, in twenty-five days ; on each day appeared strange and marvellous things. The secrets of paradise and hell were truly prodigious, and might have been taken by the people for enchantments. Truth, the angels, and other equally illustrious personages, were seen to descend from above, and would sometimes appear visible, and then disappear all of a sudden in invisible darkness. Lucifer was seen to ascend from hell, no one knew how, on a dragon. Moses' wand, dry and sterile, suddenly produced fruit and flowers. The souls of Herod and Judas were carried up in the air by evil spirits. Evil spirits were driven from the body, and persons affected with drowsy were admirably cured. In one place, the Saviour was seen carried away by a demon, who crawled up a wall forty feet high ; in another place, he became invisible ; in another, was transfigured to the mountain of Thabor. Water was changed into wine, but so mysteriously, that the spectators could not believe their own eyes, and several of them insisted on tasting it. The five loaves and fishes were multiplied and distributed alike among more than a thousand, but still there were enough left to fill twelve baskets more. The fig-tree, cursed by our Saviour, dried up and withered in an instant. The eclipse, earthquake, and other miracles which attended the glorious death of our Saviour, were majestically represented. The concourse of spectators who came from France, Flanders, and all parts, was so great, that although each paid but one farthing, the receipts amounted to four thousand six hundred and eighty lives."

Nothing is more discouraging throughout the whole range of education, than to have the mind put upon exertions to which its faculties are unequal. The spirit in such a case, like a horse that has sunk beneath his burden, lies down in despair with scarcely a struggle to rise.—*John A. James.*

REVIEW.

Thoughts on Religious Subjects. By the late Rev. ROWLAND HILL, A.M. 18mo. cloth. pp. 252. London : Religious Tract Society.

JOSEPH'S Life of Rowland Hill is almost a caricature of that distinguished minister of Christ. And that by Mr. Sidney is far from being a correct representation of that indefatigable labourer in the gospel field, to save the souls of men. "Thoughts on Religious Subjects," here presented to the public, do worthily exhibit the habitual reflections of that holy man of God, apart from any quaintness of expression with which his ideas were sometimes clothed. Thousands, we believe, will delight to possess this choice collection,

gathered by an industrious hand, and arranged under thirteen heads or chapters. Probably, however, some will think, on looking over this work, that the thoughts of Rowland Hill were never before placed in so regular an order. The following will recall to some of our readers, who knew that venerable man, his richly evangelical discourses.

"All the lights in the world put together will not show the sun ; it is to be seen only by its own effects. So the Sun of Righteousness is to be seen by human eyes, only as the fulness and brightness of the Father's glory, by the light which guides his people to himself."

"God the Son, as our perfect Redeemer and Saviour, so completely finished the work which the Father sent him to do, that were he to visit our world a thousand times, he would never be able to add to his glorious redemption."

"Many are willing to be justified, but desire not to be sanctified. Not so with me ; I can say of justification and of sanctification, like the child who replied, when asked which he loved best, his father or his mother, 'I love them both best.'"

A Guide for True Pilgrims and Touchstone for Deceived Souls. By S. BEAUFOR, Minister of the Gospel. To which is prefixed a Short Account of the Author. Revised by the late T. WILLIAMS, Editor of "The Cottage Bible," &c. 32mo. Pp. 230. London : G. Wightman.

BEAUFOR'S GUIDE has long been a favourite little work with those who delight in the details of Christian experience ; and this new, cheap edition, revised by the "Editor of the Cottage Bible," is much improved. This useful volume contains also "A Scriptural Directory for those who would Live Comfortably and Die Happy," which renders it still more likely to do good, especially as a present to plain Christians.

The Law of Honesty ; or, Who Keeps the Eighth Commandment ? A Tract for the Consideration of Persons in the Middle and Higher Classes of Society. London : Edmund Fry and Son.

HONESTY, according to the interpretation of the law of God by our Saviour, is violated by many who would shrink from the idea of being thought transgressors. This little Tract is designed to elevate the standard of honesty, and to place it on the principles of the Gospel ; its beautiful typography is worthy of its design.

ON THE DEATH OF A FELLOW WORSHIPPER WHO WAS DROWNED.

THOU saw'st the morn break forth last sabbath-day,
But ere another comes art call'd away
To join the saints in their unending song,
And still thy Saviour's matchless praise prolong.
And, ah ! methinks, I hear the hymns of joy,
Which angels sang when death did thee destroy.
Why should thy partner, having lost thee, grieve,
When by that loss thou hast obtain'd relieve ?
Let her with thankful tears bedew thy grave,
And joy to think thou art no more a slave,
Bound by that chain which thy first parents' fall
Caus'd to enchain all on this earthly ball ;
And having pass'd death's dark and lonely way,
Hast not again that heavy debt to pay ;
But with Christ Jesus ever made joint heir,
In songs triumphant now to take thy share.
Angelic hosts, who to their cause are true,
With anxious voices also call to you :—

Hail ! brother spirit, do no longer stay,
Lo ! wings angelic bear thee now away.
May all thy children with Religion walk,
Who will still aid them to avoid God's wrath ;
And may they think of heav'n's swift call to thee,
To enter on a blest eternity.
Claim'd by that element on which our God,
Once with his timorous disciples trod ;
Oh ! may they steer with Jesus in the bark,
Who power will give them still life's shoals to mark ;
The winds of heaven shall widely spread the sails,
Since Truth with all her trophies still prevails :
Herself divine she ever stands secure,
And her foundation ever shall endure ;
Christ calls the breeze to waft them through the deep,
To regions where none were e'er known to weep ;
But thinking still of toils and dangers past,
Happy that they have reach'd the shore at last ;
And having join'd thy spirit, all shall be,
A family throughout eternity.

20, St. James's Park.

M. B. Wood.

TO THE BIBLE.

Holy volume, sacred treasure,
Trust of mortals, yet divine ;
What can yield a kindred pleasure,—
Where is beauty equal thine ?
Let the world in error choosing,
Works of human wit approve,
Still my heart all these refusing,
Best will prize this gift of love.
Hallowed boon from God descended,
Pity's herald from the skies,
Grace and truth in thee are blended,
Wrath and sorrow's mingled dyes.
Precious Bible—book of wonders,
Who can speak thy noble worth ?
Mind of Him whose nature ponders
Ev'ry secret thought on earth !
Chart of ev'ry true believer !
Mine of rich exhaustless store !
Blessings crown each glad receiver
Skill'd in thy celestial lore.
Beacon to conduct to glory ;
Light for infancy and age ;
Sweetest theme—redemption's story—
Gilds thy pure seraphic page.
Word of faith, when cloth'd with power,
Reason's *only* guiding star ;
Bow of peace when tempests lour,
Angel whispers heard afar.
Thou'rt the mourner's friend and helper,
Thou'rt the Sinner's welcome voice ;
Haven where the weary shelter,
And the humble Christian's choice.
Testament by Jesus left us,
Record of his mighty fame,
Time of thee hath not bereft us,
Always with us still the same.
Life or death, thou art eternal
Solace when we come to die ;
Fountain springing ever vernal,
Hopes that blossom in the sky.
Test alone of true religion,
Mercy's sole revealed way ;
Vista through death's gloomy region,
Passport to the worlds of day.

Golden key to thrones in heaven,
Law of life our staff and rod ;
Vital proof of sins forgiven,
Lively oracle of God !

Islington, Oct. 1835.

J. S.

THE UNION.

How sweet the thoughts of union is
When with our trials press'd,
To contemplate the holy bliss
Of heav'n's eternal guest.

When, like the patriarch of old,
To Pisgah's top we climb,
And the fair promised land behold,
Beyond the round of time ;

That land of joy beyond the tomb,
Where Christians hope to meet ;
Where those that die in early bloom
A Saviour's love will greet ;

Will meet around the triune throne
In garments white as snow,
No more those conflicts to bemoan
Which they endur'd below.

But with the Saviour of mankind
Will join the heavenly choir,
Where songs of bliss and joy refined
Will sound from every lyre.

Oh ! Lord, thy mantle round us spread,
Tell each their sins forgiven ;
So when the vital spark is fled,
We may ascend to heaven.

There with the bright angelic throng
May we thy love proclaim ;
And sing the new harmonious song
"Of Moses and the Lamb."

Lewisham, Kent.

W. J. B.

REPLY TO "S. D." OF NORWICH.

JEALOUSY for the soundness and purity of Divine truth, is cherished by the editor of the "Christian's Penny Magazine." The sensible and discriminating remarks, therefore, of "S. D., Norwich," on an article about two months ago, are acknowledged to deserve notice, and he rejoices to find that his readers are equally jealous in the same divine cause. In reply, he would only state, that he decidedly rejects the sentiment denounced by "S. D.;" and though it does appear possible to interpret a small part of one sentence in that paper as favouring that delusive notion, yet it is believed, that amidst the vast variety of truly interesting, and some of them able, articles, furnished by valued correspondents, and contained in the *four* volumes, there is not a paragraph that will be found to favour the groundless speculation. The same, or a more scrupulous vigilance, shall be cultivated in future to render this periodical worthy of the high testimonies constantly received in its favour, and of its lofty title, "THE CHRISTIAN'S PENNY MAGAZINE."

London: Printed and Published by JAMES S. HOPSON, at 22, Poppin's Court, Fleet Street; where all communications for the Editor (post paid) are to be addressed; sold also by Simpkin, Marshall and Co., and by all other Booksellers, News-vendors, &c. in the Kingdom.
The trade may be supplied in London, by PATRICK PATERNOSTER ROW; in ST. PAUL'S, PATERNOSTER ROW; in BRISTOL, Holywell Street, Strand; in Manchester, by Ellerbe.

THE CHRISTIAN'S PENNY MAGAZINE.

N^o 183.

PUBLISHED EVERY SATURDAY.

DECEMBER 5, 1836.

PRINTED AND PUBLISHED BY J. S. HODGSON, 22, ROYAL LANCASHIRE STREET, FLEET STREET, LONDON.



PETER THE WILD BOY.

MY SCRAP BOOK.

LEAF LXXVIII.

"The Bee that wanders, and sips from every flower, disposes what she has gathered into her cells."—SENECA.

THE FOLLOWING ACCOUNT OF PETER THE WILD BOY, IS EXTRACTED FROM THE PARISH REGISTER OF NORTHCHURCH, IN THE COUNTY OF HERTFORD.

"PETER, commonly known by the name of Peter the Wild Boy, lies buried in this churchyard, opposite to the porch. In the year 1725, he was found in the woods near Hamelen, a fortified town in the electorate of Hanover, when his majesty George I. with his attendants were hunting in the forest of Hertswold. He was supposed to be then about twelve years of age, and had subsisted in those woods upon the bark of trees, leaves, berries, &c., for some considerable length of time. How long he had continued in that wild state is altogether uncertain, but that he had formerly been under the care of some person, was evident from the remains of a shirt-collar about his neck when he was found. As Hamelen was a town where criminals were confined to work upon the fortifications, it was then conjectured at Hanover, that Peter might be the issue of one of those criminals, who had either wandered into those woods and could not find his way back again, or being discovered to be an idiot, was inhu-

manly turned out by his parents and left to perish, or shift for himself. In the following year, 1726, he was brought over to England by the order of queen Caroline, then princess of Wales, and put under the care of Dr. Arbuthnot, with proper masters to attend him; but notwithstanding there appeared to be no natural defect in his organs of speech, after all the pains that had been taken with him, he could never be brought to distinctly articulate a single syllable, and proved totally incapable of receiving any instruction. He was afterwards intrusted to the care of Mrs. Tichbourn, one of the queen's bed-chamber women, with a handsome pension annexed to the charge. Mrs. Tichbourn usually spending a few weeks every summer at the house of Mr. James Fenn, a yeoman farmer at Axter's-end, in this parish, Peter was left to the care of the said Mr. Fenn, who was allowed 35*l.* a year for his support and maintenance. After the death of James Fenn, he was transferred to the care of his brother Thomas Fenn, of another farm-house in this parish, called Broadway, where he lived with the several successive tenants of that farm, and with the same provision allowed by government, to the time of his death, Feb. 22, 1785, when he was supposed to be about seventy-two years of age.

"Peter was well made, and of the middle size. His countenance had not the appearance of an idiot, nor was there any thing particular in his form, except that two of the fingers of his left hand were united by a

web up to the middle joint. He had a natural ear for music, and was so delighted with it, that if he heard any musical instrument played upon, he would immediately dance and caper about till he was almost exhausted with fatigue; and though he never could be taught the distinct utterance of any word, yet he could easily learn to hum a tune.

"All those idle tales which have been published to the world about his climbing up trees like a squirrel, running upon all fours like a wild beast, &c. are entirely without foundation; for he was so exceedingly timid and gentle in his nature, that he would suffer himself to be governed by a child. There have been also many false stories propagated of his incontinence; but from the minutest inquiries among those who constantly lived with him, it does not appear that he ever discovered any natural passion for women, though he was subject to the other passions of human nature, such as anger, joy, &c. Upon the approach of bad weather he always appeared sullen and uneasy. At particular seasons of the year he showed a strange fondness for stealing away into the woods, where he would feed eagerly upon leaves, beech, acorns, and the green bark of trees; which proved evidently that he had subsisted in that manner for a considerable length of time before he was taken. His keeper, therefore, at such seasons generally kept a strict eye over him, and sometimes even confined him, because if he ever rambled any distance from his home, he could not find his way back again; and once in particular, he wandered as far as Norfolk, where he was taken up and carried before a magistrate, was committed to the house of correction in Norwich, and punished as a sturdy and obstinate vagrant, who would not (for indeed he could not) give any account of himself; but Mr. Fenn having advertised him in the public papers, he was released from his confinement and brought back to his usual place of abode.

"Notwithstanding the extraordinary and savage state in which Peter was found, greatly excited the attention and curiosity of the public, yet after all that has been said of him, he was certainly nothing more than a common idiot, without the appearance of one. But as men of some eminence in the literary world, have, in their works, published strange opinions and ill-founded conjectures about him, which may seem to stamp a credit upon what they have advanced; that posterity may not through their authority be hereafter misled upon the subject, this short and true account of Peter is recorded in the parish register by one who constantly resided above thirty years in his neighbourhood, and had daily opportunity of seeing and observing him."

A brass plate is fixed up in the parish church of Northchurch, on the top of which is a sketch of the head of Peter from a fine engraving by Bartolozzi; and underneath is the following inscription.—"To the memory of Peter, known by the name of the Wild Boy; having been found wild in the forest of Hertswood, near Hanover, in the year 1725. He then appeared to be about twelve years old. In the following year, he was brought to England by the order of the late queen Caroline, and the ablest masters were provided for him. But proving incapable of speaking, or of receiving any instruction, a comfortable provision was made for him at a farm-house in this parish, where he continued to the end of his inoffensive life. He died the 22nd of February, 1785, supposed to be aged 72." S. J. B.....

The truth of things is their fitness, and the sovereign, independent, uncontrollable will of God, their reason. — *Cochlyn.*

ON THE CONNECTION BETWEEN APPOINTED MEANS AND THE ACCOMPLISHMENT OF THE DIVINE PURPOSES.

No. II.

THE principle, which in this essay it is my intention to illustrate is, *That through means of the visible works of creation, proofs of the existence, perfections, and claims of the Divine Being have been conveyed.*

It is generally admitted that the origin of created existences must be sought in a pre-existing mind: a fact widely different from the cosmogony of the heathen philosophers, who held that the matter of which the worlds are composed is uncreated and eternal. "Through faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which do appear" (Heb. xi. 3). Inasmuch, therefore, as the properties of mind are not limited to any particular corporeal form, or to any circumscription of space, requiring only that centre in which perceptions unite and from which volitions flow, with those qualities of contrivance and design which constitute personality, we may regard the fact established, that the existence of mind is seen in the perceptible actions of him whose presence is life itself. Certainly there never was a time when this universe was severed from the Deity, although we can, perhaps, reckon a time when this self-existent Spirit-God inhabited chaotic solitude. The fact, therefore, amounts to this, namely, that Jehovah is an eternally present existence, and that all the forms of nature owe their origin to the mechanical action of his power. From the beginning he was absolutely self-sufficient, and immutably glorious in the fulness of his perfections. In the majesty of his nature there was a centering of every attribute of godhead infinitely and essentially. In him was the existence of the whole creation, separate from him was nothing: not a seraph to sing his praise, nor an angel to do his bidding; not a man, or a creature, or a particle of matter. "For of him, and to him, and through him are all things."

It must, therefore, be conceded, that his works were rendered capacious channels through means of which his perfections might flow out of himself into visible exercise, and be witnesses of his attributes when thus manifested. The order of equity in this act of the Divine procedure was, that as the perfections to be manifested were various, creatures must necessarily be found of various kinds, and those creatures be brought into various states of being, in order that each and every perfection of the Godhead might be displayed according to its own appropriate sphere. "The whole creation," observes Jerome Zanchy, "from the seraph down to the invisible atom, ministers to the supreme will, and is under the special observation, government, and direction of the omnipotent mind; who sees all, himself unseen; who upholds all, himself unsustained; who guides all, himself guided by none; and who changes all, himself unchanged." In fact, the Almighty in subordinating all things to fulfil his purposes, hath, in the execution thereof, never deviated from one settled point. Not one adoration of seraphs, not one song of angels, not one creature in heaven or on earth, not one nation or province, not one joy, or pang, or groan, or agony could have been spared. "For all thy works shall praise thee, O Lord!"

1. *Creation in general demonstrates the being of a God.* Spirit, whether created or uncreated, can only be manifested by material substances. Matter may exist without spirit, and spirit without matter, yet without the latter spirit cannot become manifest. Creation may, therefore, be regarded as a moral revelation of the Deity, since by the aid of material substances, God, as the uncreated spirit, hath ever manifested

himself. This is an established scriptural fact: "The heavens declare the glory of God, and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night declareth knowledge. There is no speech or language where their voice is not heard. Their line is gone into all the earth, and their words unto the end of the world." (Ps. xix. 1-4) The author of the apocryphal book, *Wisdom*, referring to the idolatry of the ancient Jews, reasons thus: "Though they had such pleasure in their beauty, that they thought them gods, yet should they have known how much more excellent is he that made them: for the first author of beauty hath created these things. For by the greatness of their beauty, and of the creatures, the Creator being compared to them may be considered. For if they can know so much, that they can discern the world, why do they not rather find out the Lord thereof?" (*Wisdom*. xiii. 3-9) But to go no further, what a strong evidence have we of the being of God, in the existence of man? Man must feel himself to be the effect of a cause. And inasmuch as there is no cause in nature capable of producing such an effect, since no operation of nature can produce mind or intellect; the wonderful structure of the body, and the astonishing powers of the mind, life, nutrition, sleep, the senses, particularly those of vision and muscular motion; each furnishes a series of irresistible arguments, equally proving that God the Creator exists, and that "in him we live, and move, and have our being."

2. *Creation manifests the perfections of God.* "The invisible things of him even his eternal power and godhead, are clearly seen from the foundation of the world, being understood by the things that are made." (Rom. i. 20.) In all the operations of God in the government of this world, his attributes have concurred and combined for the communication of happiness; and wisdom and goodness are impressively marked on all the works of his hands. "The heavens declare his righteousness." His invisible perfections are clearly manifested by his visible works, and may be apprehended by what he has made. In the immensity of the works of creation we may trace his omnipotence. In their vast variety and contrivance we must feel his omniscience. In their adaptation to the most beneficent purposes, we must confess his infinite goodness and philanthropy. And in the connexion of the systems of the universe with vegetation, and the preservation of the species, we must admire the boundless love of that Being who has united them by the fixed law of his own arrangement. "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease."

3. *Creation exhibits the purposes of God.* The principal point of illustration which I have here in view, is the manifest ulterior design of creation. Hence all things are said not only to be *of* God and *through* God, but also to him and *for* him. This is particularly marked in the description given by the apostle of the agency of Christ in the creation of the world. "By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and *for* him" (Col. i. 16). It appears pretty evident, therefore, that creation is connected on a large and interesting scale with redemption. And that notwithstanding "the wreck of matter and the crush of worlds," the promised new heavens and new earth shall appear, wherein shall dwell universal righteousness. Moral restoration is certified by every economy to be the ultimate issue of that under which we are placed; and such a purpose is in exact concordance with his character, who

Warns in the sun, refreshes in the breeze,
Glow in the stars, and blossoms in the trees,
Lives through all life, extends through all extent,
Spreads undivided, operates unspent;
Breathes in our soul, informs our mortal part,
As full as perfect in a hair as heart;
As full, as perfect, in vile man that mourns,
As the rapt seraph that adores and burns;
To him no high, no low, no great, no small;
He fills, he bounds, connects, and equals all."

4. *Creation conveys the claims of God.* It is truly interesting when the mind can contemplate the great artificer of the world in the works of his own hands, and in such contemplation find that he is a moral governor, and exercises the right of free administration in every case from a world to a particle of matter. Nor is it less beneficial to reflect that this government has special relation to moral agents; and that the laws of the governor are mercifully adapted to the capacities of such agents consistently with the general principles on which moral agency is grounded. Our Almighty Parent maintains the dignity of his throne indeed, while he legislates for man; yet consults the imbecilities of his subjects, and controls them by moral considerations. Hence it is recorded, "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." While, therefore, we acknowledge that he who would find out God in the immensity of his being, or in the eternity of his essence, must either raise himself into co-equality with the Deity, or debase the Deity unto a parity with himself; yet as far as God has revealed himself let us endeavour to know him, though his existence for ever surpasses the firmament of human thought, and being comprehensively known by none but himself. There is nothing of infidelity in the fact, that nature is a moral revelation of the Deity; and that there is enough of God to be seen in the material universe to constitute man accountable. There is, indeed, so intimate a connection between nature and grace, that the latter is perfected by the former, and the truths revealed in the gospel, for the most part made known by the light of nature. "That which may be known of God is manifest in them, for God hath shewed it unto them; so that they are without excuse." (Rom. i. 19)

As an inference from this subject, learn to cherish those feelings which must originate from a contemplation of the following sublime words of inspiration: "Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished." (Isa. v. 6.)

C. II.

ENGLISH PROTESTANT SUPPORT OF A CATHOLIC CONVENT.

MANY of our readers will not be disposed to take pleasure in hearing the following, notwithstanding the venerated name of the holy city: they will doubtless wish that the next donation of such an amount given to a religious society in Palestine, shall be paid in Bibles.

"The king of England generously gave to the Franciscans of Jerusalem 1500*l.* sterling, the first donation given by a Protestant sovereign to a Roman Catholic convent in the Holy Land, but not a fraction has been received from France!"—(*Rae Wilson's Travels in the Holy Land.*)

STATE OF THE CHINESE CHURCH.

THERE are 1560 temples in China consecrated to Confucius. The annual sacrifices at those churches are 5800 sheep, 5800 goats, 27,000 rabbits, and 27,000 pigs. The luxury of Chinese worship may be imagined by the fact that more than 27,000 pieces of the richest silks are annually used in the temples of Confucius.

THE MOUNT OF OLIVES ON THE EAST OF JERUSALEM.

MOUNT OLIVET, or the Mount of Olives, is celebrated in the sacred records both of the Old and New Testaments. It lies east of Jerusalem, about eight furlongs, or a mile from the holy city (Acts i. 12). This mountain has three summits, ranging from north to south: from the middle summit our Saviour ascended into heaven; on the south summit Solomon built temples to the idols of his wives; and hence it is called THE MOUNTAIN OF CORRUPTION. Several memorable events have given celebrity to this mountain; and superstition has not been backward to augment its fame. This will appear manifest from the following extract from Rae Wilson's *Travels in the Holy Land*.

"On this are three pinnacles; in a rock or stone in the centre one is the impression of the left foot (Zach. xiv. 4; Ezek. viii. 4; Is. xi. 23), or sandal of a man, ten inches in length and four in breadth, represented to be that our Saviour left on his ascension to heaven. A small octagonal chapel is built over the spot. This stone is most devoutly saluted by pilgrims. It appears that he had stood with his *left* hand towards Jerusalem, a most appalling sign; and his face was directed towards the north. None acquainted with the Word of God can stand on this commanding elevation, without perceiving the boundless field which opens for contemplating the wisdom and goodness of the Omnipotent Creator of all things; the variety of stupendous and most miraculous events which occurred on this chosen part of the earth during past ages, demonstrative of his power, and marked as the seat of the redemption of the human race. Besides, the top of this mountain, from which Jerusalem appears like a map under the feet, is the very spot where He who walked on the wings of the wind, who condescended to wear the habiliments of mortality, and to sojourn in this world, was victorious over death and the grave; and that Prince and Conqueror, who had descended into the waters of affliction, arose to glory and to sit at the right hand of the Majesty on high. Such considerations are strikingly calculated to stamp deeply, on the soul of man, feelings of the most profound veneration."

WONDERFUL DISCOVERIES BY THE MICROSCOPE.

A DISTINGUISHED German entomologist has calculated that a single square inch of the wing of a peacock butterfly, as seen through a powerful microscope, contains no less than 100,735 scales.

NIGGARD GRIEF.

A NEGRO, on being asked if he was not sorry for his master's death, replied: "No, massa hab plenty of people in England to be sorry for him; him no want poor nigger to be sorry for him."

MAHOMMEDAN SAINTSHIP.

IN the city of Algiers (says Pananti), it is as common for a man to call himself a saint, as for people amongst us to say that they are a smith, carpenter, lawyer, philosopher, or great man. And like nobility in Europe, the holiness of a Mahometan passes from father to son; where the latter is respected equally with his father, because he possesses the same privileges, dignities, and titles.

STATISTICS OF THE FINE ARTS IN FRANCE.

FRANCE possesses 82 museums and 160 schools of fine arts. The total number of her artists who sent works to the last annual exhibition, was 2231; of these, 1096 are painters, 150 sculptors and statuaries, 113 engravers, 263 architects, and 309 draughtsmen. Paris alone has 35 schools of fine arts, 20 museums, and 1385 artists; of which 773 are painters, 106 sculptors, 102 engravers, 195 architects, and 209 draughtsmen.

MUSEUM OF NATURAL HISTORY IN FRANCE.

THE Museum of Natural History, at the Garden of Plants, is every year increasing its valuable collections. That of reptiles and fishes contains 5880 species, and 21,350 individuals. At least 7019 species and 25,000 individuals have been added to the insects and crustaceous within the last year. The collection of insects alone comprises 30,000 species described, and at least as many unclassified: 550 species of shell-fish, 380 fossils, and 800 specimens preserved in spirits have lately been added to the collection of mollusca and zoophyta. The Cabinet of Comparative Anatomy has been enriched with 31 skeletons, 116 preparations in spirits, 30 other anatomical rarities, and 15 new specimens of fossil fragments. The collection of plants has received several valuable donations sent from India by M. Jacquemont; 5000 specimens of rocks from various parts of the globe, and a most complete collection of fossil plants have been placed in the Museum of Geology. The Library contains 13,500 volumes and many drawings. The annual sum awarded by government to this institution is 364,000 francs; but the administration has this year obtained an extra grant of 61,000 francs towards completing the many lacunae yet existing in its various departments.

THE PERIODICAL PRESS IN AMERICA.

THE first American newspaper was published at Boston in 1704; the first in New York, in 1725; in Maryland, in 1728; Rhode Island and South Carolina, in 1732; Virginia, in 1736; Connecticut and North Carolina, in 1755; New Hampshire, in 1756; Delaware, in 1761; and in Georgia, in 1763. At the commencement of the revolution, there were but thirty-nine journals in the whole of the United States; in 1810, their number was 350; and there are now about 1200, that issue each year, on an average, 100 millions printed sheets, which, if in one continuous sheet, would, it is calculated, reach four times from pole to pole, and if embodied in a book form, would be equal to issuing six volumes as large as the Bible every minute in the year!

MORALITY is of no value in the sight of heaven, but as the ground, principle, or motive from which it proceeds is evangelical or christian.—*Coetlegan*.



BIOGRAPHICAL SKETCH OF JEDEDIAH
BUXTON.

SOVEREIGNTY OF DIVINE PROVIDENCE.

DIVINE PROVIDENCE is often declared to be mysterious and inscrutable, especially when calamitous visitations overwhelm individuals in sudden ruin, and thus compel the serious reflections of thoughtless bystanders. Hence earthquakes, inundations, and conflagrations, with their tremendous devastations, have been contemplated with solemn awe, as indications of the displeasure of the Almighty.

Calamities, however, do not alone proclaim "the omnipotence, independence, and sovereignty of God: these may be seen in the various circumstances of individuals in every age and country. Lessons the most instructive and profitable might be derived by a pious mind from even a limited survey in a populous neighbourhood; and while the Christian would be deeply humbled in reading the natural character and condition of those around him, he would rejoice that all the dispensations of God are the result of his infinite wisdom and rectitude; and though perplexed to account for many things which occasion distress to the beholder in our disordered, fallen world, he may confide in the perfections of the Creator. "Clouds and darkness are round about him; yet justice and judgment are the habitation of his throne."

Christians, by the apostle Paul, are admonished to be humble while reflecting on the possession of their superior gifts and advantages, whether they be natural or spiritual. "Who maketh thee to differ from another? and what hast thou that thou didst not receive?" Since all our talents, endowments, and distinctions, are the sovereign favours of the Lord God Almighty, to us guilty and unworthy creatures, how wise and necessary will it be for us to observe the counsel of the apostle Paul, so as to "covet earnestly the best gifts," and to improve the admonition of the apostle James, "If any man lack wisdom, let him ask of God, the Father of lights, who giveth liberally and upbraideth not."

Reflections like these will naturally arise in the serious mind on reading the biographical notices of "Peter the Wild Boy," and "Jedediah Buxton;" both of whom are represented in our illustrative engravings.

"This very extraordinary calculator was born at Elmeton, or Elmton, a small village near Bolsover, in Derbyshire, early in March, 1707. His grandfather, the Rev. John Buxton, was vicar of Elmeton, and his father was schoolmaster in the same parish; yet, from some unknown circumstances, Jedediah himself was never taught either to write or cast accounts. Notwithstanding these deficiencies, and though obliged to work as a common day-labourer, he could solve the most difficult problems in arithmetic by a recondite process, peculiar to his own mind. In other respects he was extremely illiterate; nor could he explain the means by which he became acquainted with the relative proportions of numbers, and their progressive determinations. His powers of resolving questions of this nature, appear to have originated in an astonishingly retentive memory, yet so peculiarly biassed, that although many experiments were made to direct it to purposes of utility, the result was always unfavourable. When he had once comprehended a question, the whole force of his mind was bent to the investigation, and for a while, his abstraction was so great that he became generally regardless of external objects. Almost every variety of questions regarding numbers, he would solve in a very little time; and would multiply any amount of figures, either by the whole or any part of them, and so store up the results in his memory, as to give them correctly several months afterward. He is stated, also, to have had so retentive a memory as to resume, at pleasure, any calculation which he had once commenced though at a long distant period;—and he could work several questions at the same time. Among the singular instances recorded of his capacity, is that of *striding* over the entire lordship of Elmeton (then belonging to Sir John Rhodes), of some thousand acres in extent, and giving the exact contents, not only in acres, roods and perches, but likewise in square inches, and afterwards in square hair-breadths, reckoning forty-eight of the latter to each side of the inch. His celebrity in this way attracted the notice of Sir George Saville, by whose means he was brought to London, where he was introduced to the Royal Society, and he answered various difficult arithmetical questions so satisfactorily, that his dismissal was accompanied by a handsome present. Whilst in the metropolis he was carried to see Shakspeare's play of King Richard the Third, but, instead of being interested by the drama, his attention was directed to the number of words which Garrick uttered, and to the amount of the steps of the dancers; in these calculations he was successful, but he allowed that the innumerable sounds produced by the musical band perplexed him beyond measure."

"Jedediah had a wife and several children; and is said to have died at about seventy years of age, but the exact date is not known. He generally wore on his head a linen or woollen cap; and with a crooked stick in his hand, and a handkerchief carelessly thrown around his neck, would sit down when asked any abstruse question, and, leaning upon his stick, commence his mental task.

"His portrait (from which the above is a copy), was taken by Miss Hartley, on the 14th of January, 1764, at thirty-eight minutes and forty-three seconds after three o'clock in the afternoon;—at which time, by his own calculation, he was fifty-six years, ten months, one week, two days, nine hours, fifty-three minutes, and forty-three seconds old;—or, as he also calculated, in days, 20,743; in hours 497,841; in minutes 29,870,513; and in seconds 1,792,230,823."—*Brayley's Graphic Illustrator.*

• Other particulars of this remarkable person will be found in the "Gentleman's Magazine," vols. li. liii. and liv.

ON DIVINE INFLUENCE.

No. XVII.

HOW TO OBTAIN IT.

HAVING now completed the series of essays which I considered essential to a sufficient elucidation of the Nature and Effects of Divine Influence, I propose to devote the remaining papers to such practical directions as may serve to enable all our readers to make themselves personally acquainted with this most important subject. The object now before me is to suggest the means by which it is most probable they may secure the largest measure of the influences of the Holy Spirit.

Let me commence by an earnest assurance that it will be of no avail merely to read these words,—to approve of the advice they contain,—to feel its importance,—nay, its absolute necessity. All this may be done, and yet you may go forth to the conflict with sin unaided by the Power which alone can give you the victory. In order to make my suggestions really useful you must do THEM.

1. Will you, then, on these terms, follow me to the close of my remarks? If so, the first thing to be done is for you to sit down and examine your present course of conduct. You pretend that you are willing to seek Divine aid. Remember you cannot seek a *partial* degree of it. It must extend over the whole of your conduct, or it can touch none of it. Now the importance of this advice is derived from the palpable fact, that if there is any pursuit to which you are addicted, the tendency of which is *sinful*, you must be prepared to give up that pursuit, or give up all hope of being under the effectual guidance of God's Spirit. The infinite Ruler of the universe cannot wink at sin; he cannot sanction rebellion in any shape or way whatever; and since the bestowal of this aid is approbation of the whole of the disposition which seeks it, were he to bestow it on a wilful sinner, it would convey approbation of his sin. Then examine yourselves. It is very probable that your mind may have been excited by the representations of former essays, and you may feel a desire to become members of the family of heaven; but I am bound to warn you against self-deception. Oh! it is not the prayer dictated by the warmth of enthusiasm or the fervour of a heated imagination that will prevail most powerfully before the throne of God; but it is that which is presented after a deep and solemn inquiry into the whole consequences that an answer will involve, and a firm determination to abide all those consequences. Let then your favourite sins—your darling habits, be brought out to view; let the immense difficulty and protracted labour of unflinching resistance to them be duly considered, and then you may be sure that every breathing of your spirit for more than mortal strength, shall be caught by the listening ear of the sympathizing Redeemer of mankind.

2. Now, although I have laid this stress upon the value of self-examination, I will candidly own that I do not consider it *absolutely indispensable*, although I am sure it is exceedingly useful. These remarks, it will be remembered, are chiefly intended for those who are not yet Christians in the proper sense of that word; and as God was well aware that if he left his creatures to flounder out their own sins they would never do it, he took care to implant in the bosom of each a monitor who should tell them of their wanderings, and sting them for their backslidings. To this warning voice the suppliant for Divine aid *must* listen. He *must* inquire what are the actions in his life for which he has often received internal condemnations. He *must* resolve that these shall be forsaken, or he can

never hope to be successful in his petitions. But I can safely extend this principle to the case of more advanced and enlightened Christians, and assure them that the measure of their own much desired sanctification is regulated by the scrupulousness with which they attend to the whispers of conscience. If they are careless,—if they are prone to invent excuses, and palliate their convictions of unworthiness, they may rest assured that they are fighting against God, and cannot be really happy while they pursue such conduct. If, therefore, you express yourselves deeply concerned for the welfare of your soul, and solemnly resolved to secure the promised aid of God, and ask me to direct you to the safe and effectual road to it, I will not enumerate a variety of emotions as necessary to be undergone. I will not send you to do penance, or to endure mental torture, as bad as penance. No, I will simply ask what conscience says to you concerning your *conduct*, and I will send you to seek strength *merely* to obey its admonitions, and follow implicitly all its suggestions. If you will do this, you will be successful and happy. If you will not, remember and beware if you will not. You may for a few months enjoy a spurious glow upon your feelings, and assume a spurious sanctity of character, but in the hour of solitude, of sickness, of death, there shall be misgivings of heart,—there shall be agony of mind,—there shall arise a storm of honest, genuine, natural emotions of self-contempt and despair. This storm shall beat upon the aerial erection of your dimly piety; it shall fall, and the ruin of that fabric shall be great. Oh! be honest; be conscientious! Do not be an hypocrite, and pretend to a sanctity you *know* your life—your *private* life—does not warrant or display.

3. Read your Bible. He whose gracious words are ever found fraught with the wisdom of the Eternal, besought the Father of all to sanctify his disciples through the Word of Truth; and this is ample confirmation of the opinion that the Bible is the great instrument by which sanctification is carried on in the world. To the sinner it presents a most awful and important prospect. It describes the God of this world as infinitely holy, and declares that none but such as are holy shall be permitted to dwell with him. It presents an infinite number of instances in which sin of all kinds, and in all ranks of society, has met with his decided disapprobation; and it conveys solemn intimations concerning the future misery of the finally impenitent; while, at the same time, it represents the virtuous as the objects of unbounded complacency, and secured in all respects for time and for eternity. It moreover declares that the establishment of piety and virtue has ever been the one great design of the Creator, and directs the inquirer to the means which have been prepared for the culture of religion in *Him*. Then read your Bible. Do not merely read the words,—think about it,—study it. You will find your heart strengthened by it, your moral powers renewed and invigorated, and your whole mind and soul prepared for the contest with iniquity.

4. Pray for this assistance. I have before explained the absolute importance of your waking up your mind to do all that an answer to your prayer involves. Now then pause and reflect, the pleasures of time sit across your mind,—the amusements of sin,—the companions of your mirth,—the haunts of your neglected sabbaths,—the thoughtless words and thoughtless deeds,—the long indulged desires. Say, shall they prevail? or are you ready to wage *eternal* war with them?

PRAY. The chamber is solitary; the expiring taper flickers with uncertain light; dreaminess and

loneliness reign around, but the individual, whose solemn position denotes that he is a suppliant at a throne above, is not unnoticed. The Saviour beholds with delighted feelings this new disciple—this humbled heart, and henceforth he will receive strength sufficient for every hour of need, and become in the end a trophy of the power of grace.

Oh, reader! will this be *your* case? Remember you have been told it *may* be. Are you prepared to say it *shall not*? You must decide, and remember you must decide *now*. If the whisper of conscience is *once* more stifled,—if the Bible is *any longer* neglected,—if private prayer is *not* performed *this night*, you *must become* more hardened,—more callous,—more abandoned,—more fit for hell. You may go to the syrens of pleasure, and they will receive you. You may follow the inclinations of a debased nature, and they will never be weary of directing you; but the end of these things is *death*, and the torpor of your mind shall often be aroused by the figure of the Redeemer awfully proclaiming, *YOU WILL NOT come unto ME that you might have LIFE.* B. Z.

PERISHABLE AND IMPERISHABLE NAMES, TITLES AND DIGNITIES.

ILLUSTRATION OF ISAIAH lvi. 5.

"I will give them in mine house, and within my walls, a place and a name better than that of sons and of daughters: I will give them an everlasting name which shall not be cut off."

ROYAL and pompous titles and dignities are highly gratifying to ambition: but how empty do they appear when viewed in the light of eternity, and of the word of God. The titles, honours, and dignities of believers, however, are imperishable and everlasting; and the intelligent consideration of this doctrine of Holy Scripture cannot fail to minister much solid consolation. The following, which I have met with lately, will afford much instruction, and illustrate the Divine promise to the godly. OBSERVER.

The Georgian era states that George IV., as heir apparent, was born duke of Cornwall, duke of Rothesay, earl of Carrick, baron of Renfrew, as well as hereditary high steward of Scotland, and, a few days after his birth, received by patent the title of prince of Wales. Hence it may be inferred he was not born prince of Wales. Hume states that, in the reign of Edward I., the principality of Wales was annexed to the crown, and henceforth gave a title to the eldest sons of the kings of England. This, however, from the manner in which his late majesty received the title, seems to be an error, into which many people have fallen.

RECOLLECTIONS OF THE HOLY INQUISITION.

THE inquisition, since its foundation in the fourteenth century, has burnt at the stake above one hundred thousand persons of both sexes, besides destroying twice that number by imprisonment. Religious wars among Christians, for differences in opinion, on points now unintelligible, have cost the lives of above two millions in direct slaughters; and the wars to establish Christianity, and those waged against the Turks about the Holy Land, &c., have cost fifty millions of lives. The wars of Charlemagne, &c., to Christianise the Saxons, &c., and of the Spaniards to Christianise the Moors and Americans, cost at least fifteen millions.

REVIEW.

A Guide for Young Disciples of the Holy Saviour, in their Way to Immortality: forming a Sequel to Persuades to Early Piety. By J. G. PIKE. 18mo. cloth, pp. xviii.—382. London: Religious Tract Society.

PIKE's little Theological Treatises are adapted to be popular and useful; as they are remarkable for the pungency of their style, sound practical divinity, good sense, and intelligence. All these excellences meet in this volume more eminently than in either of the other useful treatises of this valuable author. The present work is an abridgment from a volume published twelve years ago; it originally contained a superior "Essay on the Divine Origin of Christianity;" which we think would have greatly enriched this manual, had it been retained. Still it will be regarded by many young, especially Sunday School teachers—and particularly those situated in villages remote from the metropolis and other large towns, as a treasure of scriptural theology, a condensed body of divinity.

Except the Companion to the Bible, there is no book of its size on the list of the Tract Society's publications, which we esteem so truly valuable to young Christians, who delight in reading, as this Guide by Mr. Pike.

The Amulet. Edited by S. C. HALL. Pp. vi.—304, bound in grained morocco, illustrated with ten exquisite engravings. London: Frederick Wesley and A. H. Davis, MDCCCXXXVI.

AMULETS are charms; and this elegant volume contains a series of charms, both literary and the productions of eminent artists. From among *thirty-seven* pieces, so various, in prose and poetry, of different degrees of merit, as those comprised in this volume, it would not be difficult to select several of great beauty and highly instructive. Few of them are of a class which would be denominated eminently spiritual, though most of them are religious in their tendency. No one article can be supposed to give a correct specimen of the whole; but we give the following, as being one of the shortest, from the pen of a nobleman.

TIME PAST, PRESENT, AND TO COME.

By Viscount Strangford.

"Time was—when all was fresh, and fair, and bright,
My heart was bounding with delight

It knew no pain, it felt no aching;

But o'er it all its airy woes

As lightly passed, or briefly staid,

Like the fleet summer cloud, which throws

On sunny lands a moment's shade,

A momentary darkness making.

"Time is—when all is drear, and dim, and wild,
And that gay sunny scene which smiled,

With darkest cloud is gloomed and saddened;

When tempest-tossed on passion's tide,

Reason's frail bark is madly driven,

Nor gleams one ray its course to guide,

From yon o'ercast and frowning heaven,

Till peace is wrecked, and reason maddened.

"Time comes—but will it e'er restore

The peace my bosom felt before,

And soothe again my aching tortured breast?

It will, for there is one above,

Who bends on all a Father's eye;

Who hears with all a Father's love

The broken heart's repentant sigh,

Calms the vexed heart, and bids the spirit rest,

The Biblical and Theological Cyclopædia; or, The Christian Parent's, Sunday School Teacher's, and British Youth's Evangelical Library. Parts I., II. London: Religious Book Depository. C. Gorbell.

A work worthy of this title would certainly be valuable: and the present is well intended. Compiled, as it is declared by the editor, from the several standard publications of Buck, Calmet, Watson, and others, it could not fail to contain much that is valuable: but it requires a far more discriminating judgment than is possessed by the compiler of the parts here announced. A work of this kind to be extended to "180 numbers, or six volumes," appears altogether unsuitable to its design; and we conceive it must fail. Besides, we have reason to believe that a work of this kind, but on a different plan, will be announced for publication early in the new year, by an author whose former writings have secured the warmest approbation of the whole Christian community.

ON THE COMET SUPPOSED TO BE HALLEY'S.

OCTOBER 11, 1835.

"Careers the fiery giant, fast and far,
On bickering wheels, and adamantine car;
From planet whirl'd to planet more remote,
He visits realms beyond the reach of thought;
But wheeling homeward when his course is run,
Curbs the red yoke and mingles with the sun!"

CAMPBELL.

MOTHER! What means that unknown star,
We saw last night so near the Bear? *
I have been taught each class and name,
And how in brilliancy they flame;
But now a stranger greets my sight;
Mother! can you divine aright

From whence it comes, and how it burns?
And if it on its axis turns?
Is it a planet like our own,
Or else some wanderer unknown,
From some far distant system strayed?
And are we right to be afraid

Of heat, or cold, or aught beside,
Which may our lower world betide
From its approach, as sages taught?"
My child! 'tis past all human thought,
Its nature or its frame to guess,
The wise their ignorance confess.

But this we know, that God who made
The universe; and He who said
That all was good on this our earth;
Would not have given the comet birth,
But for some purpose good and wise;
Then let us hail it in our skies,

And view it with delight and awe,
It has its orbit, and its law;
Nor does it bring the sound of war,
Nor yet the course of nature jar,
How'er eccentric in its round,
Its due return has now been found.

This is the glory of our age,
And must our gratitude engage,
But more may never be reveal'd,
But still in mystery conceal'd,
Until we reach the world of light,
And scan His wond'rous plans aright;
It is the work of God, my son,
That God who reigns the three in one!

60, Bartholomew Close.

Mrs. HOPKINS.

* Above the uttermost of the two stars called the Pointers.

ON THE RECOVERY OF AN INFANT.

THOUGH heavy sickness had well nigh destroyed
The rising hope, and caused a direful void;
Almighty mercy, that o'errules affairs,
With wisdom infinite a balm prepares—
And where the short dim eyes of mortals linger,
With expectations, rueful, of fatality;
Displays its welcome and unerring finger,
To glad the murmuring children of mortality.

Then praised for ever be the God, whose power
Brightens the prospect in the mournful hour;
When the last embers of our hope decay,
And to sepulchral darkness trace their way—
May he whose arm lay bare from death to save him,
Rescue him also from the sinners sentence,
May it be his to tell how Christ forgave him,
And yield the breathings of a true repentance.

G. J.

"MORE TO BE DESIRED ARE THEY THAN GOLD, YEA, THAN MUCH FINE GOLD."

PSALM xix. 10.

Thy word and thy commandments, Lord,
Are dearer far to me,
Than mighty mines of hoarded wealth,
Deep as the boundless sea.

Not all the treasures of this world
Are worth one word of thine,
I would not lose thy holy laws,
For gold however fine.

For what are riches, power, or state,
To thy Almighty laws;
Constructed by the heavenly mind
Of thee "the great first cause?"

Then let me bind them to my heart
And ever hold them fast,
For they will give me guidance now,
And comfort at the last.

A. S. M.

SACRED FRIENDSHIP.

FRIENDSHIP is that pure hallowed light
That warms, but burns not, with its rays;
It is not passion's maddening flight,
It is not frenzy's frantic blaze.

It is the day-beam of the soul,
The calm content within the breast,
Each angry passion to control,
And lull each anxious care to rest.

As flies the magnet to the pole,
The same in darkness, clouds, and dearth;
So turns congenial soul to soul,
And friendship's sunny light hath birth.

And when our course is nearly done,
And all our earthly trials past;
We turn to friendship's setting sun,
And see it smiling to the last.

J. J.

London: Printed and Published by JAMES S. HODGSON, at 27, Poppin's Court, Fleet Street; where all communications for the Editor (post paid) are to be addressed; sold also by Simpkin, Marshall and Co. and by all other Booksellers, News-vendors, &c. in the Kingdom.

The Trade may be supplied in London, by PAUL, Paternoster Row; REVELL, Paternoster Row; BARNES, Holywell Street, Strand; in Manchester, by Ellery.

THE CHRISTIAN'S PENNY MAGAZINE.

N^o 184.

PUBLISHED EVERY SATURDAY.

DECEMBER 12, 1835.

PRINTED AND PUBLISHED BY J. E. HODSON, 32, POPPIN'S COURT, FLEET STREET, LONDON.



HATFIELD HOUSE, THE SEAT OF THE MARQUIS OF SALISBURY.

CONFLAGRATION AT HATFIELD HOUSE, AND DEATH OF THE DOWAGER MAR- CHIONESS IN THE FIRE.

PUBLIC attention having been powerfully called, during the past week, to the recent conflagration at Hatfield House, it has been recommended as a suitable subject for improvement in the Christian's Penny Magazine. This subject has been more especially suggested as desirable, on account of that dreadful calamity being increased by the affecting and sudden death of the aged marchioness of Salisbury.

However undesigned and accidental this fearful visitation may appear in the eyes of common observers, Divine revelation forbids our regarding this or any other event as *really an accident*,—the *work of chance*. Even this conflagration, truly calamitous as it is, ought to be *regarded and improved* as the dispensation of the infinitely wise and righteous, though to us at present, inscrutable, providence of God. Amos, the inspired prophet of Israel, admonishing the nation of their iniquities, appeals to the nobles of the people, in calling them to repentance—"Shall there be evil in the city and the Lord hath not done it?" (chap. iii. 6.) And it may not improperly be the business of the Christian's Penny Magazine, to seek to awaken the minds of the thoughtless to listen to the voice of Divine admonition contained in this melancholy catastrophe

VOL. IV.

at Hatfield House; more particularly as there appears in the public prints of this day (Dec. 7), an account of another conflagration, in humbler habitations, in Tottenham Court Road, London, in which *four* lives were lost in the fire; and also an account of the dreadful wreck of a convict ship, in which upwards of 200 persons were drowned! These things certainly have a voice calling upon a thoughtless world, and which is designed to be heard, by the ordination of God.

PARTICULARS OF THE CONFLAGRATION AT HATFIELD HOUSE.

Various reports have been circulated concerning the origin of this sad catastrophe: but the following appears to be substantially correct; taken from one of the papers:—

"The fire broke out at about six o'clock in the evening of Friday, Nov. 27, at Hatfield House, the residence of the marquis of Salisbury. Through the want of fire-engines a great part of that noble building has been destroyed. It was enveloped in flames at a quarter to seven o'clock, and messengers were dispatched to Barnet, St. Alban's, and other places, for the assistance of fire-engines. They arrived too late to be of much service, and a large portion of the mansion was reduced to a heap of ruins. It is with great regret we add, that the aged mother of the marquis

perished in the flames. It seems that the marchioness dowager of Salisbury proceeded, as was her usual custom, to her dressing-room some time before her maid servant, who received orders to attend her ladyship at six o'clock, to assist at her toilet for dinner. On the servant opening the door of her ladyship's dressing-room a volume of flame immediately issued therefrom, rendering any assistance to the unfortunate lady, if fit were in time, impossible. The maid ran down stairs giving the alarm of fire, and almost immediately afterwards the devouring element had taken so firm a hold of this once magnificent pile, as to render any hopes of saving it from destruction impossible. In the confusion consequent on this occurrence, and the feeling of self-preservation pervading each person, no notice was excited by the absence of one individual, however high her rank; but in the morning, when the necessary inquiries were made, the melancholy truth was made known, and on examination confirmed, that this venerable lady had expired in the appalling manner above referred to. The whole of the south-west wing was burnt down, but the flames were prevented from extending farther by a strong party wall. Nearly all the property of value was kept in that part of the mansion which has been destroyed. The remains of the unfortunate lady had not been discovered up to yesterday (Sunday Dec. 6). The marquis was a witness of the conflagration, and was in a state bordering on distraction. From the scarcity of water on the estate, only two engines could be brought into play. Her ladyship, who was the lady Mary Anelia Hill before her marriage with James, earl (afterwards marquis) of Salisbury, was the eldest surviving daughter of Writts Hill, earl of Hillsborough, and sister to the marquis of Waterford. She was born August 16, 1751, and married December 2, 1773. She was the mother of the present marquis of Salisbury, the marchioness of Westmeath, and other children—first cousin to the dukes of Wellington and Leinster, marquis Wellesley, lords Maryborough and Cowley. By her ladyship's death upwards of thirty-six families of the nobility and gentry will be put into mourning."

Hatfield House is said to have been insured to the amount of 40,000*l.*; but the jewels of the marchioness, which are said to have been destroyed, or rendered worthless, are reported to have been worth more than that amount. As vast masses of oak timber have been found burnt to charcoal, it is feared the body of the aged lady has been reduced to ashes, which it will be impossible to discover, or at least to identify! Who then can endure everlasting burnings? Who can brave the lake which burneth with fire and brimstone, prepared for the devil and his angels, and which is the second death? (Matt. xxv. 41; Rev. xix. 20; xx. 10—14.)

HISTORICAL NOTICES OF HATFIELD HOUSE.

Hatfield is twenty miles from London, six from St. Albans, and seven from Hertford, the county-town. In the Anglo-Saxon period of history, Hatfield belonged to the crown; but before the Norman conquest, king Edgar granted it to the abbot of Ely and his successors; amongst whose territorial possessions it is surveyed in the national records of Domesday, where the manor is thus described under the hand of the abbot of Ely.

"The abbot of Ely holds Hatfield. It answered for forty hides. There is land to thirty ploughs. Twenty hides are in the demesne, and there are two ploughs there, and three may still be made. A priest, with eighteen villanes and eighteen bordars have there twenty ploughs, and five may yet be made. There are twelve cottages and six bondmen; and four mills of

forty-seven shillings and four pence. Meadow for ten ploughs, pasture for the cattle, pannage for two thousand hogs; and for custom of wood and pasture, ten shillings. The whole value is twenty-five pounds: in king Edward's time, thirty pounds. This manor laid and lies in the demesne of the church of Ely."

In the reign of Henry I. the revenues of this monastery, originally very considerable, had greatly increased; and the "golden rhetoric" of the abbot prevailing with the king, Ely was made a bishop's see. In the year 1100, a diocese, comprising the isle of Ely, and the whole of the county of Cambridge taken out of the see of Lincoln, was formed; when the manors belonging to the church were divided by the bishop between himself and the monks. The bishop is accused of taking the larger share, a division much complained of by the monks, and it appears from William of Malmshury, a contemporary historian, to have been in a proportion of more than three to one in the bishop's favour. This manor, henceforward called Bishop's Hatfield, was retained as an episcopal palace, the establishment of a bishop, being inferior in splendour only to that of the king. Mention of this particular palace does not frequently occur in history; but of the excessive pomp of the bishops of Ely, William Longchamp, the chancellor of king Richard I., is a memorable instance; his retinue, when he travelled, consisted of no less than 1500 horsemen; indeed, his excessive insolence in his capacity of regent and justiciary, during the crusade of the king, provoked the nobility to pass sentence of banishment upon him.

In the reign of Edward III. John Barnet, bishop of Ely, and treasurer of England, died at the palace of Hatfield, June 7, 1379; and in the reign of Henry VI. Philip Morgan, bishop of Ely, died here, Oct. 25, 1434. His successor, cardinal de Luxemburgh, archbishop of Rouen and bishop of Ely, also appears to have resided at Hatfield, where he died Sept. 18, 1443.

John Morton, born in 1410, was bishop of Ely and chancellor of England; he was subsequently archbishop of Canterbury, and created a cardinal by pope Alexander VI.; he died Sept. 15, 1500.

The bishop's palace at Hatfield, in its original or perfect state, must have been an edifice of no inconsiderable magnitude: it was entirely of brick, adapted to the purposes of state, affording convenient accommodation and security for a numerous retinue. The household of Nicholas West, in the reign of Henry VII. is thus described:—"This bishop, as I find noted," says bishop Godwyn, "kept daily in his house an hundred servants, of which, to the one halfe he gave yearly fower markes wages, and the rest forty shillings, every one being allowed fower yards of cloath for his winter livery to make him a gowne, and three yards and a halfe for a coat to weare in summer. Daily he gave at his gate warme meate and drinke to two hundred poor folke, and, moreover, in time of dearth, distributed divers sums of money unto the poore."

Dr. West dying, Dr. Thomas Goodrich was appointed bishop April 13, 1534. He was chaplain to king Henry VIII., and a zealous promoter of the Reformation; he sent a mandate to all the clergy of his diocese, dated June 27, 1535, to erase the name of the pope from all their books, and to publish in their churches, that the pope had no further authority in this kingdom. He was made a privy councillor to Henry VIII. and lord chancellor by Edward VI.

Henry VIII. gave, in 1538, several large estates to the bishop of Ely, in exchange for Hatfield; and thus it became a royal palace, and the residence of prince

Edward, who was elevated to the throne from this place on the death of his father, Jan 23, 1547. In 1500, king Edward gave this palace to his sister Elizabeth. She resided at Hatfield palace when her sister Mary died.

Sir William Cecil, lord Burghley, the most able minister of Elizabeth, resided in this mansion, and dying, Aug. 4, 1598, left his son, Thomas lord Burghley, heir to his chief estates, of which, however, "Theobald's Park, where he had entertained queen Elizabeth no less than twelve times," he left to his second son, Sir Robert Cecil. Sir Robert entertained king James I. at Theobald's, on his progress from Scotland to London, and his majesty being so delighted with the situation and its vicinity to a hunting district, "that he prevailed on his minister to exchange it with him for his palace at Hatfield." Sir Robert was created lord Cecil, May 13, 1603, viscount Cranbourn, Aug. 20, 1604, and earl of Salisbury, May 4, 1605.

Hatfield house, as it originally stood, was taken down, and the present magnificent mansion was erected by this nobleman, and finished in 1611. A full description of its extensive plan and noble apartments cannot be given in this place: but it may be stated that the building occupies a grand parallelogram, 280 feet in length, which is the extent of the northern front of the edifice, and is 70 feet in width. On the western front two wings project at right angles, each 100 feet, with a breadth of 80 feet, forming together with the centre division, three sides of a court, 140 feet in extent; the extreme length of the southern, or principal front, being 300 feet.

For a description of this great mansion, worthy of its magnificence, we refer to the History of Hatfield House by P. E. Robinson, Architect, F.A.S. and F. G. S. with splendid plates.

HISTORICAL AND ECCLESIASTICAL REMINISCENCES OF HATFIELD.

HATFIELD and Hertford appear to have been places of considerable note nearly *twelve* centuries ago; as Theodore, Archbishop of Canterbury, held a council at Hertford in the year 673, at which he succeeded in bringing the British Bishops to submit to the government and adopt the usages of the pope of Rome. Another council was held at Hatfield, by Archbishop Theodore, in the year 680, by the request of the pope, to inquire into the doctrine of the public instructors in Christianity.

Theodore was a native of Tarsus in Cilicia, the city of the Apostle Paul, and appointed by the pope to the dignity of Archbishop of Canterbury, where he arrived in 669. Collier remarks, "soon after his coming to Canterbury, he made a visitation throughout all the English part of the Island, settled the Catholic way of keeping Easter, and brought the people to a thorough conformity, as is most likely, with the customs of Rome. And which is remarkable, this Theodore was the first Archbishop that was universally submitted to by the English church."

Hatfield is memorable as the place of the confinement of Queen Elizabeth for several years, under the mild custody of Sir Thomas Pope, but under the watchful eye of a guard. Elizabeth had complied with the popish ceremonies during the reign of her sister Mary, who seems to have concerted her death with Bishop Gardiner; but her life was spared by the policy of king Philip. In this retirement she found much relief in her literary studies, having been directed in the reading of the principal Latin and Greek classics by the famous Roger Ascham, who declared that she was at the head of the lettered ladies of England, excelling even Lady Jane Grey, and Margaret Roper, the daughter of Sir Thomas More, though this latter

lady was called by the learned Erasmus, "*The Ornament of England.*"

Elizabeth inherited much of the high spirit of her father Henry: but it had been partially subdued by persecution and confinement. Though the pope had pronounced her illegitimate, and Mary, Queen of Scots laid claim to the throne of England, the bloody tyranny of the late reign had so terrified the nation at popery, that Elizabeth ascended the throne without opposition. On receiving the information at Hatfield, Nov. 17, 1558, the day queen Mary died, that she had been proclaimed queen, Elizabeth fell on her knees exclaiming, "*This is the Lord's doing, and it is marvellous in our eyes.*"

Elizabeth almost instantly gave an earnest of her principles, by accepting, on the same day, a note of advice on the most urgent matters from Sir William Cecil, who was known to favour the cause of Protestantism. Three days after he was sworn in a privy councillor, and restored to the post of secretary of state, an office which he had filled under Edward VI. The council at Hatfield performed all the duties of a supreme administration. They issued their orders on Monday the 21st, for the ceremonial of the queen's entrance into London, which was fixed for the 23rd, when she made her solemn entry into the metropolis. Within a few days after her arrival in London, Cecil laid before Elizabeth his plan for a religious revolution, which was to take from her Roman Catholic enemies the power and influence of the establishment, and to arm her friends with these formidable weapons. Deliberation and caution were needful in accomplishing this revolution; and a proclamation was therefore issued on the 28th of December, allowing the use of the Epistles, Gospels, and the ten commandments, together with the Lord's prayer, Creed, and Litany, in the English language. Persecution for religious opinions was stayed, and those who had been imprisoned as offenders against the Romish faith were released; and by those and other means, many of them promptly planned at Hatfield, the doctrines of Protestantism were restored in England.

CARDS AND GAMING AMONG THE GREAT.

Mrs. HANNAH MORE, in her extensive correspondence now published in her instructive "*Memoirs*," gives many interesting anecdotes of the "*Manners of the Great*." She says in a letter, in 1776,

"A relation of the duchess of Chandos died at the duchess's a few days ago, at the card-table; she was dressed most sumptuously—they stripped off her diamonds, stuck her upright in a coach, put in two gentlemen with her, and sent her home two hours after she was dead; at least so the story goes."

"A most magnificent hotel in St. James's Street was opened last night for the first time, by the name of the '*SAVOIR VIVRE*;' none but people of the very first rank were there, so you may conclude the diversion was cards; and in one night, the very first time the rooms were ever used, the enormous sum of *sixty thousand pounds* was lost. Heaven reform us!"

STATISTICS OF NAPLES.

On the 1st Jan. 1834, the population of that city was 360,356. On 1st Jan. 1835, it had decreased to 355,386. The number of births in 1834 was 14,237, and of deaths, 17,107. This decrease of nearly 3000 souls is attributed to a frightful epidemic, which more particularly attacked children. The number of marriages in 1834 was 2551.

MY SCRAP BOOK.

LEAF LXXIX.

"The Bee that wanders, and sips from every flower, discovers what she has gathered into her cells."—SENECA.

THE CASE OF A MURDER IN HERTFORDSHIRE.

FOUND AMONG THE PAPERS OF THAT EMINENT LAWYER, SIR JOHN MAYNARD, SERJEANT-AT-LAW, AND SOMETIME ONE OF THE LORDS' COMMISSIONERS OF THE GREAT SEAL OF ENGLAND.

"THE case, or rather history of a case, that happened in the county of Hertford, I thought good to report here, though it happened in the fourth year of king Charles the first; that the memory of it may not be lost by the miscarriage of my papers, or otherwise. I wrote the evidence that was given, which I and many others did hear; and I wrote it exactly according to what was deposed at the trial at the bar of the King's Bench.

"JANE NORKOTT, the wife of ARTHUR NORKOTT, being murdered, the question was, how she came by her death? The coroner's inquest, on view of the body, and depositions of *Mary Norkott, John Okeman, and Agnes*, his wife, were inclined to find *Jane Norkott a felo de se*, for they informed the coroner and the jury, that she was found dead in her bed, the knife sticking in the floor, and her throat cut. That the night before, she went to bed with her child (plaintiff in this appeal) her husband being absent, and that no other person after such time as she was gone to bed, came into the house, the examiners lying in the outer room, and they must needs have seen or known if any stranger had come in. Whereupon the jury gave up to the coroner a verdict that she was *felo de se*. But afterwards, upon rumour amongst the neighbourhood, and their observation of divers circumstances, which manifested that she did not, nor could possibly (according to these circumstances) murder herself; thereupon the jury, whose verdict was not yet drawn into form by the coroner, assented, and desired the coroner, that the body which was buried, might be taken up out of the grave, which the coroner assented unto; and *thirty days* after her death, she was taken up in the presence of the jury and a great number of people: whereupon the jury changed their verdict; and the persons being tried at Hertford assizes were acquitted; but so much against the evidence, that judge Harvey let fall his opinion, that it were better an appeal were brought, than so foul a murder escape unpunished. And, Paschæ quarto Caroli, they were tried on the appeal which was brought by the young child against his father, grandmother, and aunt, and her husband Okeman; and because the evidence was so strange, I took exact and particular notice: and it was as follows.

"After the matters above mentioned related, an ancient and grave person, minister to the parish where the fact was committed, being sworn to give evidence, according to custom, deposed, 'That the body being taken up out of the grave thirty days after the party's death, and lying on the grass, and the four defendants being present, were required each of them to touch the dead body. Okeman's wife fell upon her knees, and prayed God to show tokens of her innocence. The appellant did touch the body; whereupon the brow of the dead, which before was of a livid and carrion colour (in terminis, the verbal expression of the witness) began to have a dew, or gentle sweat, arise on it, which increased by degrees till the sweat ran down in drops on the face; the brow turned to a lively and fresh colour, and the deceased opened one of her eyes and shut it again; and this opening of the

eye was done three several times; she likewise thrust out the ring or marriage finger three times, and pulled it in again; and the finger dropped blood from it on the grass.' Sir Nicholas Hyde, chief-justice, seeming to doubt the evidence, asked the witness, 'Who saw this besides you?'

"*Witness.* 'I cannot swear what others saw: but, my lord (said he), I do believe the whole company saw it; and if it had been thought a doubt, proof would have been made of it, and many would have attested with me.' Then the witness observing some admiration in the auditors, spake farther, 'My lord, I am minister of the parish, and have long known all the parties, but never had occasion of displeasure against any of them, nor had to do with them, or they with me, but as I was minister; the thing was wonderful to me; but I have no interest in the matter but as called upon to testify the truth, and that I have done.' (This witness was a very reverend person, as I guessed about seventy years of age. His testimony was delivered gravely and temperately, but to the great admiration of the auditory.) Whereupon, applying himself to the chief justice, he said, 'My lord, my brother here present, is minister of the next parish adjacent, and I am sure saw all done that I have affirmed.' Therefore that person was also sworn to give evidence, and did depose in every point—the sweating of the brow—the change of the colour—thrice opening the eye—and the thrice motion of the finger, and drawing it in again; only the first witness added, that he himself dipped his finger in the blood which came from the dead body to examine it, and he swore he believed it was blood.

"I conferred afterwards with Sir Edward Powell, barrister at law, and others, who all concurred in the observation: and, for myself, if I were upon oath, can depose, that these depositions (especially the first witness) are truly reported in substance.

"The other evidence given against the prisoners, viz. the grandmother of the plaintiff, and against Okeman and his wife, that they confessed they lay in the next room to the dead body that night, and that none came into the house till they found her dead the next morning; therefore if she did not murder herself, they must be the murderers. To that end, further proof was made.

First. That she lay in a composed manner in her bed, the bed-clothes not at all disturbed, and her child by her in bed.

"Secondly. Her throat was cut from ear to ear, and her neck broke. So that if she first cut her throat, she could not possibly break her neck in the bed. Non contra.

"Thirdly. There was no blood in the bed, saving a tincture of blood on the bolster whereon her head lay, but no substance of blood at all.

"Fourthly. From the bed's head there was a stream of blood on the floor which ran along until it ponded in the bendings of the floor to a very great quantity; and there was also another stream of blood on the floor at the bed's foot, which ponded also on the floor to a very great quantity; but no continuance or communication of blood of either of these two places from one to the other, neither upon the bed, so that she bled in two several places; and it was deposed, turning up the mat of the bed, that there were clots of congealed blood in the straw of the mat underneath.

"Fifthly. The bloody knife was found in the morning sticking in the floor, a good distance from the bed; but the point of the knife as it stuck, was towards the bed, and the haft from the bed.

"Lastly. There was the print of a thumb and four fingers of a left hand.

"Sir Nicholas Hyde, chief justice. 'How can you

know the print of a left hand from the print of a right hand in such a case?"

"*Witness.* 'My lord it is hard to describe; but if it please that honourable judge to put his left hand upon your left hand, you cannot possibly place your right hand in the same posture,' which being done, and it appearing so, the defendants had time to make their defence, but gave no evidence to any purpose. The jury departed from the bar, and returning, acquitted Okeman, and found the other three guilty; who being severally demanded why judgment should not be pronounced, said nothing but severally,—'I did not do it—I did not do it.' Judgment was given, and the grandmother and husband executed: but the aunt had the privilege to be spared, being with child. I inquired if they confessed anything at their execution, but they did not as I was told."

The above singular narrative I have copied verbatim from the late Mr. Isaac James's MS. "Historical and Topographical Remarks upon Hertfordshire, &c." But the reader may see a similar account of this remarkable occurrence in page twenty-nine of the appendix to the 10th vol. of the State Trials, the folio edition; and in the same page is a relation of another case equally extraordinary, though of a different complexion, which I intend to insert in my next leaf.

S. J. B****.

READING OF THE HOLY SCRIPTURES BY THE LAITY.

At the commencement of the Reformation, in the reign of Henry VIII., it was considered as a wonderful privilege that the laity were permitted to read the Scriptures in the vulgar tongue. The number of copies, however, was so small, that few could receive the benefit of the privilege. To accommodate as great a number as possible, Bibles were placed at certain positions in the public streets, fastened by a chain. Here the people resorted in crowds, and were inconceivably happy if one of their number knew how to read, and was generous enough to exert the talent for the gratification of the surrounding multitude. Sometimes this assemblage of inquirers was agitated by discussions on the meaning of the words they heard, which circumstances leading to investigations not agreeable to the king, severe regulations were adopted to prevent too free an examination into the foundations of their faith. If with this limited, inconvenient, and restrained use of the Holy Word, be compared the present state of England and America, what reason have we to be thankful in both countries. The Bible, then in chains, correctly represented the more enchained state of the minds of the people, both internally and externally restrained from a full enjoyment of the invaluable blessing. Now, not only can the common labourer procure, by his earnings, the Word of Life, but societies are established, which bring the living waters to the very doors of the most destitute.

BOOKS AND MANUSCRIPTS IN THE IMPERIAL LIBRARY AT VIENNA.

The imperial library at Vienna contains 299,258 volumes, 270,000 of which were printed previous to and 12,000 during the 15th century; 16,016 manuscripts, among these are 6000 volumes of music, containing compositions of Ferdinand III., Leopold I., and Charles VI., and 925 Greek, 85 Hebrew, 1000 oriental, and 723 Chinese and Indian; and 1242 portfolios.

ON DIVINE INFLUENCE.

No. XVIII.

HOW IT MAY BE LOST.

THE favours which God bestows or proposes to bestow upon the children of men, are, in nearly every case, conditional; and that not only as to the obtaining of them, but also as to preserving the possession of them when obtained. This is the case with reference to those influences of the Spirit to which I have, in a long series of essays, directed your attention. The time and the degree of your enjoyment of them depend upon yourselves. If, therefore, you are really solicitous for your eternal welfare, you will feel interested in the inquiry which is now to be brought before your notice.

It can hardly be needful for me to say that the commission of sin by no means furnishes a decisive proof that we are losing the aid of God. Such is the constitution of man, that it is utterly impossible for him to preserve a perfect standard of morality even for a day. Still it will be seen that *wilful* sin, sin committed in the face of our conscience and knowledge, is a sad testimony to the absence of all moral rectitude in our hearts.

In order to enable you the better to judge your own characters, I shall now present some of the most prominent causes of alarm to your notice.

1. If we are warned by conscience that an action we are about to perform is wrong and improper, and if we still persist in doing it, we are in great danger. You are aware that at the commencement of this subject, I distinctly maintained that conscience is the medium through which the operations of the Spirit are carried on. We are, therefore, to bear in mind, that when this internal monitor decides against any pursuit, it is to be regarded in general, as neither more nor less than the decision of the Spirit of God. To resist it is not merely to resist the operations of his grace, but it is to offer opposition to the only means that can preserve us in the path of duty. It is an error to suppose that there is any compulsory force introduced to make men religious. If they resist conscience, they resist, and to the utmost extent grieve and oppose, the Spirit of God.

2. Yet I am anxious to qualify these observations, because a knowledge of my own infirmities has led me to feel most deeply, that the power of temptation, of habit, and of passion, overwhelms the strugglings of the better principle, and compels (I had almost said) the commission of sin, so that we cannot do the things that we would. It will therefore be improper and injurious for any one to infer his loss of Divine Influence from such failings as these, over which even apostolic tears have been shed. But in every case in which a Christian is thus overtaken in a fault, he will be sure to feel deep shame and sorrow on account of it, and will have a keen perception of his sad and melancholy weakness. Now, if these feelings of remorse are *attempted to be stifled*—if palliatives are urged to lessen the apparent criminality of the deed—if business is rushed into to occupy and fill the mind—if the pleasures of the world are sought for the purpose of diverting the thoughts and attention, *be sure* the Spirit is departing, and will ere long have left you entirely, so far as all assistance or comfort from him is concerned.

3. Again,—The express design of Divine Influence is to purify the heart and qualify it for the enjoyments and pursuits of heaven. It is therefore obvious, that if you are laying plans and forming great designs for continuance in the present world—if you feel the importance of the ties that bind you to it daily increasing,

and are disposed to make your duty to God a secondary consideration, you are rapidly declining from piety—you are choosing the sure road to hardness and impenitence of heart. Watch, therefore, with thrilling anxiety the first signs of an attachment to the things of this world, for there is bitterness and ruin in the end of it.

4. Happily for the human race, God has thrown no small share of responsibility, as to the success of personal religion, on themselves. He has indeed, of his boundless goodness, made full and ample provision for all the moral necessities of his creatures; but he has declared that he will be inquired of for all these things, and will bestow them only on such as seek for them. You may therefore rest assured, that if you are neglecting the means of grace, grace is fast forsaking you; if you are not walking in the appointed road, your footsteps can only be treading the way to misery and error. If the study of the Bible is not your occupation and delight, if the habit of imploring the grace and blessing of God upon all your endeavours is beginning to be omitted, if the public worship of the sanctuary is forsaken or heartlessly performed—if the ordinance whereby the remembrance of the Redeemer is kept alive and practically applied to the heart, is not entered upon with delight and improvement, rest assured that virtue and piety are hastening rapidly away from you; that the smile of the Deity will, ere long, be changed into a frown; that the consolation of religion will be unfelt—that the allurements of sin will be powerful and effectual—that the hope of eternity will be dim and obscure—that the pang of remorse will be bitter and severe, and the torments of hell real and enduring. To you, indeed, *one act of sin* may seem a little thing—but learn that a step backward furnishes ground for the most sincere penitence and fear—learn that the indulgence of one sin willfully allowed and practised, affords as dear a proof of the *impossibility* of your entering heaven in your present state, as if the hand of Omnipotence were once more to be revealed, and were once more to write upon the wall, “Thou art weighed in the balances and found wanting.”

Backslider, beware! Self-deceiver, beware! I have heard of men declaring that the heart which has once tasted the blessing of the grace of God will never be cast into hell; and I have known the rash and foolish creatures of an hour presume to sin on that assurance. Into the argument by which that doctrine is supposed to be maintained I forbear to enter, but I should regret if our readers were from thence to conclude that I condemn it, or deem it unscriptural and unsafe. The remarks to which I desire, in conclusion, to draw their attention, will, perhaps, most clearly explain the point of view in which I should be desirous of regarding this subject, to which the topic of my present essay compels me to advert. Let it then be esteemed a certain fact, that no Christian will ever use the argument of being a Christian, or having been one, as an excuse either for committing sin or continuing in it. If this truth is felt and accepted, the doctrine of final perseverance sinks into a mere theoretical inquiry, interesting I admit, but far from important, since no Christian can be supposed to need any consolation more complete than that which he is entitled to enjoy as an inheritor of the promises of the everlasting kingdom of Jesus Christ. My fear now is (what it has ever been), that this doctrine, and all which are connected with it, may be abused, and become fatally prejudicial to all godliness and piety, by holding out an inducement to carelessness. To those who tell me that many Christians firmly hold these doctrines, and still maintain their steadfastness in virtue, I can only reply, that the reason why they act

consistently is not *because* they believe these doctrines, but rather on account of their being sincere and genuine disciples of the Saviour, who are sure that no doctrines, whatever they may be, can justify disobedience and impiety. Sure I am, that if all the words that have been wasted by eminent and popular preachers, upon an intricate endeavour to make out that themselves and some few of their congregations are “sheep,” and will be so for ever, had been spent upon explaining the forgotten description of the Saviour, “*My sheep, HEAR MY VOICE,*” we should never have been so much, and with so much reason assailed with the objection, that the doctrines of the cross are a cloak for licentiousness. Our readers must allow me to assure them that they are but wasting moments too valuable to be thus wasted, if, instead of following the Saviour, they are discussing the impossibility of his ever allowing them finally to go astray from him. After a while, Christian friends, you will awake from your delusion—your dream—to behold the Great Shepherd and his *true flock far on before you*. Still will he be calling you to join his happy company, and you will then, perhaps, with many a struggle and much pain strive, but strive in vain, effectually to regain your lost position; and you shall close a life of painful experience in the conviction, that the bitterest moment of your life was that in which you forsook the pathway sanctified by the Saviour's example, for the intricate mazes of a flattering but profitless speculation. B. Z.

LUXURY AND ADVANTAGE OF DOING GOOD.

A PIEDMONTSE nobleman, into whose company I fell at Turin, says Mr. Rogers in his Italy, told me his story without reserve as follows:—“I was weary of life, and, after a day such as few have known, and none would wish to remember, was lounging along the street to the river, when I felt a sudden check. I turned, and beheld a little boy, who had caught the skirt of my cloak in his anxiety to solicit my notice. His look and manner were irresistible. Not less so was the lesson he had learnt. ‘There are six of us; and we are dying for want of food.’ ‘Why should I not,’ said I to myself, ‘relieve this wretched family? I have the means; and it will not delay me many minutes. But what if it does?’ The scene of misery to which he conducted me I cannot describe. I threw them my purse; and their burst of gratitude overcame me. It filled my eyes. It went as a cordial to my heart. ‘I will call again to-morrow,’ I said. ‘Fool that I was, to think of leaving a world where such pleasure was to be had, and so cheaply.’”

DR. JOHNSON AND HIS PHYSICIAN.

Dr. BROCKLESBY, Dr. Johnson's physician, being with him a short time before his death, that great man said to him, “Doctor, you are a worthy man and my friend, but I am afraid you are not a Christian! what can I do better for you than offer up in your presence, a prayer to the great God that you may become a Christian in my sense of the word?” Instantly he fell on his knees, and put up a fervent prayer; when he got up he caught hold of his hand with great earnestness, and cried, “Doctor you do not say, Amen.” The doctor looked foolishly, but after a pause, cried, Amen. Johnson said, “My dear doctor, believe a dying man, there is no salvation but in the sacrifice of the Lamb of God; go home, write down my prayer, and every word I have said, and bring it me to-morrow.” Brocklesby did so.

THE JEWS A STANDING MIRACLE.

In the 13th chapter of the gospel by Mark, in the 30th verse, are these words: "Verily, I say unto you that this generation shall not pass away, till all these things be done."

These words, which refer to the preservation of the Jews as a distinct race of men till after the establishment of the first Christian church, have been wonderfully fulfilled. How much longer this standing miracle (that of a people scattered among all other nations, and still preserving a distinct existence, which has already astonished the world for eighteen centuries) may be continued, it is impossible to predict: but how grateful should we be for the indisputable evidence which is thus afforded us of the truth of the most general facts of the Bible history! Many other nations, once far more populous and powerful, have disappeared from the face of the earth. The four mighty empires of antiquity, the Assyrian, the Persian, the Grecian, and Roman, have long since vanished from the globe; and though the memory of them is preserved in history, yet as some of them have left but few plain monuments of their existence, there might have been some room to doubt it, had mankind felt interested in raising such a doubt, in consequence of finding a belief in their existence at variance with their passions and prejudices. A belief in the history of the Jews is opposed to these passions and prejudices; and happy would be the mere natural man could he find any pretence for treating it as a fiction. But, lo! the Jews themselves are before his eyes, and present an evidence which it is impossible to reason away. And no doubt the Jews will continue to be preserved, for the sake of affording this evidence, till men's minds become so enlightened, as to enable them to see the divinity of the Word of God by its own inherent light, and they no longer require external arguments to prove it. What a merciful Providence then it is that the Jews should thus be preserved; and what omniscience is displayed in the prediction that they should be so! "This generation shall not pass away till all these things be done;" the Jews shall not be amalgamated with other nations till the church is so established as not to require their testimony.

CHARACTERISTIC TRAITS.

EVERY nation has its traits: The Spaniard *sleeps* on every affair of importance; the Italian *fiddles* upon every thing; the German *smokes* upon every thing; the French *promises* every thing; the British islanders *eat* upon every thing; and the Americans *talk* upon every thing.

MAN was born to have dominion over the earth, and to subdue it; but it is by the intellect alone that he can do so. Man's unassisted strength, what is it? To conquer nature he must understand her.—*Fullen-berg.*

REVIEW.

Lectures to Children, on the Last Hours of our Lord Jesus Christ. By CHARLES A. GOODRICH. Pp. xii.—198. 18mo. cloth. London: James Paul, Paternoster Row.

"LECTURES TO CHILDREN" require talents of a peculiar kind; and those who prepare or deliver them had need to be parents themselves, or, like Dr. Watts, to live with them, so as with delight to enter into their

feelings and modes of thinking. Probably the American pastors and principals of schools have succeeded in adapting themselves to the ideas and sentiments of the young more fully than those in England: this, however, cannot have arisen from the fact of their possessing more genius or greater talents than those bearing the same characters on this side the Atlantic, but from the fact of juvenile instruction being made a subject of investigation and study. This we know is the case among the several religious bodies, an illustration of which we have in this interesting volume of "Lectures to Children." They are *six* in number, and well worthy of reprinting in England as a present for the young.

Supplement to "Six months in a Convent;" containing a Second Statement by REBECCA THERRIA REED; Confirmations of her Narrative; and a full Exposure of Cloister Education. Pp. 110. 18mo. cloth. London: Thomas Ward and Co.

"SIX MONTHS IN A CONVENT," containing such an exposure of Roman Catholic despotism over the mind in education, and sacerdotal oppression, has naturally produced a powerful impression on the public in America. And its influence has been extraordinary in England. Miss Reed's work was replied to by the "Lady Superior" and her friends, who endeavoured to falsify that injured young lady's statements. This "Supplement" is a rejoinder, which, by a great variety of testimony from many respectable individuals, confirms the account of spiritual tyranny exercised over the inmates of the convent, and illustrating, in a striking point of view, the iniquity of the popish system. In addition to Miss Reed's second statement, this volume contains numerous "Notes by a committee of publication in Boston." We strongly recommend it, as we think it cannot fail to be instrumental in doing great service to the cause of pure Christianity in England.

Map of Palestine, illustrative of Scripture History, showing the Portions of the Tribes of Israel, the Cities of the Levites, and Cities of Refuge; with a Sketch of the Journeys of the Israelites, and an Outline Map of Asia Minor. By J. WAREHAM. On one sheet coloured. London: J. Paul, Paternoster Row.

SCRIPTURAL knowledge, under the Divine blessing, is designed to regenerate the world; and every indication of its progressive advancement, must be gratifying to the true philanthropist. Among other things indicating this progress of divine knowledge, is the publication of maps illustrative of Scripture; and the one now presented to our readers is the *third* we have been called on lately to notice. We have reason to believe that this is the cheapest; it is well designed and engraved; it is coloured, and it cannot fail to be useful, especially in schools.

SCANDAL REPREHENDED.

WITH pain I own, we all are prone
To think ill of our brothers;
As if our reputation shone
More bright from dimming others.

Thus pirate calumny prevails
Where honest truth may die;
The reason is—though reason rails—
There's magic in a lie!

THE HARVEST MOON.

No more prevented by the solar ray,
 Calm night succeeds the vanish'd tints of day,
 Extends her sombre vapours o'er the west,
 While silence tells that toil has sunk to rest.
 To give enchantment and repose complete,
 The radiant harvest-moon now rises sweet,
 As anxious to impart her ray serene
 O'er the redundant Autumn's loveliest scene,
 And, by her soft pervading light, reveal
 The waving corn through which the night winds steal,
 Or the maturer field, whose sheaves proclaim
 The ripen'd harvest, and the farmer's fame.
 Still as the eye more distant views explores,
 Nature presents her wide luxuriant stores,
 And seems to triumph in the bounteous hour
 When her fair fruits thus manifest her power.
 Thrill then, my grateful heart, and yet declare
 Why fields and skies this chastening aspect wear,
 Or why acute emotions, undefined,
 From them subdue the all-adoring mind !
 Does penetrating reason now connect
 With nature's cause this exquisite effect,
 Tracing the various progress here display'd,
 The seed prolific in the bowing blade,
 The alternations of the rain and sun,
 Which perfect thus the work which man began ?
 Or does the vivid fancy far pursue
 The ultimate result,—the cottage view,
 Where virtue calmly reigns without disguise,
 And makes the uninstructed peasants wise ;
 Who, as they nature's simple banquet share,
 Perceive, adore, the providential care
 That nurtures every lily of the field,
 And bids the earth to man her riches yield ?
 Yet, as imagination thus extends,
 The lightning glances to the cause and ends,
 Love still pervades the whole stupendous plan,
 And nature manifests her God to man.
 Her charms, not merely to the sense confin'd,
 For more exalted purpose were design'd :
 They, the apt symbols of specific good,
 Are by the heart in secret understood.
 When with harmonious softness they surprise,
 And exquisite emotions fondly rise,
 They but excite the vital powers of mind,
 And with their glowing archetypes are join'd.
 If ere the senses can instruct the soul,
 And in truth's cause her energies enrol ;
 If in the heart their influence can excite
 The latent swellings of sublime delight :
 Conduct each child of dust to scenes like this,
 Bid him behold ! and taste extatic bliss ;
 And while he scans it, may each burning thought
 Recall His hand by whom the whole is wrought !
 O Thou, whose wisdom, power, and love appear
 In varied grandeur through the rolling year ;
 Thou whom the ocean and the winds obey,
 To whom creation bends, and mortals pray ;
 How should the heart in solemn rapture rise
 When thus thy glory fills the earth and skies,—
 When nature's eloquent though silent voice,
 Bids man confess thy goodness and rejoice !
 May all thy children, yielding to thy will,
 The wise commandments of thy love fulfil !
 As in creation's vast domain they see
 Order—perfection—all produc'd by thee ;
 O may the humbled and expanding heart
 Receive the goodness which thou wouldst impart,
 And, when their seasons to the autumn roll,
 Present to Thee the harvest of the soul !

ON ATTENDING DIVINE WORSHIP.

WHEN through thy mercy, oh ! my God,
 Thy service I attend ;
 Teach me to feel the utter want
 Of thee my heavenly friend.

Teach my dull heart to know and feel
 That thou art *all in all* ;
 And bless me with a list'ning ear,
 When thou art pleased to call.

To call my vain and worthless heart
 To know thy holy will ;
 To love and serve thee as I ought,
 And thy just laws fulfil.

And for my blessed Saviour's sake,
 Vouchsafe thy heavenly grace ;
 That when I die I may behold
 And see thee face to face.

A. S. M.

KNOWLEDGE AND WISDOM CONTRASTED.

THE man of knowledge looks on worms below,
 And proudly thinks, " Much more than these I
 know ! "

And while exulting in his powers of thought,
 The crowds of wiser men are all forgot.

The man of wisdom lifts his eyes from earth
 To Him whose knowledge gave creation birth ;
 And, as contrasted with th' Almighty mind,
 Declares archangels ignorant and blind !

ALL THINGS WORK TOGETHER FOR GOOD
TO THEM THAT LOVE GOD.

ROM. viii. 28.

PILGRIM, why art thou repining ?
 Why so much solititude ?
 Know the Saviour is designing
 Trials for thy lasting good.

Murmur not, but be thou yielding,
 Quietly afflictions bear ;
 Blessed spirits are thee shielding,
 Know thou art to Jesus dear.

Pray for faith and patient waiting,
 Pray the Spirit thee to guide ;
 In the joys to be creating,
 Ever with thee to abide.

Praying in the name of Jesus,
 Pleading his most precious blood ;
 Who descended to redeem us,
 Reconciling us to God.

Pilgrim, why art thou repining ?
 Why so much solititude ?
 Know the Saviour is designing
 Trials for thy lasting good.

W. R. S.

London: Printed and Published by JAMES S. HODGSON, at 22, Poppin's Court, Fleet Street ; where all communications for the Editor (post paid) are to be addressed ; sold also by Simpkin, Marshall and Co., and by all other Booksellers, News-vendors, &c. in the Kingdom.
 The trade may be supplied in London, by PART, Paternoster Row ; STYLL, Paternoster Row ; BUNOZA, Holwell Street, Strand ; in Manchester, by Elberby ; Sheffield, Innocent.

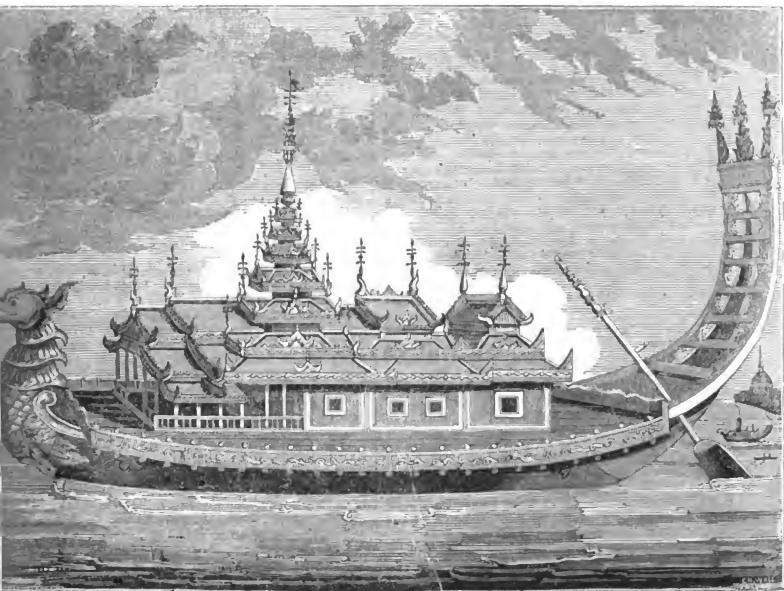
THE CHRISTIAN'S PENNY MAGAZINE.

N^o 185.

PUBLISHED EVERY SATURDAY.

DECEMBER 19, 1835

PRINTED AND PUBLISHED BY J. E. HODSON, 22, POFFIN'S COURT, FLEET STREET, LONDON.



SHOEPAUNDOGEE, OR, ROYAL GOLDEN BARGE OF AVA.

RELIGION AND CUSTOMS OF THE BURMAN EMPIRE.

Our readers will find in No. 14, of the Christian's Penny Magazine, some notices of Gualama, the chief deity of the Burmese; and in No. 16, an account of the SHOEMADOO, or *Golden Supreme*, at Pegu, the most magnificent of all the sacred temples in the Burman empire.

Availing ourselves of the opportunity offered, in presenting our readers with a view of the SHOEPAL N-DOGEE, or ROYAL GOLDEN BARGE, we shall give some further account of the religion of the Burmese; which cannot fail to be interesting to all those who are concerned for the progress of the Gospel of Christ among all the populous nations of Asia.

Lieutenant-colonel Symes, by his instructive narrative of his embassy to the court of Ava, in 1795, has VOL. IV.

made us acquainted with many things relating to this extensive empire. Taken in its most extended sense, the Burman dominions contain 194,000 square miles; forming altogether the most extensive native government subject to one sovereign authority, at present existing in India. Colonel Symes supposes the population, including Arracan, to amount to about 17,000,000, or probably more; though some, especially captain Cox, who succeeded colonel Symes as ambassador, reckons less than half that number of inhabitants.

DESCRIPTION OF THE SHOEPAUNDOGEE.

Colonel Symes, in giving an account of the SHOEPAUNDOGEE, says:—

“ My Bengal draftsman, whose labours were principally dictated by Dr. Buchanan in the delineation of plants, met at Thumcrapoura with a brother artist, in a Siamese painter, who was employed by the court.

This man, though not so skilful as the person in my service, was, nevertheless, of much utility. He furnished me with several drawings, descriptive of the costume of the country, which, though executed with little taste, were finished with the most perfect fidelity. Among other things, he brought me a representation of the Shoepaundgee, or royal barge, used by the king when he goes in state on the water. The painter reported that the length of the vessel was a hundred cubits (more than one hundred and fifty feet.) I saw it through a glass, but at too great a distance to observe more than the elevated stern, the royal piasath in the centre, which occupied the place of a mast, and the splendour of the gilding, with which it was covered. The king possesses a great variety of boats. Some of them we had an opportunity of viewing, but the Shoepaundgee is by far the most magnificent."

SUPERSTITION OF THE BURMESE.

Christian charity cannot but mourn, while the intelligent mind, illumined by the Word and Spirit of God, in the doctrines of salvation, contemplates populous regions of the earth, "sitting in darkness and the shadow of death." The following paragraphs relating to the superstitions of the Burmese, cannot be read by any Christian, without his spirit, like that of Paul at Athens, being "stirred within him."

"A Catholic bishop, who resided at Ava, received from Zardoburha, the chief rahan, or priest, the following account of the religion professed by his countrymen, which was intended to effect the conversion of the bishops, and of all such as professed a religion different from that of Godama, the god of the Birmanas.

"The gods who have appeared in this present world, and who have obtained the perfect state *Nieban*, are four; CHAUCHASAM, GONAGOM, GASTA, and GODAMA.

"Q. Of which of these gods ought the law at present to be followed?

"A. Of the god *Godam*."

"Q. Where is the god *Godama*?

"A. *Godama*, at the age of thirty-five years, having attained divinity, preached his law for forty-five years, and brought salvation to all living beings. At eighty years of age, he obtained *Nieban*, and this happened 2,362 years ago. Then *Godama* said, after I shall have departed from this earth, I will preserve my law and disciples for five thousand years; and he commanded that his images and relics should be worshipped, which has accordingly been ever since done.

"Q. In saying that *Godama* obtained *Nieban*, what is understood by that word?

"A. When a person is no longer subject to any of the following miseries, namely, to weight, old age, disease, and death, then he is said to have obtained *Nieban*. Nothing, no place, can give us an adequate idea of *Nieban*; we can only say, that to be free from the four above-mentioned miseries, and to obtain salvation is *Nieban*. In the same manner, as when any person labouring under a severe disease, recovers by the assistance of medicine, we may say he has obtained health: but if any person wishes to know the manner or cause of his thus obtaining health, it can only be answered, that to be restored to health signifies no more than to be recovered from disease. In the same manner only can we speak of *Nieban*, and after this manner *Godama* taught.

"Q. Is not *Godama* the only true god on the face of this earth?

"A. *Godama* is the only true and pure god, who knows the four laws called *Sizza*, and who can bestow *Nieban*. In the same manner, as on the destruction of a kingdom many arise, who aspire to the throne,

and who assume the royal insignia: so when the time fixed for the duration of the law preceding *Godama* had expired, and it had been prophesied for a thousand years, that a new god was about to appear, six men, before the coming of *Godama*, pretended that they were gods, and each of them was followed by five hundred disciples.

"Q. When the true god *Godama* appeared, did not the false gods renounce their doctrines?

"A. Some of them did: but others still continue obstinate: and with all these *Godama* fought in the kingdom *Saulti*, near the river *Manche*: what greater miracle can be performed?

"Q. In this conflict who gained the superiority?

"A. *Godama* did; on which account the ringleader of the false gods was so ashamed, that, tying a pot about his neck, he threw himself into a river and was drowned.

"Q. The master being dead, did his followers renounce his doctrine?

"A. Some of them renounced his doctrine: but others did not. It is easy with your nails, or with *megnass*,* to take a thorn out of your feet or hands; but it is very difficult to pluck forth from the minds of men the doctrine of false gods.

"Q. Cannot this be done by any means?

"A. The warnings of just men, like the *megnass*, can only effect it.

"Q. What are the warnings and doctrines of these just men?

"A. In the first place, whoever kills animals, or commits the other wicked actions, which are contrary to the five commandments, is liable to the lot of evil deeds: but whoever bestows alms, practises the ten virtues, and adores *Godama* and the rahans, will obtain the lot of good deeds. In the second place, in the same manner as the shadow and body are inseparable, so during all the successive destructions of future worlds, these lots of good and evil inseparably follow all living beings, and are the sufficient causes of all the good and evil, by which those beings are affected: from these lots beings are born noble or ignoble; from them men pass into animals, or into *Nat*. This is the doctrine revealed by *Godama*, and it is called the doctrine of *Sammadeitti*. This doctrine is the great *megnass*, or nail, which completely plucks forth from the minds of men the thorns of the *deitti*. O ye masters and wise men of all nations; Armenians, English, French, and Dutch, proclaim it to all living beings!"

"The title assumed by the writer of the above treatise was, I, *Atuli Zoraddo*, great-master of the king of the nine provinces of the *Shan*, of the province of *Cassary*, of the three provinces of *Giun*, *Yun* and *Han*, of the three provinces of *Pegu*, and of the seven provinces of *Burmas*: prince of the golden umbrella, of the palace of the sun and moon; and also supreme lord of the white elephant, of the red elephant, of the black elephant, &c. &c. &c."

SACRED WHITE ELEPHANT OF AVA.

Various ecclesiastical ranks and orders exist in Birman: but "besides these wholly religious characters, there is a very important personage who forms a kind of link between the sacred and the profane, being the second dignitary in the kingdom,—the WHITE ELEPHANT, who has a regular cabinet, composed of ministers, secretaries, under-secretaries, &c., &c. This animal possesses exclusive estates, which are managed by subordinate secretaries, and all the foreign ambassadors are as regularly introduced to his HONOUR (never was the title better bestowed) as into the

* An instrument with which the Birman pluck their beads.

royal presence: on these occasions too, they present him with muslins, chintzes, and silks, as ceremoniously as they do majesty itself.

"The order of precedence in Ava, is, first, the king; second, the white elephant; and third, the queen. The residence of the white elephant is contiguous to the royal palace, with which it is connected by a long open gallery, supported by numerous wooden pillars, at the farther end of which a curtain of black velvet embossed with gold, conceals the AUGUST ANIMAL from the eyes of the vulgar; and before this curtain, the offerings intended for him are displayed. His dwelling is a lofty hall, covered with splendid gilding both inside and out, and supported by sixty-four pillars, half of which are elegantly gilt. To two of those his forefeet are fixed by silver chains, while his hind ones are secured by links of a baser material. His bed consists of a thick mattress, covered with blue cloth, over which a softer one, covered with crimson silk, is spread. His trappings are of gold, studded with large diamonds, pearls, sapphires, rubies, and other precious stones. His betel-box, spitting-pot, ancle-rings, and the vessel out of which he feeds, are all of pure gold, inlaid with precious stones, and his attendants guard amount to 1000 persons.

"The white elephant thus treated, appears to be an animal whose colour has been changed by a disease of the leprous kind; but by the Birmanians supposed to contain a human soul, in the last stage of many millions of transmigrations, and about to be absorbed into the essence of the Deity!"

THE NEGRO SAILOR AND THE TWO LITTLE BOYS IN A SHIPWRECK.

MRS. HANNAN MORE, in one of her letters, gives the following affecting statement:—"The other morning the captain of one of commodore Johnson's Dutch prizes breakfasted at Sir Charles Middleton's, and related the following little anecdote. One day he went out of his own ship, to dine on board another; while he was there a storm arose, which in a short time made an entire wreck of his own ship, to which it was impossible for him to return. He had left on board two little boys, one four, the other five years old, under the care of a poor black servant; the people struggled to get out of the sinking ship into a large boat, and the poor black took his two little children, tied them into a bag, and put in a little pot of sweetmeat for them, slung them across his shoulder, and put them into the boat; the boat by this time was quite full; the black was stepping into it himself, but was told by the master there was no room for him, that either he or the children must perish, for the weight of both would sink the boat. The exalted, heroic negro did not hesitate a moment: 'Very well,' said he, 'give my duty to my master, and tell him I beg pardon for all my faults.' And then—guess the rest—plunged to the bottom never to rise again, till the sea shall give up her dead. I told it the other day to lord Monboddo, who fairly burst into tears. The greatest lady in this land wants me to make an elegy of it, but it is above poetry!"

GOOD AND GRAVE COUNSEL.

THE following quaint epitaph is still visible on an ancient grave-stone, in a country church-yard in Norfolk:

"Live well, die never;
Die well, live for ever!"

MARITIME SURVEYS AND DISCOVERIES ON THE EASTERN COASTS OF AFRICA, AND OF ARABIA, FAVOURING THE PROGRESS OF CHRISTIANITY.

CHRISTIANITY is indebted to the colonial and commercial influence of Great Britain for many of its best facilities in promoting its triumphs among the heathen. India, China, Ceylon, Polynesia, Madagascar, and South Africa, afford ample confirmation of the correctness of this observation, and furnish splendid illustrations of the wisdom of God in "preparing the way of the Lord," by bringing the whole civilized world under the dominion of Rome, at the time of the manifestation of the Messiah.

Africa has been placed by Divine Providence, if not under the immediate dominion, yet greatly under the direct influence of Britain, doubtless for the purpose of repairing the wrongs inflicted by Europe on its wretched inhabitants, by diffusing among them the light of the Gospel, and communicating to them the blessings of Christianity with the comforts of civilization.

"It is surprising," says an able writer in the Edinburgh Review, "what a cloud of ignorance has for ages back veiled that highly favoured region, the eastern coast of Africa, from Cape Gardafui to Cape Delgado, from our eyes. Malte Brun, the best informed of modern geographers, acknowledged that his most recent authorities respecting the coast north of Zanzibar were three centuries old.

"In 1811, the government of Bombay sent two vessels, the Ternate, captain Smece, and the Sylph, lieutenant Hardy, to explore the eastern coast of Africa, and to collect intelligence respecting its navigable rivers, its trade, and political situation. This task was as ably executed, we believe, as circumstances permitted, and much valuable information was collected which has never seen the light. Some misunderstanding between those who devised the scheme of survey, and those to whom the execution of it was intrusted, occasioned, probably, unbecoming neglect on the one part, and silent disgust on the other. The report made by captain Smece, which we understand to have been extremely copious, is known to us only through an abridgment in the form of a dispatch, which he sent from Zanzibar, and which is very accurate as far as it goes. After captain Smece's return to Bombay, lieutenant Hardy remained three months at Zanzibar, where he took the depositions of several respectable Arabs, who, in the course of their mercantile wanderings, had visited various parts of the African continent. His report is full of curious particulars; but misconceptions, arising from the imperfect knowledge of the language in which the information was conveyed are conspicuous in every page of it; and in the copy which we have perused, the orthography of the proper names, originally vicious, are still further corrupted by the errors of the transcriber.

"As the information collected by Smece and Hardy was never published, and appears to have been known to very few, the honour of first dissipating the obscurity which had so long involved the shores of eastern Africa, belongs to the expedition (the history of which is contained in two volumes) of captain Butler, R.N., recently published. Captain Owen, already distinguished for his survey of the Canadian lakes, sailed in January 1822, in the *Leva* frigate, accompanied by the *Baracouta*, a ten gun-brig, with instructions to survey the entire eastern coast of Africa, and the less known portions of the coast of Madagascar, with the islets and shoals of the interjacent seas. To this extensive task was added by further instructions, the survey of the western coast from Zaïre to Benin, and

from the Rio Grande to the Gambia. All this was successfully accomplished by the energy and experience of captain Owen, and the zeal of his officers. In five years they surveyed and delineated no less than 30,000 miles of coast. There is no branch of his majesty's service more arduous in its nature, or more important in its consequences, than nautical surveying. As it requires abilities above the common, and is directly conducive to the safety of navigation and consequent activity of commerce, so it is on both accounts peculiarly entitled to public encouragement. England, glorying in the victories of her navy, may also justly boast that in this department,—in the work of peace, it is also pre-eminent. Other nations may maintain hydrographical establishments on a more liberal or splendid scale, and give to the claims of science a little of that consideration which the British parliament bestows solely on pecuniary interests. But the enlightened liberality of a government cannot in such a case supply the place of practised seamanship in its officers, or of the united skill and courage required in one whose duty it is to explore hidden dangers, and to seek the shoals in order that he may teach others how to avoid them. Future generations will ever regard with gratitude and admiration, the labours of such men as Vancouver, King, and Owen.

Captain Boteler has recently published a second edition of captain Owen's narrative, illustrated by some clever drawings which enrich the work, but this able officer has since died while executing the commission to survey the coasts of Western Guinea.

South-eastern Africa contains many petty kingdoms besides Zanguebar, Mozambique, Mocarango, and Delagoa. The Portuguese have had settlements at Mozambique and Zanguebar for a long period; at the former, since 1497: but they have contributed little to our knowledge of the inhabitants of those regions, or to their improvement; Cazembe is an extensive and comparatively civilized empire, a considerable distance from the coast; but "there are certainly some savage tribes in Eastern Africa, in situations where none but savages could dwell; the Alidoa, for instance, only three days distance from Zanguebar, eat their enemies killed in battle. But in general, the Arabs of Zanzibar, who are well acquainted with the native tribes of the adjacent continent, do not consider themselves as barbarians, but view them in a rather favourable light, and travel with as little apprehension among them as across their own island."

Eastern Africa is dotted in a most extraordinary manner, with white, black, and brown inhabitants; and the black polished skin, depressed features, and woolly head of the true negro, are no where seen in perfection from below Cape Delgado to Cape Gardafui. Some tribes of the interior, though black, have yet finely moulded features, without the slightest trace of Negro consanguinity. But the majority of the tribes inhabiting Eastern Africa, are a dusky brown people of mixed physiognomy, varying much in depth of colour, and bearing a general resemblance to the Bechuana and Kafir tribes on the borders of the colony of the Cape.

There is one tribe pre-eminent above all others both in fairness of complexion and physical endowments, the Wambugo; their black neighbours pronounce them the handsomest people on the earth. A Wambugo lady has been known to fetch in Zanzibar, the enormous sum of 3000 dollars, a sum far exceeding what is paid for the choicest beauties of Abyssinia. These handsome tribes of the interior are, by the Arabs and nations of the coast, all loosely designated *white people*; a fact which bears out the assertion of Ebu-Hankal, and of the earliest Portuguese travellers, that there are white nations in the interior of Africa.

Eastern Africa, as far back as history affords us any light, was frequented and even ruled by the Arabs. Near the close of the fifteenth century, the Portuguese arrived there, surprised at the opulent and civilized appearance of the people in the chief towns along the coast. The Moors, as the Mohammedan Africans were called, were courteous in their demeanour, wore dresses of silk and fine cotton, their houses resembled those of the Spaniards,—built in the Moorish style,—and they carried on a brisk trade with India. Commercial prosperity, however, withered beneath the grasp of the Portuguese; their avarice and fanaticism rendered them equal to the boldest enterprize, but spread desolation in all their paths; civilizing intercourse and mutual confidence fled, and towards the close of the seventeenth century, fell an easy prey to the growing power of Muscat. This little state, called Oman, embracing the south-east part of Arabia, near the entrance of the Persian Gulf, and opposite to the coast of India, attained, at an early age, considerable commercial importance, and from many causes, about a century ago, a high degree of prosperity.

Various changes have taken place during the last century, as about eighty years ago, on the death of the imam of Muscat, one of his officers usurped the government. In 1807 sultan Bader, the third in succession from the usurper, and the first who relinquished the ecclesiastical title of imam for that of sultan, was assassinated by his cousin Sâd Sâd, the present sovereign of Muscat. On his first accession to power, he was on the point of being extinguished by the Wahâbeys; but those fierce reformers having provoked the English by some acts of piracy, a considerable British force was dispatched from Bombay to Muscat in November 1809, by whom the Wahâbeys were humbled, and Sâd's authority was established.

Sultan Sâd has spared no cost to keep the government of Bombay in his interest, to counterbalance the inherent defects in his title to his sovereignty, which extends nominally over 4,000 miles of sea coast, from Bussorah, at the head of the Persian Gulf, along the coasts of Arabia and Africa, as far as Mozinbay, forty miles below Cape Delgado.

Setting aside his oriental assumptions, sultan Sâd is a generous and enterprising prince, eagerly bent on increasing his revenues by developing the industry of his dominions; and if his reforms and improvements are not equal to those of the emperor of the Turks, and the pasha of Egypt, those of the Arab sultan are believed to stand on as firm a foundation; and from the vast extent of coast comprehended in the sovereignty of Muscat, will probably have a much greater effect in diffusing civilization and Christianity. The naval force of Sâd consists at present of two ships of the line, one mounting 84 guns and the other 64, and five or six frigates, all English built, besides a large fleet of armed dows; and these vessels not only serve to maintain his authority, but to carry occasional freights of merchandize. His regular army consists of about 4,000 men, nearly all Africans, but trained and officered by sepoys, and accoutred precisely like our Indian troops. The sultan of Muscat has resided during the last three years at Zanzibar, labouring with no less success than diligence in developing the resources of that fertile island. He employs a number of experienced sugar makers from Bourbon and the Isle of France, and the sugars of Zanzibar already hold a very high place in the market. The cultivation of indigo, cotton, and of coffee, of ginger, cinnamon, cloves, and other spices, likewise engages his attention. But the spirit and enterprise of British merchants have done more for him than he even anticipated, by the commencement of a direct trade last year between London and Zanzibar, which cannot fail

to call forth the commercial resources of Eastern Africa. It is singular that cargoes laden in Zanzibar had previously reached London from the United States, but the quarter whence they originally came was kept a profound secret by the American exporters; but there is now an English house established in Zanzibar, and the importations into that island from London the first year greatly exceeded the whole of the importations into all the Portuguese colonies in Africa.

Sultan Sâid's ambition could not rest while Mombasa, a province of Zanzibar, remained independent, and he made many attempts to conquer it, but in vain; yet fearing his power, the people ceded their state to Great Britain. Captain Owen accepted the conditional cession of Mombasa; but our government, unwilling to increase our widely scattered colonies, declined to keep it, and after three years it was delivered up to its native chiefs. Lieutenant Emery, by his honourable conduct and active usefulness, secured the affections of the natives, and the day of his departure was a season of mourning; for previously the English had been more dreaded than esteemed by the Arabs of Eastern Africa.

Sultan Sâid has since made four fruitless attacks upon Mombasa. The people obtain their warlike stores from Bombay; nor could the representation of the sultan of Muscat induce the Anglo-Indian government to deviate from the path of strict neutrality.

Irritated by his defeats, and despairing of subduing Mombasa by his single strength, or of making the English the tools of his ambition, the sultan of Muscat betook himself to the Americans, whose traders have of late years grown numerous on the coasts of Eastern Africa and Arabia. In negotiating with these adventurers he had few scruples to contend with, and it was soon agreed between the parties that the Americans should have a factory in Zanzibar, or on whatever part of the African coast they might select, with exclusive privileges of trade, provided that they enabled the sultan to reduce Mombasa. This transaction being known at Bombay, a ship of war was sent to Zanzibar, in April 1834, to demand explanations, and thus was frustrated this scheme of conquest concerted by the sultan with the Americans. These are extremely desirous to possess a good port in the Arabian seas, as they carry on much trade with Madagascar, Mocha, and Zanzibar, adroitly availing themselves of the exclusion of British activity and enterprise from those seas, which was heretofore in a great measure occasioned by the monopoly of the East India Company.

Eastern Africa carries on a trade far greater than many have imagined. Captain Boteler describes it in a vivid manner, as presenting a cheering appearance, contrasted with the horror of other parts, where man seems to thrive solely by the sale of his fellow-creatures, and impiously neglects the cultivation of that soil with which nature has so liberally blessed him. In all directions the large boats, or, as they are called, *dows*, were seen principally freighted with the produce of the land, coasting their way along the shore. They are generally sixty feet long, and fourteen broad, their head terminating in a long point, and their stern in one not much shorter; and as they are built like a wedge, so, on grounding and being left by the tide, or hauled up on purpose, they require to be shored in that position by logs, which they always carry. Their planking is more frequently secured by the ribs by Carlo lashings than by nails or bolts; and with some the seats or beams projected a short distance through the side, like those of the Delagoa boats. Their huge square sails of canvas or mattings has a yard above and below, with braces, and three

or four bow-lines; and notwithstanding their uncouth appearance, they are very swift, and sail much closer to the wind than most vessels. They are always well manned, and generally pull with sixteen oars or paddles, unless when in shoal water. The dows, when large, have sometimes a small canopied space near the stern, on which, when prosecuting their voyage, the turbaned chief is often seen standing and issuing his commands. These vessels are employed in the coasting trades, in which grain is the principal article, and likewise communicate between the islands of Zanzibar, and Pemba, and the main.

This trade in provisions is wholly in the hands of the natives of the coast, but the foreign or export trade is in the hands of the Arabs of Muscat and the Banyans. The Arab merchants ally themselves by marriage with the chiefs of the native towns to which they resort, and which being the frontier towns of the coast tribes, are rarely above three day's journey from the sea. In these towns fairs are held at stated seasons, to which the natives of the interior repair with their merchandize. The ivory or other produce collected in these fairs is then carried to the Arab towns on the coast. The quantity of ivory annually exported from the three chief ports of Eastern Africa, viz. Zanzibar, Mombasa, and Samie, amount to 400,000 *urosileh*, or about 650 tons, and this is all sent to Euteh, Surat, and Bombay.

Access to the interior of Africa by the Arabs, we perceive, is wide and easy, and the slave trade, it is said, does not create many impediments. Many of the slaves brought down to the coast are sold by themselves or their kinsfolk thus seeking their fortunes; and when they fall into the hands of Arab masters they are said to be pretty sure of finding kind and parental treatment. It is said that no less than 19,000 slaves have been sold at Zanzibar in one year, of whom the greater part were voluntary slaves; and although we can never rely on the numerical accuracy of Arab statistics, the slave trade carried on at Zanzibar, under its present restrictions, is productive of comparatively little violence, voluntary slaves being by far the most numerous.

Zanzibar is believed to have commenced its present course of prosperity with the abolition of the *foreign* slave trade, a measure by which the sultan of Muscat acknowledged the influence possessed over him by his British allies. In 1811 the revenues derived by that prince from his possessions on the eastern coast of Africa amounted, according to captain Smee, to only 60,000 dollars: at present the revenues of Zanzibar alone are farmed for 170,000 dollars a year. The Arabs, sensible of the rapid increasing population of that island, already swell it in their exaggerated estimates to 400,000 souls. The town of Zanzibar contains, we believe, not less than 10,000 inhabitants, and the recent establishment of the agent of the London firm in that flourishing town will, we trust, lead to the most important results, by preparing the way for the Christian missionary.

Perfect freedom of trade having been established in the eastern seas, which may now be navigated in all directions by vessels of any size, the progress which civilization has made in Madagascar, the prosperity of our new colony at the Cape of Good Hope, the extension of Mohammed Ali's power through the Red Sea, as far as Mocha, the improvement of Zanzibar, and its trade just opened with London, are all comparatively recent occurrences, indicating and aiding the important revolution which Divine Providence is working in Eastern Africa. This revolution will be still further promoted if the East India Company purchase, as it is said they intend to do, the Island of Socotra, as a depot of coal in the projected steam

navigation between Bombay and Socx. That island, sixty miles long by twenty-two broad, was colonized at an early age by mercantile adventurers, Greeks, Arabs, Egyptians, and Hebrews. The Portuguese were unworthy to retain it, which for a few years they did, early in the sixteenth century; but if Socotra in the second century of the Christian era was inhabited or frequented by the merchants of the most commercial nations of antiquity, why might it not rise to some commercial importance to Britain at the present day? Situated as it is at the mouth of the Red Sea, and at equal distances from Kossair, Bombay, and Zanzibar, it seems particularly adapted to be a general entrepôt, and made a free port, might it not become the Singapore of the Arabian seas? Under these circumstances it would soon be frequented by the Somali merchants, and thus a considerable commerce, which has flourished from remote antiquity, but in which Britain has never had the slightest share, would be gradually opened to us, viz. the commerce carried on from Zelia and Borabore through the Somali country to Abyssinia.

Commerce, by this means, will probably become the handmaid to Christianity; missionaries and pious sailors will carry the gospel and Bethel flags with their precious cargoes of Britain's manufactures into every part of those little frequented seas, while Bibles are conveyed throughout the length and breadth of the whole continent of Africa, and the largest application of the prophet be fulfilled,—"ETHIOPIA SHALL SOON STRETCH OUT HER HANDS UNTO GOD."

ILLUSTRATION OF GEN. xxviii. 17.

"This is none other but the house of God, and this is the gate of heaven."

"ORIENTAL CUSTOMS" from a youth have had a charm for my mind, and I have read with much interest, the works of Harmer and Burder, illustrative of various passages of Scripture. Our missionaries from India have contributed a vast mass of interesting information relating to Eastern customs, by which much new light has been thrown upon the blessed Word of God.

The Rev. Henry Townley has frequently given many apposite and edifying illustrations on the historic passages of the Bible; and yesterday I had the gratification of hearing the above passage for a text, on the occasion of opening the new chapel at Bromley, in Kent. He commenced his discourse by remarking, that he never read this verse of Scripture, without thinking on a scene which he witnessed in India, it was a suttee—the burning of a widow on the corpse of her late husband. Having heard of the preparation he hastened to the place of dreadful murder, and remonstrated with the wretched woman, and also with her child, who was to kindle the fatal fire; but his remonstrances were in vain. They were deluded by ignorance and superstition, and, influenced by their priests, they were resolved upon the horrible procedure. He charged the murder upon the attending priests; but their guilty minds were blinded, and their hearts hardened, as if steeled against every holy impression: the fatal flame was applied, and the combustible materials were soon in a blaze, an infernal conflagration! Sick at heart, he turned from the shocking sight, exclaiming, "*This is none other but the house of the devil, and this is the gate of hell!*"

The reverend preacher took occasion to appeal to his hearers on the infinite value of their privileges in having the treasure of the Holy Scripture, and, by their divine instruction, the most intelligent reason to say, in dedicating the elegant new chapel to the honour of Christ, "*This is none other but the house of God, and this is the gate of heaven!*"

Blackheath: Dec. 2, 1835.

ON DIVINE INFLUENCE.

No. XIX.

HOW TO REGAIN IT.

THERE can be no condition of heart more awful than that of the man "who, after having escaped the pollutions of the world through the knowledge of the Saviour is again entangled therein;" for we have the authority of an apostle in declaring, that "It is better not to know the way of righteousness, than after having known it, to turn from the holy commandment." In my last essay, I traced the downward course which leads to this deplorable situation; and, as it would be delusive to suppose that there are none among our readers who feel this to be the case with themselves, in a greater or less degree, I propose to devote my attention at the present time, exclusively to an exhibition of the conduct which duty—interest—and every consideration that can affect the human mind, call on them to pursue, so that they may regain their lost position.

But, alas! can I anticipate that the least benefit will result from what I shall endeavour to enforce? will *they* feel it? I fear many of them will not. But I can well imagine that there are some whose hearts are deeply affected by the remembrance of sad transgressions—who are applying all the denunciations of Scripture to themselves, and who have advanced so far in the gloom of melancholy, as to suppose they have committed the unpardonable sin—and that these individuals will anticipate relief or direction from my observations. Possibly they may find it. But to such, and to all whose only fear is that God is unwilling to pardon and save *them*—or that *they* are too debased ever to be sanctified, I have only to say on the present occasion, that they have nothing in their case which can admit of a moment's supposition that they have lost Divine Influence—all that I advise them to do is to ask for pardon—and for the help of the Spirit to advance in piety, and (unless God can lie) they will have it.

Wanderer! you who have forsaken duties once your joy, and who have stifled emotions intended by God for your restoration to the path of duty—you who are not mourning over sin, but using all the means in your power to drown the voice that calls you to repentance—you who have mingled in the scenes of festive merriment and carnal delight, and have hurried into every excess of pleasure so that you might have no leisure for reflection—to you I speak. And if I could be sure that you would indeed pursue the course that I suggest, one word should sum up all my advice,

THINK!!

Yes, that one word contains the full, the efficient, and the only preparative for the remedy for that malignant disease which is gnawing away the foundation of your peace, and preparing you for the excruciating torments of the lake of fire.

Think of the past. There was a time when you could look up to the throne of God, and believe that through the merits of a Saviour's blood, you were reconciled to the Almighty. The services in which the Christian expresses his sense of obligation for past favours, and in which he seeks the communication of strength for the future were once your delight. Every day found you in the honest discharge of the duties of your station, and making sincere efforts to advance in virtue and the knowledge of your God, and when you retired to rest, the recollection of the past did not serve to agonise and distress, but rather to console and cheer you. Sorrows, indeed, you were called upon to bear, but they were viewed as the instruments of your sanctification, and every comfort that you enjoyed, was increased in value by your perception of a Divine Giver. You were happy. Think of the past—recall

the scenes—the house of prayer, the chamber in which your devotions were performed, the companions who helped you, the hopes that then cheered you. Bid imagination place all this before you *now*.

Think of the present. And what is the course of life which you are pursuing? What is the real value of those pleasures or distinctions for the sake of which you have sacrificed your peace of mind and your future prospects? Does the tide of fortune flow in unceasingly upon you, and do the incessant exertions you put forth bring in an abundant harvest of this world's wealth—what is it? Have you ever found that riches can soothe an aching heart, or silence the demands of conscience and of God? Seriously examine the *real*, the *eternal* value of all that the forsaking of your religion has procured you, and see whether you are in any sense the gainer by the bargain. Can that day be spent in happiness, the duties of which are not commenced with an humble prayer for the blessing of an ever present God? Can that repose be sweet which is taken without committing the soul into the hands of him who alone can sustain it in the hours of forgetfulness? Can that heart be at ease which is loaded with a weight of unconfessed and unpardoned guilt? Can those hours of solitude be calm and refreshing, in which an effort is constantly being made to suppress the feelings and quiet the emotions that are ever ready to burst forth? Yet this is your condition, and you know it. "Let the wicked turn from his evil way and live. God hath no pleasure in a sinner's death."

Think of the future. The world through which you pass is full of sorrow, and you will have your trials to withstand ere you quit its scenes. What do you propose to comfort yourself with in the day when life and its pleasures will be worthless? At all events, you will have to meet the hour of sickness and of death. What is to be the ground of your hope and happiness then when you are leaving the world, which, therefore, cannot make you comfortable or at ease, and the separation from which will probably be one of the most agonising parts of your final struggle? How will you appear in the presence of the majesty on high to render an account of all your misdeeds? Have you never heard the denunciation of the wrath of God against all sin? Are you so ignorant as not to know that misery must await upon transgression so long as it remains? Oh! let these things affect you *now* in contemplation. Let the anticipation of them produce in you the feeling of penitence ere their awful reality is itself inflicted. Think!

Yet not alone by the language of stern severity do I feel myself entitled to urge you back again to duty. Believe me, I am not disposed to keep out of sight the kind and alluring invitations of the Redeemer, although I am resolved never to deceive my readers, or encourage *one hope* which would for a moment sanction sin. I proclaim the utter, complete, and eternal enmity of the Saviour to sin in every kind and degree; that he never can, and never will connive at the commission of it; but at the same time, I desire it to be distinctly understood, that is only *willful* sin which thus excites his indignation. If, then, one wanderer will now return, if one backslider will again enter on the path of duty, I am enabled to cheer him with the assurance that the past shall all be forgiven, and that merciful consideration shall be bestowed on all those failings and infirmities to which, by the weakness of his nature, he must ever be exposed.

Oh! return. The memory of the past allures you not to abandon for ever joys that were dear and delightful. The anticipation of the future warns you to beware how you rush into dangers that are awful even to contemplate. The inflexibility of the Deity forbids all hope of his ever relaxing one law of his govern-

ment, while the forbearance and gentleness of his character, clearly demonstrate that your welfare and happiness must be secure under his protection and favour. "Turn from your evil way **AND LIVE**."

B. Z.

LAST MOMENTS AND PROSPECTS OF A CHRISTIAN.

WHAT a delightful prospect does the believer behold when stretched on the bed of sickness! It may be his death-bed; his glass, perhaps, nearly run out, his lamp may be nearly extinguished. Yet he requires no one to nourish the expiring flame. He has done with the world's cares and troubles, anxiety and turmoil. He has set his "affections on things above, not on things of the earth," he has walked, soberly, righteously, and humbly in life, and he now goes to taste of joys that never cloy; where sickness and sorrow are unknown, and where all is harmony, happiness, and peace. He seems tired of this world, and his soul longs for the everlasting joys of heaven, the peerless glories of eternal life. His enraptured imagination hears the angelic choir, sing with seraphic strains,

"Sister spirit, come away;"

and his soul seems ready to burst the fetters and break from the frail prison house to join the harmonious throng, whilst he says,

"Lend, lend your wings! I mount, I fly!"

O grave, where is thy victory?"

Ah! see now the weary body sinks with exhalation on the pillow of rest; he is gone! the soul has winged its way from the frail tabernacle, which has gone to "the land of darkness." Oh! behold him transported in one instant from earth to glory; gone to live for ever in a "building of God, an house not made with hands, eternal in the heavens." Where he will join the glorious army of martyrs and saints triumphant, who sing without ceasing. "Glory, honour, praise, and power, be unto the Lamb for ever, Jesus Christ is our Redeemer, HALLELUAH, praise the Lord."

Such are the circumstances of a believer's death-bed, and his inspiring prospects; how many who read this, can see these glorious sights? I hope many; to those elect ones I would say, "Trust on, lay your transgressions at his feet," for, "though your sins be as scarlet they shall be as white as snow; though they be red like crimson they shall be as wool." If you feel certain that through him alone you can obtain remission, ye "are justified from all things;" turn then unto Christ (the Saviour; he will) never, after once letting you feel your need, forsake you; come, then, I beseech you, come—

"And lo! ye needy come and welcome,

God's free bounty glorify;

Pure belief and true repentance,

Every grace that brings us nigh,

Without money,

Come to Jesus Christ and buy."

PHILOS.

EXTRAORDINARY ROYAL MODE OF STUDY.

FREDERICK THE GREAT had five libraries, all exactly alike, and containing the same books ranged in the same order; one at Potsdam, a second at Sans Souci, a third at Berlin, a fourth at Charlottenburg, and a fifth at Breslaw. On removing to either of these places, he had only to make a note of the page at which he left off, to pursue it without interruption on his arrival. Accordingly, he always bought five copies of the books he chose to read.

LIFE'S STAGES HOW IMPROVED.

AN old author says, "At twenty, we kill pleasure; at thirty, we taste it; at forty, we husband it; at fifty, we seek it; at sixty, we regret it."

PUBLIC COLLECTION OF ENGRAVINGS.

THE public collection of engravings at the king's library, Paris, contains upwards of 14,000,000; that of Munich exceeds 300,000; of Vienna, contains 300,000; of Dresden, 250,000; of the British Museum in London, 100,000; of Copenhagen, 80,000; and that of Amsterdam, 70,000.

THE EVENING STAR.

I SAW the star of even;
It shone in radiance bright,
Though all the westward heaven
Was one broad flood of light.
In equal glory beaming,
I viewed another star,
Through midnight darkness streaming
Its splendour from afar.
Thus, when in joy reclining,
The Christian's soul displays
How God, around him shining,
Adds lustre to his rays.
And when the world is darkling,
Cold, joyless as the tomb,—
The Christian's soul is sparkling,
A star amid the gloom.
In silent peace reposing
Amid the clouds of night,
His God is nigh, disclosing
That all within is bright.

CHARLOTTE ELIZABETH.

BLESSED BE THE LORD, PSALM xxxi. 21.

How rich the blessings are,
The Saviour doth afford:
Ye saints agree,
With melody,
Sing "Blessed be the LORD."
His Word! what joy it brings!
Its worth who can record?
It soothes our grief,
Gives sweet relief;
Sing "Blessed be the LORD."
His glorious righteous robe,
By numbers much abhor'd,
Its value's known,
By saints alone;
Sing "Blessed be the LORD."
His blood, so pure and rich,
Base sinners hath restored;
Their souls released,
Their joys increased;
Sing "Blessed be the LORD."
His love ne'er knows an end;
His people he'll reward;
His joys they'll share,
Bright crowns shall wear;
Sing "Blessed be the LORD."

W. R. S.

RURAL DEVOTION.

Far from the world we now retire,
And raise our eyes to God,
Who in his love—smiles from above,
And cheers our dark abode.

Author of all the countless worlds,
The vault of heaven displays,
Awe'd by thy power—thou we adore,
And chaunt our evening lays.

Under those eyes, which never close,
We lay us down to sleep;
Hearer of prayer—make us thy care,
And safe our slumbers keep.

Soon as the sun with new-born rays,
Re-lumes the eastern skies,
Source of all light—beam on our sight,
And bless our waking eye.

SPENDING THE SABBATH.

EVERY thought should be directed
Heavenward thro' this hallowed day,
Worldly schemes should be rejected,
Themes that draw the soul away;
'Tis the day of sacred rest,
'Tis the day the Lord has blest.

J. J.

REPLY OF THE EDITOR TO A HAMPSHIRE CLERGYMAN.

"GIVE none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God" (1 Cor. x. 32), is a maxim which is intended to be strictly observed, according to the original promise, in the pages of the Christian's Penny Magazine. We regret, therefore, that our estimable correspondent, a clergyman in Hampshire, should consider that this neutrality on disputed points has been in any degree violated, by the insertion of the article intitled "Reform of the Liturgy," in No. 176. Perhaps that article, written evidently by a churchman, and sent to us by a sincere lover of peace, from the *British and Foreign Review*, as it stated at the bottom, may be considered as entering within the boundaries of controversy, which we have professed carefully to avoid; and as there is so vast a field open before us, besides the disputed ground, we will endeavour to refrain from stepping over the line of peace.

That we have not wilfully entered the neutral territory, is manifest from the fact of our respected correspondent having read and circulated the Christian's Penny Magazine from nearly its commencement; and we can assure him, that the doctrines which he regards as the essential, are held equally dear to us as the saving truths of the Gospel.

We are greatly delighted with the truly Christian spirit which breathes in the letter of our pious correspondent; and sincerely do we pray that the choicest gifts and graces of the Holy Spirit may be poured forth upon him, especially while he can appeal to his "cottage expositions, of which he has given many thousands" during the ten years of his ministry.

London: Printed and Published by JAMES S. HODSON, at 22, Poppin's Court, Fleet Street; where all communications for the Editor (post paid) are to be addressed; sold also by Simpkin, Marshall and Co., and by all other Booksellers, News-vendors, &c. in the Kingdom.
The Trade may be supplied in London, by PAUL, Paternoster Row; STRELL, Paternoster Row; BRAUER, Holywell Street, Strand; in Manchester, by Ellery; Sheffield, Innocent.

THE CHRISTIAN'S PENNY MAGAZINE.

Nº 186.

PUBLISHED EVERY SATURDAY.

DECEMBER 26, 1835.

PRINTED AND PUBLISHED BY J. S. HODSON, 22, POFFIN'S COURT, FLEET STREET, LONDON.



ST. DUNSTAN'S IN THE WEST, FLEET STREET, LONDON.

"ST. DUNSTAN'S IN THE WEST," is admirably situated in the midst of a dense population in the city of London; and it is associated with many of the most pleasing recollections in connection with the advancement and progress of evangelical religion among the million of our metropolis.

Dr. William Bates, one of the ejected Presbyterian ministers, and who, on account of his learning and engaging eloquence, as a preacher, was called "silver-tongued Bates,"—the famous Richard Baxter, another Presbyterian divine of immortal memory—and the celebrated William Romaine, of the last century,

occupied the pulpit of St. Dunstan's in the West, and by their faithful ministrations, attracted crowds to receive from their lips, the doctrines of salvation by Jesus Christ.

"All-devouring time," however, had so dilapidated the venerable structure in which those great men of God ministered, that it became indispensably necessary to take it down and remove many of its sacred, grotesque, and ludicrous ornaments, the production of former ages.

"St. Dunstan's in the West," represented in our engraving, has recently been built at the expense of

the parishioners, from the designs, and principally under the superintendence of the late John Shaw, Esq. F.R.S. and F.S.A., architect of Christ's Hospital. The foundations were commenced in November, 1830, and the superstructure in June, 1831; the contract for the former being 1545*l.* and for the latter 10,900*l.* In the plan of this building there is some peculiarity, it being a regular octagon, about fifty feet in diameter, conjoined by a lobby on the south side to a lofty tower, in which is the principal entrance. The general design is conformable to the pointed style of architecture, but the details are varied from those of any particular period.

The tower, with its surmounting lantern, which, in an architectural point of view, is the most ornamental part of the edifice, is one hundred and thirty feet in height; that of the tower alone, to the battlements is ninety feet. The entrance doorway opens by a deeply recessed arch, having an angular pediment in front, crocketed and otherwise ornamented. Here also, in lateral compartments, are the royal arms, and the arms of the city of London. A surmounting series of panelled work, including small blank shields, completes the basement division; above this rises the belfry story for the reception of the tuneable ring of eight bells, that belonged to the old church, and the sound of which will issue with effect through the four large windows, which are the main features of the second stage. In the compartment below the windows is a clock, with three dials. "Above these windows, the tower, hitherto square, becomes gradually octagonal (springing from corbeled heads), till terminated by four octagonal pinnacles, and crowned by an octagonal moulded battlement. Upon the tower is an enriched stone lantern, perforated with gothic windows of two heights, each angle having a buttress and an enriched finial; the whole being terminated by an ornamental, pierced, and very rich crown parapet." The whole of this division of the building is of Ketton stone, which is a very superior kind of freestone from the county of Rutland; and with which material many of our finest edifices, in the midland parts of the kingdom, have been erected: the body of the church is of fine brick, finished with stone.

Of the eight recesses from the octagon, one is occupied by the altar, (above which is a large pointed window,) and three others by the organ and the galleries for the parish children. Against the walls of the remaining recesses, which are unoccupied by galleries, are placed the sepulchral memorials from the old church. In the clere-story, which is supported on arches, are eight pointed windows. These enlighten the church, and, together with the altar window, are glazed with stained and painted glass. The roof springs from clustered columns, branching into an enriched groined ceiling, with a very large pendant key-stone, richly sculptured, with foliated ornaments, &c.; from which the chandelier is suspended. The bosses, corbels, and other embellishments, throughout the interior, display great elegance; and the pews, gallery fronts, and other fittings, are of fine oak. This edifice is calculated for the accommodation of about nine hundred persons. The painted windows, altar, pulpit, &c. were benefactions, amounting, it is believed, to between two and three thousand pounds.

The Rev. Thomas Snow, M.A. is the present rector of St. Dunstan's in the West, and he is believed to be a truly evangelical minister, a faithful servant of Christ.

Happiness is nothing but that inward sweet delight that will arise from the harmonious agreement between our wills and God's will.—*Ralph Cudworth.*

"IMMANUEL:—GOD WITH US."—MATTHEW. i. 23.

AND is it so? Did God descend?
Did He, the sinners gen'rous friend,
Stoop from his glories, to appear
A mortal, weeping mortal, here?
Did holy seers, in rapturous lay,
Foretell the birth and blessed day?
Did eastern sages see by night
An unknown star of glory bright?
And did that star direct their way
To where the wondrous infant lay?
Our joyful hearts and tuneful tongues
Confess the truth with grateful songs;
With angel-hosts we hail the morn,
When our Redeemer Christ was born.

He came, in love, to set us free
From sin, and Satan's slavery;
To heal our wounds, dispel our fears,
Assuage our griefs, and wipe our tears,
Remove our doubts and point the way
To peace, to heaven, and endless day.
Almighty power and love divine,
In our blest God alone combine;
That power and love are freely given
To raise us to himself and heaven.
With joyous hearts, we hail the morn
When our Redeemer God was born.

W. T.

THE TRIUMPH OF THE SAVIOUR.

A Christmas Carol.

Come thou energy divine,
In thy full effusion shine,
All thy vital warmth impart,
Let its fervour reach my heart.
As the children of the sky;
Minds inspired with harmony;
Glory sing to God above;
To the holy fount of love.
Messengers of peace to earth,
They declar'd the Saviour's birth;
Who mankind from sin should free,
Give the world his bliss to see.

Let us now in him rejoice,
Praises sing with cheerful voice;
On him let our hopes repose,
Cause of all our sorrows' close.
He the foe of man shall foil;
Full success attend his toil:
Who made many lost his care,
Shall the many rescued share.
Gracious was his kind design,
Perfect in his work divine;
Perfect peace ordain'd for man,
Such his free salvation's plan.

CHORUS.

Ye who hear the hymn of praise,
Join accordant notes to raise;
Join thanksgivings glad to bring,
And the Saviour's triumph sing.

B. R. G.

B. Z.'s concluding Paper on *Divine Influence*, is unavoidably postponed, a circumstance we much regret, as we had fully intended to have included the entire of this excellent series of Papers in our present volume.

London: Printed and Published by JAMES S. HOULSON, at 21, Poppin's Court, Fleet Street; where all communications to the Editor (post paid) are to be addressed: sold also by Simpkin, Marshall and Co., and by all other Booksellers, News-vendors, &c. in the Kingdom.

The Trade may be supplied in London, by PAUL, Paternoster Row; STRELL, Paternoster Row; BEAUM, Holywell Street, Strand; Manchester, by Ellaby; Sheffield, Innocent.

INDEX.

- ACCOMPLISHMENT of Divine Purposes**, on the connection between appointed means and the, **354, 356**
Adoption, **222**
Adversity the Means of Man's Impiety, **300**
Afflictions, design and benefit of, **357**
Albion Chapel, account of, **361**
Alphabet, the, **264**
Always easy, the Italian bishop's secret of being, **102**
American Home Missionary Society, **181**
 — Cherokee Indian woman, piety and zeal of an, **133**
 — inland waters, statistics of the, **46**
Anecdote of a early minister, **141**
Animals, cruelty to, **92**
Anti-Slavery Society, **5**
Apophorism, **227**
Atlantic ocean, current of the, **218**
At-tremem, reflections on the, **278**
 — value of the, **363**
Austerities of the Brannins, **368**
Autumn improved, **302**
Bacon's (Lord) "Student's Prayer," **21**
Baptist Missionary Society, **213**
 — Hurley Wood, the residence of Mrs. L. Murr, a visit to, **13**
 — visit of a lady to, **13**
Bathala, the monastery of, in **Portugal**, **234**
Belle, the queen, **66**
Bible, in Jamaica, eagerness of the for education, **372**
Books, imputation of, in **Russia**, **376**
Books and Manuscripts in the Imperial Library at Vienna, **357**
Bonaparte, Miss, and the theatre, **61**
Boyle's, the Hon. R., persevering zeal to understand the Scriptures, **245**
British India, moral condition and prospects of, **102**
 — metropolis, moral and religious state of the, **129, 130**
 — Kings, calamities of, **382**
British and Foreign Sailors' Society, **148**
 — and Foreign Bible Society, **164**
 — and Foreign School Society, **163**
 — abbey, historical notices of, **268**
Brunswick Chapel, Mile End, **153**
Bunyan, John, narrative of, **52**
Buxton, Jedediah, biographical sketch of, **269**
 — "Can she spin?" Inquiry of James L., **160**
Cape of Good Hope, historical notices of the British colony of the, **46**
Carey (Dr.), learning, labours, disinterestedness, and last will of, **11**
Carey's (Dr.) laborious diligence in India, **52**
Cardinal Wolsey, birth-place of, **358**
Cartoons of Raphael, the, **338**
Castles in England, **225**
Ceremonials of Religion, **301**
Charlemagne, **31**
Characteristic Traits, **269**
Chichester Market Cross, **177**
"Chief of Sinners, the," Dr. Johnson's remarks on, **308**
China, contemplated mission to, **123**
 — journal of three voyages along the coast of, **53**
Chinese religion, priesthood, and morals, **26**
 — degradation of the, and missionary prospects, **62**
 — College in England? who cannot Prebendates support a? **378**
 — Paper, on making, **379**
 — Church, state of, **368**
Christian forgiveness, **112**
 — Instruction Society, **164**
Christian knowledge, the imperative duty of extending, **227**
Christianity, evidence of the truth of, **5**
Christianity, influence of, **119**
Christianity, wartime surveys and disc. varies on the eastern coast of Africa, and of Arabia, favouring the progress of, **463**
Christian, a thankful, **356**
Christian, Courage, **356**
Christian Morality—"Love your enemies," **364**
Church Missionary Society, **187**
Clergy in France, payment of, **364**
Clerks, the crowing of, **13**
Coggeshall Abbey, **161**
Columbus, stratagem of, to obtain supplies, **266**
Colleges in the United States, **371**
Comets, on, **185, 184, 263**
Conference, Primitive Methodist, **16**
Confidence in God honoured, **287**
 — an antidote against despondency, **393**
Conscience, the voice of, and fifty dollars, **300**
Conversion of a Shipwrecked American Captain, **357**
Conversion to God, and vital godliness, **187**
Council, food and grave, **403**
Crime in the Metropolis, state of, **319**
Criticism, natural, by a clown, **375**
Death-bed testimonies, **14, 22, 53, 111, 119, 168, 191, 196, 263**
Deaths, of conveyance, ancient and modern, **138**
Deities, Hindoo, **234**
Deluge, American tradition of the, **70**
Devotion, **28**
Divine intelligence, on, **44, 68, 76, 95**
Divine Providence, illustration of, **374**
Dollar, Good, luxury and advantage of, **308**
Dowager March, news of Salisbury, death of, on the fire at Hatfield House, **333**
Eagle, the white-headed, **70**
Eastern Lamentations, **201**
Ecclesiastical Statistics of Europe, **366**
Education in England and America, **43**
Education, religious, influence of, **270**
Education, collegiate and ministerial, in **Africa**, **368**
Egypt, improving state of, **46**
Eleazar, death of, **259**
England's privileges, **222**
English language in India, extension of the, **184**
English Philologist, success of, **343**
Envoy, **301**
Evangelization of Great Britain, **251**
Evidences of Christianity, what are the most excellent works on the, **126**
Evils of Detraction, **303**
Evil Conscience, an, **215**
Extraordinary child, **5**
Family Benevolence, **201**
Family constitution, the, **201**
Father's book, **16**
Female character, on the, **100**
Female zeal and piety, American, **212**
Female prisoners in Newgate, edition of, **126**
Fish-87, West Indian, **228**
Fishing Extravagant, **347**
Fletcher (Rev. J.W.), anecdote of, **238**
Fletcher's (Dr.) evangelical counsel to Mary Queen of Scots, at her death, **12**
Flint Stone, formation of, **310**
Flowers of all hues, **16**
Fontwell Abbey, Yorkshire, historical notices of, **17**
Fox, John, the martyrologist, anecdote of, **206**
France, religion in, before the Revolution, **713**
France, museum of natural history in, **358**
Fry Mrs., and the female prisoners in Newgate, **117**
Genesis, **131**
German Hansatic towns, origin of the, **179**
Gill (Dr.), anecdote of, **38**
Ginseng, surprising progress of, **134**
God, thoughts on our knowledge of, **216**
God, discourses upon the existence and attributes of, **209**
Gold, **212**
Good and Grave Counsel, **403**
Great Britain and Ireland, total families in, **154**
Great Britain, instructive statistics of, **134**
Grey's (Lady Jane) attainments and love of learning, **103**
Habitations of cruelty, the dark places of the earth full of the, **103**
Hall, Rev. R., on Socinianism, **248**
 — opinion of Mrs. Hemans, **254**
Hall, Rev. R., lines to, **346**
Hamburg, statistics of, **170**
Hatfield House, conflagration at, **363**
 — Historical notices of, **364**
 — "Having nothing, and yet possessing all things," **318**
Hebrew x., **267**, exposition of, **78**
Hebrew vi., **46**, explanation of, **108**
Hebrew-Christian Church of Jerusalem, **172**
Hebrews, poetry of the, **203**
Hebrew Language, on the study of the, **249**
Hebrew, the, a dialect of a more extensive language, **358**
Hervy Rev. Mr., conversion of the, **129**
Hiernian Society, **179**
Hindoo superstitions, **30**
Hindoo, religion of the, **377**
Holy Scriptures, the Quaker's regard for the, **215**
Holy Spirit, Bishop Jeremy Taylor on the influence of, as necessary to understand the Scripture, **262**
Holy Scriptures, reading of by the laity, **327**
Home Missionary Society, **161**
Home Missionary Society, splendid donations to the, **82**
Hottentots, moral and religious improvement of the, **189**
Human language, origin of, **33**
Human Colour and Form, varieties of the, **286**
Hunch, largess, the Gift of God, **329**
Iceland and the Northern Ocean in Winter, Capt. J. Ross's description of, **263**
Illustration of—Zechariah iii., **9, 10**
Ephes. v., **26-35, 18**; **Matt. xix.**, **24**
Isaiah xi., **Exod. xix.**, **17-20, 28**
Isaiah ix., **18, 19**; **Numb. xxxiii.**, **15, 162**; **1 Kings xviii.**, **42, 163**
Exod. xix., **13**; **Gen. xxi.**, **22**
Exod. x., **182**; **2 Sam. xiv.**, **24**; **Ps. xiv.**, **31**; **Ps. cxix.**, **32**; **Zechar. ii.**, **5, 233**; **Gen. xxi.**, **1, 215**; **Isa. i.**, **8, 246**; **Gen. xiii.**, **10, 204**; **Gen. xiv.**, **5, 267**; **Hebrews iii.**, **13**
Immortality, thoughts on, **266**
Improved intercourse with India, illustrative of the Divine predictions, **361**
India, prospects of, **131**
India, Christianity in, **224**
Indian descendants of the ancient Israelites, missionary discoveries of, **238, 242**
Isabel, learned, and rustic Christian, **207**
Inscription over a Moorish college in Granada, **3**
Intemperance in London, **120**
Inquiry, **350**
Irish, evangelizing Society, **180**
Jacob blessing the sons of Joseph, **60**
Jenner (Dr.) and vaccine inoculation, **45**
Jepphin—Did he really sacrifice his daughter? **284**
Jews, the, a standing miracle, **399**
Jewish nation, the, **98**
Johnson (Dr.) and his Physician, **398**
Kearborough, the dropping-well at, **2**
Kenington Gardens, account of, **353**
Laurel's address to his wives, **167**
Laplacers, **232**
Latent, the, **183**
Last Moments and Prospects of a Christian, **407**
Leighton, D.D., Robert, bishop of Damblaine, **82**
Life, **23**
Life, the Uncertainty of, **293**
Life's Stages how improved, **408**
Literary notices of Germany and France, **374**
Little Jane, a Sunday School Child, **309**
Live Todd found embedded in a stone, **348**
Llanercof Priory, description of, **377**
Llanercof's Prison, the, in Lambeth Palace, **322**
London Missionary Society, **173**
London Liner Society, **174**
Lord's Day Observance Society, **174**
Louvre, the, a royal palace in Paris, **273**
Love of money is the root of all evil, **307**
Louisa, the, or Fishing Bird, **296**
Lower Canada, ecclesiastical statistics of, **267**
Luke xv. and xvi., observations on the parables of our Lord in, **213**
Luther's Apostasy, **356**
Madagascar, missionary success at, **116**
Madrid, the royal palace at, **242**
Manfred, traces of evidence, **298**
Mahomedan Saintship, **338**
Manners, simplicity of, **155**
Marrington, ceremony of, in America, **267**
Material universe, vastness of the, **37**
Men, how they ought to live, **172**
Merchant Sailors, obligations to our, **307**
Microscope, wonderful discoveries of the, **368**
Miniature Steam Engine, **379**
Misery the perversion of man's own power, **266**
Missionary Ship subscribed for at New York, **300**
Missionary Ship in France, **366**
Modesty, **23**
Muhammedan religion, reflections on the, **278**
Moravians, the, or the United Brethren, **61**
Morning meditations, **48**
Morison (Dr.), death of, **46**
Muriel Character of Kings, **251**
Movers, Christian, **67**
Mount of Olives, the, on the east of Jerusalem, **382**
Munificent bequests, **62**
Murder, remarkable trial for, **190**
My husband drinks, **129**
My friend, Sir Hugh, Christian passion of, **65**
Mysticism in France, **158**
National wealth in Britain, increase of, **126**
Natural History, Museum of, in France, **359**
Negro Slavery, **300**
 — slaves in Jamaica, number and value of, **104**
 — slavery, France admiring the abolition of, **131**
New Year's Day with the Jews, **244**
 — Chapel and Schools at Wigton, **282**
Newton's Rev. John, Wants and Wishes when old, **300**
Niagara, the Falls of, **265**
Nizard Grief, **380**
Nile, the River, **298**
Nile, the water of the, **343**
Numeri Scenae, on the mystic, **308**
On a cælestial, **254**
Oliver, Isaac, of Hmover, Virginia, **312**
Original Literature, **364**
Our Business here, **267**

Papal Claims examined, 386
Paradise, site of, 12
Paris, the Archbishop of, liberal sentiments of, 164
Patriotism, genuine, illustrated, 249
Pens, consumption of, 174
Periodical Press in America, 388
Pera, patriarchal longevity in, 216
Peter the Great, biographical notices of, 57
Petrefactions, wonderful, 16, 350
Pinkerton (Dr.), and the patriars of Constantinople, 44
Pin Making, 368
Politeness, President Washington's rules of, 50
Pope, declining in Spain and Portugal, 160
Pope, the only antidote to, 227
Pope of Rome, the only Englishman that ever became, 356
Pope's Confession, mysteries of, 362
Popular Superstitions and their folly, 307
Population in France, increase of, 373
Prayer, 113
Prayer, on, 233
Prayer Answered, 354
Princess Mary, intelligent protestantism of the, 61
Profane, punished by the Almighty, 375
Protestant Memorial for the Commemoration of the Third Century of the Reformation, 314, 325, 330, 332
Protestant, English, support of a Catholic Convent, 367
Providence, the leadings of, 4
Psalmist, the, 18
Psalmist, who were the authors of the, 188
Punctuality, habits of, 350
Reading Abbey, 113
Reason, things above, but not contrary to, 363
Reason and revelation, 45
Reconciliation, on, 231
Red Sea, navigation of the, 361
Reform of the Church, 336
Reformation, on the, 346
Religious Tract Society, 173
Religious Statistics of Cumberland, 283
Religion, — Austria, 350
Religion in Prussia, state of, 350
Repentance, necessary measure of, 210
Reply of the Editor to a Birmingham ham correspondent, 136
Reverend, — a Hampshire Clergyman, 408
Correspondent
Resources and Statistics of Nations, 362
Retrospection, a fragment, 151
Reviews of —
A Practical Essay on Prayer, 335
Abbott's Early Poetry, 334
African sketches, 56
Alban's Scripture Teacher's Assistant, 311

Assorted—Christian ministers, 51
Brady's Guide for True Pilgrims, 383
Booth's Glad Tidings, 352
Booth's treatises, 256
Brooke's Treatise on Assurance, 352
C— An, memoir of, 234
Christian belief, verses for a, 200
Clarke's, Dr. A., Christian Theology, 222
Connecticut, a, upon the Holy Bible, 348
Cowper, William, the works of, 184
Cyclopedia, Biblical and Theological, 321
Daily devout meetings, and poems, 350
Daily communion, 64
Daily manna, 64
Dyer's Complete Geographical Chart, 311
Fielding's Fulfilling of Scripture, 267
Goodrich's Lectures to Children, 302
Gospel, notes on the, 112, 160
Great Teacher, the, 255, 257
Gurney's essay on the habitual exercise of love to God, 232
Hall's Amulet, 351
Henry's Church in the House, 352
Hills (Rowland), Thoughts on Religious Subjects, 383
Horne's, Hartwell, Protestant Memorial, 331
Howe's The Redeemer's Tears, 330
Howe's Theological Treatises, 330
Husbandman's calling, the, 240
Journey to Lattakoo, 210
Judson Mrs. Ann H., life of, 254
Jesus, of Christ crucified, on the, 210
Knock's Christian Philosophy, 227
Lisnard, Miss A. J., the life of, 224
McGavin's (the late W.) posthumous works of, 72
Memoir of J. Howard Hinton, 334
Miniature sermons for infant minds, 58
Missionary stories: India, 216
More, Mrs. Hannah, memoir of, 50
Mount Pisgah, a prospect on heaven, 112
My mother's grave, 221
Natural theology, the youth's book of, 168
New Testament, a pocket exposition of the, 16
Page, Harlan, memoir of, 232
Philippi, the church at, 152
Physical sciences, the connection of the, 222
Pike's Guide for Young Disciples of the Saviour, 301
Price Essay, 361
Reed and Benson's Narrative of a Visit to the American Churches, 378
Reed's Six Months in a Convent, 367
Supplement to, 369
Ratherford's Religious Letters, 315

Salvation, the anxious inquirer after, 365
Saunders, David, history of, 222
Social Life, anecdotes of, 240
Ter-Centenary Tracts, 311
The Law of Honor, 363
Todd's lectures to children, 26
Walker's New Map of the Holy Land, 351
Warham's Map of Palestine, 309
Williams's Treasures of the earth, 310
Robinson, Ninian, the Greenleaf pensioner, 120
Roman Catholics in Great Britain, increase of, 227
Roman Catholics in Scotland, religious history of, 72
Royal Manners of the "Olden Time", 319
Russia, religion in, 97, 107
Sabbath, restoration of, 158
Sargent's History of the world, 110
Salvation, joy of, 135
Sand pillars, the, of the desert, 228
Savior knowledge, 41
Serap-book, on, 31, 39, 47, 63, 71, 79, 87, 93, 126, 134, 143, 159, 172, 182, 206, 211, 225, 231, 239, 242, 255, 265, 279, 292, 306, 373, 355, 365
Scripture, comparative expenditure in circulating at home and abroad 6
Scripture contrasts and characters, 118, 124, 146, 148, 165
Scripture Exposition, 284
Scotland and Geneva, churches of, 221
Scottish peasantry, 161
Seville, the cathedral of, and religion in Spain, 224
Serravallo's counsels to, 200
Sexes, the two, divine goodness and wisdom in the equal numbers of, 142
Sexes, Mrs. Sigourney's Estimate of, 120, 224
Seminaries Theological, in the United States, 371
Shepherd's in the East, 94
Shipwreck, the negro sailor and two little boys in a, 463
Short Sermon by the Way-side, 378
Siamese writing materials, 12
Siamese funeral, 30
Slave trade, increase of the, 62
Slavery, American, and its prejudice, 4
Snuff-Taker, the, and Sir G—R—, 366
Societies, American, religious and benevolent, 231
Society for Promoting Christianity amongst the Jews, 178
Solomon, did he gain all his wisdom by inspiration? 4
Soul, the, on the, 20
Soul, the, bound up in the bundle of life, 221
South African female slave, sale of, 102
Statistics of the Fine Arts in France, 388
— of Naples, 366

Staple Articles, consumption of, in England, 307
Standard of the Cross, "Christian's using the, 343
Stewart, Captain, the pious missionary, 121
Stepney, ancient and modern, 201
Stevens, the, the church to, 301
St. Botolph's Priory, Colchester, 345
St. Bartholomew's Hospital, 134
St. Luke's Hospital, description of, 306
St. Paul's Church, Covent Garden, account of, 307
Sturdy, extraordinary royal mode of, 47
Substitute for the linen, 354
Sun, worship of the, 22
Sunday School Society for Ireland, 189
Sunday School Union, 165
Syria, on the climate and production of, 167
Taking God's name in vain? Who is guilty of, 205
"Temple Church", the, and "Knights Templars", 145
Temperance character, a singular, 362
The communion of saints, "Archbishop Secker's judgment concerning, 36
Thomas, biography of the, 382
Thomas à Becket, travelling pomp and equipage of, 378
Time, Reflections on, 317
Travelling, observations on, 35
Trinity, best emblem of the, 2
True wisdom, the way to, 158
Truly great character, 354
Turkish maxim, 97
"Two imoutable things", in which it is impossible for God to be, 232
Value of time? who knows the, 231
Vienna, books and manuscripts in the imperial library at, 297
Wagner, the, 362
Warburton, Bishop, and his master, 375
War, destruction of human beings in, 329
War of Salvation, wanderers invited into the, 360
Wesleyan Missionary Society, 157
Wesley's, Mrs., care of her son, 118
Whirlwinds and whirlpools, 121
Who are the wise? 73
"Whose sineth a Wife?" &c., 358
Wilson (John Broadley), death of, 12
Winter evenings, profitable manner of spending, 37
Wisdom in an Old Surrey Inscription, 307
Witcraft, on, 22
Wolfe (Dr.), devout wish of, 90
Worship of the sun, 22
Wotton, Sir Henry, 267
Wrath, the countermeasures, 41
Writing, antiquity of, 23
Woburn Castle, birth place of, 354
Women, French and English, portraits of, 362

POETRY.

"Adam, where art thou?" 178
All things work together for good to them that love God, 408
American hymn, 215
A new commandment give I unto you, 330
Balloon, a fire, on seeing and mistaking it for a, 110, 40
Bible, to the, 284
Blessed be the Lord, 408
Birthday, the, 208
Bishop Heber, 329
Christ the high priest of his people, 267
Christ our Prophet, 244
Christian missions, 153
Christian convert, the, 280
Christians, encouragement to fainting, 158
Christian's future rest, the, 50
Comet, on the, supposed to be Halley's, 292
Consolation, the, 367
Death, friendship with, 144
Deity, benevolence of the, 104
Divine remembrance, desiring, 208
Divine mercy, 320
Divine worship, on attending, 400
Dr. Amesley's character as a Christian minister, 312

Dying to the world, 16
Elizabeth on sickness, to, 330
Enigma, Scripture, 48
Evangelical prayer, 224
Evening prayer, 224
Evening prayer, the, 408
Fall in prayer, 240
Forgetting the missionary, 65
Forgetting the missionary, 214
Forgetting the missionary, 214
God, trusting in, 122
God the Provider seen in the mount, 209
Harvest moon, the, 400
Heaven in prospect, 167
Heaven, a thought of, 158
High ground, 322
Home, a, everywhere, 126
Human heart, the, 32
Humility, 200
Inscription for my daughter's hour-glass, 212
Israel, 21, 24
Israel, sonnet to, 62
Invocation, 328, 344
Jesus, a sympathizing Saviour, 368
Jesus's conit, 368
Knowledge and wisdom contrasted, 315

Lament, stanzas to, 163
Lazarus, the raising of, 115
Life, on the mutability of, 232
Life, shortness and uncertainty of, 207
Mary, my first daughter, to, 336
Meditation on, 210
Missionary's death, the, 30
"My re to be desired are they than gold", 322
M-rising hymn, 150
"My hope is in thee", 208
"My peace I give unto you", 168
Myrtle theme, 288
New River, origin of, 67, 75
Noah's dove, 24
On being presented with a Bible, 312
On passing Stonehenge at midnight, 305
On the death of a fellow-worshipper who was drowned, 363
Priest priest, character of a good, 11
Penitent, the, 246
Penitent, God takes pleasure in the, 362
Pleasure, on, 104
Plov, 11, 16, 17
Progressive blindness, 304
Psalm xlv, 10, 365
Recovery of an infant, on the, 392

Reflection, 304
Reflections while under imposition, 112
Rural devotion, 408
Rules through life, 223
Sacred friendship, 322
Saturday night, 368
Separation, the improved, 360
Slavery, ode to, Erskine on the, 41
Snow-draw, the, 16
Sparrow, the, 26
Spending the Sabbath, 408
St. Peter's curing the cripple, 264
Sublime desires on earth, 312
Sunset, 344
"There remaineth therefore a rest in the people of God", 330
The light on eternity, 328
Thought, a, 367
Union, the, 354
Venerable Bede's dyine labours, 208
Verses by the Rev. Dr. Colver, 269
Vision, the, of the heart, 128
Watch and pray, 167
Wish, the, 376
Wrath, a, for the negro and the Christian patriot, 24
Young friend, a, departing for the East, 240

